



This but the Case the Jewell further Look
The Spark in the Diamond in his Booke
Wherewith Adorne thy Soule. It will it shine
With Grace and Glory like those Sparkes divine.



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ΘΤΣΙΑΣΤΗΡ ΠΙΟΝ,
VEL
SCINTILLA ALTARIS.

PRIMITIVE DEVOTION,
IN THE
FEASTS and FASTS
OF THE
Church of England,

By EDWARD SPARKE, D. D.
Chaplain in Ordinary to His MAJESTY.

Laudate Dominum in Sanctis. Psal. 150. 1. Hieron.
*Non habitari sunt Deum Patrem, aut Christum fratrem, qui non
habent Ecclesiam Matrem.* S. Aug.
Τὸ ἄγιον, καὶ τὸ ἡδύ. Chrysoft. de Parab.

The Seventh Edition, Revised by the Author.

With Additions upon the
Three GRAND SOLEMNITIES

Last Annexed to the

LITURGY:

Consisting of *Prose, Poems, Prayers, and Scriptures.*

L O N D O N,

Printed by J. Redmayne, Jun. for T. Basset and J. Brome,
and are to be Sold by J. Williams at the Crown in
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OTHELLO

SCINTILLA

PRIMITIVE

FEASTS

Church of England

EDWARD SPARK

CLERICAL

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Votum Authoris

SS^a T P I A' Δ I.

DA, Pater, æthereas tu qui mode-
raris habenas,

Omen virtutis nomen adesse meum;
Scintillam accendat Cœlesti Lampade
Christus.

Ut crescant Populo Lumina tensa suo.
Ventilet igniculum divinâ Spiritus
aurâ,

Aucta suis flammis unde sit Ara Dei.



The English Dictionary
TO
The most Excellent MAJESTY

OF

CHARLES the II.

By the Grace of GOD, KING of
Great Britain, France and Ireland,
Defender of the Faith, &c.

Great SIR,

THE All-ruling Providence having
turned our Captivity (in Your
Majesties Return,) we may not
be altogether like them that
Dream, but also take down our Harps from
the Willows, and sing some of the grateful
Songs of Sion; Nor can those Heavenly Airs
be properly devoted unto any but Your Sacred
Majesty, as being (under God) the happy Or-
pheus that hath set us in Tune again, out of
a woful Discord. Indeed this Piece, represen-
ting somewhat of the Pieties of the Church of

The Epistle Dedicatory.

England, doth by peculiar Obligation kneed
to the Patronage of the Faith's Defender
which Your Majesty hath so eminently ap-
prov'd Your Self both abroad and at home
(by rather hazarding Your Temporal
Crowns, than letting any Impoverishment take
away Your Spiritual one) that God hath
now been pleased to add even Your own King-
doms also, to Your first seeking His. And
He having thus turned the Hearts of the
Children to the Fathers, Your Loyal Good-
ness will indulge Your Royal Subjects the Li-
berty of contending in Love and Duty;
and, after such a long Obstruction, to vent
some streams of their affection. Among whom,
Your Orthodox and steady Clergy (not with
the least ardency, though but with St. Peters
present, neither Silver nor Gold, but such
as they have) Congratulate Your happy Re-
gress to Your Native Kingdoms: Our Pens
like our Persons, running to rare Objects, with-
out regard of Dress or Ornament, full of ex-
pectation and desire,

The Epistle Dedicatory:

*Nec displicuisse meretur,
Festinat Caesar, qui placuisse tibi.*
Your Majesty's Return being like the wel-
come Dove after a stormy Deluge, bring-
ing the Olives of a dry Victory, and fruitful
Peace. O may Your Foot therefore find Rest
and Safety, Fixation and Felicity: May You
be ever dear to God and Man, since, like the
rescued Ark, You bring back Blessings to the
House of Obed-Edom, nay to the Loyal
Hearts of all the Three Great Nations;
Your bright Approach being like the clear-
ing Sun, returning to benighted Mortals;
chasing the shades of Heresie and Anarchy,
with beams of Light and Order, Religion,
Laws, and Government: Yea, like the Sun
in his sweet Vernal Tropick, visiting the be-
wintered Earth, and metamorphosing our
Dirt and Frosts and Showers, into a Spring
of Flowers and Fruits, of Joys and Com-
forts; such as (I confess) are ready here to
swell my Paper, as well as my Heart, with Joy
and Thankfulness. But You (Great Prince)
that can with such abundant Clemency par-
don

The Epistle Dedicatory.

don even Crimes of Malice and Defection !
will much more these redundancies of Duty
and Affection; which yet Modesty forbids
further Divertisement, adding only the due
Gratitude of Prayer, that Your Days and Ho-
nour, like the Sun coming forth of an Eclipse
may be the more Splendid and Illustrious
through the World, until Your lasting Felici-
ties be Crown'd with Everlasting, and Your
Temporals advanced to Eternals. The hearty
Prayer of

S I R,

Your MAJESTY's

Most faithful, though meanest,

Servant at the Altar,

ED. SPARKE.

THE
PREFACE:

TO THE

Legitimate Issue

OF THE

Church of ENGLAND,

Grace and Glory.

Best of Christians,

OUR Holy Mother the Church
Catholick hath scarce had,
at any time, a fairer, or (in
these latter times) a sadder
Daughter than the Church
of England! Sin and War having lately re-
duced her unto that of Job, * My Harp is
turned into Mourning, and mine Organ
into the voice of them that weep! As pi-
ous Hooker long since Prophetically appli-
ed the date of Man unto her, out of Psal.
90. Her days of Strength and Glory were
threescore years and ten; but being so
strong as to reach fourscore years, her
Strength is now (alas!) become Labour
and Sorrow! And yet you know, 'tis the
cry of Wisdom in her Streets, Prov. 1. & 23-22,

* Versa est in
luctum citha-
ra, &c.

Job 30. 31.
in Eccl. Pol.
Isal. 90. 10.

Etas paren-
tum pejor aui-
&c.

Prov. 1. 6, 20.

Forfake

The Preface.

Tibi jejuna-
vit, tibi comedit,
tibi vigilavit,
tibi dormivit.
Bern. de Ma-
tre.
Prov. 30. 17.

Psal. 137. 5.

* Like the
Stork to re-
turn natural
Affection.

Gen. 49.

Forlake not the Law of thy Mother (her
wholsam Institutions,) Despise not thy
Mother when she is old; Prov. 6. Mean-
ing doubtless, both the Spiritual and Cor-
poral Mother. And certainly that Curse
of Solomon will light on all that do so
unto either. Prov. 30. The Ravens of the
Valleys shall pick out their eyes! I, and
that Curse of David too, Let that right
hand forget its Cunnings, and the Tongue
cleave to the roof of that Mouth, which
prefers not Jerusalem both in their mirth
and sorrows! Filial Duty is so strong an
Obligation, that though the Debt be still
a paying, yet is it always due, and ever
payable; but then more especially, when
perplexities beget the Parents, then * An-
τιπαρρησις is a Statute of Nature. And
that (I hope) will shield this Piece of my
Obedience from all imputed Arrogance
(as to so high an undertaking) that while
so many of the Churches worthier Sons
circled War-Bed of Languishment, as
sometime Jacob's numerous Progeny did
his, (with interchange of Prayers and
Blessings) that I also kneeled among them,
tending a feeble Kid, when others have
presented Her with Venison: Yet this
also being Savoury Meat, I hope will not
prove nauseous to her sober Servants,
while she is but like to her great Spouse
and

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The Preface.

and Master, whom St. Ambrose (in an * Jewish Cor-
 boly Meditation) brings in making his last pus, Patri com-
 mendo Spiritum, Ecclesie
 sponsum, peni-
 tenti Paradisum, Apostolis
 persecutionem,
 Christianis
 Crucem. S. Am-
 brose.
 Will and Testament in form and manner
 following: Father, into thy hands I com-
 mend my Spirit, to the Jews I give my
 Body, to the penitent Thief Paradise, to the
 Church I give my self a Spouse, to my A-
 postles I bequeath persecution, and my Cross
 unto all Christians! Now Christs Will must
 be performed, and his Legacies truly have
 been paid exactly, both to Her and Hers.
 That being said to each one, what once to Her
 great Champion, Constantine, under this
 Banner only canst thou hope for Victory,
 and by the Cross to become more than
 Conqueror. And yet is She as conspicuous
 in her Persecution, as ever in her prospe-
 rous condition: The Church (you know)
 was as visible when Christ suffered on
 Mount Calvary, as when he shined on
 Mount Tabor. Let not then Her Adver-
 saries triumph in her Miseries; though
 what was said of some part of the days of
 Samuel, might have been truly said of
 some part of ours, that the Word of i Sam. 3. 1.
 God was precious in those days, for
 there was no open Vision. Had it been
 precious for Estimation, it had been their
 Happiness, and would be ours: But the
 Reason added sours the case, speaking
 it precious only in respect of Deprivation;
 For

Ev 7^o τω νικη-
 Vit. Const.
 Euseb.
 Rom. 8. 37.

The Preface.

Dan. 8. 11.

For there was no open Vision! And whether this were more an History of the Jewish Church, or a Prophecie of ours, I leave to serious Apprehensions; who consider the daily Sacrifice long taken away from among us, the Sacrifice of publick Prayer! the strange Liberty sometime indulged unto All, and Truth it self oft forced into Corners! too many, (acted by a Spirit of private interest and ambition) doing what was good but in their own eyes only, as it was then in that same Anarchy of Israel! that we were fain to add unto that part of our Litany, (and I fear may still do so) from Pride, Vain-glory and Hypocrisie, from Envy, Hatred and Malice, and from all uncharitable Men of violent and bloody

* *Magnis ad destructionem quam instructionem nati. Sorbonistæ de Jesuitis. Vide Alex. Rossæi Harviciæ.*

* Principles, Good Lord deliver us. I say, the Insolencies were lately such toward all Degrees and Functions, (especially the Sacred) as filled good men with sad Apprehensions, that God was removing of our Candlestick! as indeed what else could be expected, while men were putting out their own Lights so fast, and the Dragons tail pulling the brightest Stars down from their Orbs? These Prodigies made me * then fix my thoughts upon this Argument, the Pieties of the Church of England; desirous to rake up some sparks of

* Anno Dom. 1652.

The Preface.

of that same holy Fire in their small Repository, to help re-kindle the Church-Incense, whenever God should please that Religion should return, and his Servants sing with gratitude that song of Sion, (as, Blessed be His Name, Psal. 126. 1, 2 we have seen the time) When the Lord turned again the Captivity of Sion, &c.

Mean time, therefore, in a Wilderness of Sin and Error, I presented the people of God with this same Conduct unto Canaan; wherein, as they might find somewhat of the Cloud, to shade their apprehensions; so (I hope) somewhat of the Fire also to warm and enlighten their Devotions: Piety being the main business of Christians, and holy Books some of the best Conservatories, and most permanent assistants of it.

Among which, this endeavour to keep in mind some shadows of our Christian Tabernacle; the three Constitutive parts thereof somewhat resembling the three choice Reserves of the other; The Disquisitions so far like the Tables of the Law, as pointing our duty both to God Dent. 10. 5. and Man; while the Poems (in a sense) as like the Manna, not altogether unpleasant to the relish of the Pious Taster; and the Prayers cheerfully assimilating the
Rcd

The Preface.

Exod. 16. 33.
Numb. 17. 10.

Rod of Aaron, (*while they seem dead and dry*) budding into Hopes and Blossoms, into Fruits and Blessings. On with more easie Metaphors they may be Allegorized to the three Ornaments of Aaron's Garment; The first unto his Brest-plate, *whereon* is Holiness to the Lord; the second to his Bells, that chime to Divine Worship; and the third to his Pomegranates, that send forth a sweet savour. The Discourses I wish like the Candlesticks of the Sanctuary; the Poems like the Lamps; and the Prayers like the Altar-Fire that was never to be extinguished: That as the Prophet Daniel (*captivated in Babylon*) daily looked toward Jerusalem, and prayed oft toward that Temple which he was deprived of; so might good Christians also (*of the more regular persuasion*) daily (*through those Paper-windows*) reflect upon the Church of England, that absolute * Platform of Religion that ever recommended Christianity to the World: (*if either golden matter in Doctrine, or vertuous mean in Discipline, may be any arguments of Excellence*), whose Liturgy is not more venerable for Antiquity, than desirable for Piety; furnished with Prayers and suffrages extensive to all Persons, Times, and Accidents; adorned with significant decencies, and freed

Dan. 6. 10.

* See the last
Will and Testament of
A. B. Abbot.

The Preface.

freed from all real Superstitions, though nothing sublunary can be so constituted, as to be beyond all the Cavils of Irrationality; of Ignorance; Ambition, Avarice and Envy: All which I would have know, that whatsoever is here written in Honour of the Church of England, is (like the fervor of some faithful Lover) penn'd meerly out of Amours to her Native Beauties; and not with any mercenary Quill, courting her Rewards or Grandeur, (if that may sweeten any towards Her:) the Author being far enough from the danger of that * Curse, Matt. 6. 2. of being in the number of those that have received their Reward; content with Moses's Prospect, Heb. 11. 26. *†* *videtur* *videtur*, looking to that recompence of Reward hereafter.

* Mat. 6. 2.
Non in eorum
numero qui ac-
ceperunt mer-
cedem; Esi
fatis fidelis,
parium fortu-
natus.
Heb. 11. 26.

I say, this Book was but a faithful Perspective, through which to look back upon that fair, though then clouded, Object, communicating Solomon's words in season, (which in attentive Ears are the best Pendants) as Apples of Gold in pictures of Silver, (*i. e.*) Devotions suited to all opportunities, adapted to all holy Passions and Occasions: So that if common Calamities (at any time) became our over-hasty Voiders, and took away our corporal Feasts before we tasted them! yet here might we be merry at our Spiritual

Prov. 15. 23
& 25. 11.

The Preface.

Prov. 15. 15. Viands, and the continual feast of a good Conscience: Or if (on t^other side) we were reduced (through any Exigents) to inforced Abstinence, yet might we learn hence to improve Secular Indigencies into Religious Fasts, and thereby truly make Vertues of Necessities, and Advantages of Wants.

Prov. 31. 15. And thus doth our good Mother-Church (like Solomon's good Housewife) provide for her Children and Servants, and distributing their portions in due season. And why is not our Spiritual (like our Corporal) Diet, more healthy at set times, and proper seasons? and so it is certainly to all but unsound Stomachs, or some froward Children! You know the rarity of all Viands is exalted by their season, and these Meditations perused on their due Solemnities, (Circumstance will advance the Substance) and both mutually advantage one another. Add but your Candor then to mine Endeavours, and (in a good sense I hope) sufficient to each day will be the Travail thereof: Tet to the Principal Solemnities, more plentiful Provisions, and larger entertainments for the Articles of Faith: And yet all such, as lead Rational people to the Church of England, and (perus'd opportunely) will make full Offices of Devotion,

The Preface.

tion, and but easie Tasks for the whole circle of the Year.

Nor is this Treatise seasoned for Times only, but for Persons also, and their several Inclinations, (so far as general apprehension can conjecture.) Some serious Gravities are for the * Utile, the profitable * Τὸ χρησιμὸν, τὸ ὠφέλιμον, τὸ ἀγαθόν. I wish satisfied in the † Disquisitions: † Sic appellata, quia veritatem inter varias Sectas disquirunt & vindicant. While others of a more Airy and Youthful Genius are for the Jucundum, the fluency and sweetness of Phansie and Expression; to whom I commend not, but commit the Poems, since (as our English Nitingale sweetly chants it.)

A Verse may take him that a Sermon Herbert in his flies, Church-Porch.

And turn Delight into a Sacrifice.

Especially if read Candidly, and not by any weak or partial * Fidentinus.

And lastly, some few others, * Quem recitas, meus est
O Fidentine, libellus;
of a more Sceptrick Elevation, Sed male dum recitas,
are for the Bonum, for the Spiritual good of fervent Prayer; Incipit esse tuus.
to whom I heartily devote the Sacred Oraisons, Collects, and Ejaculations, that, Martial. l. i. Epigr.

like zealous Jacob, they may obtain a Blessing by such Holy Wraustlings. As to the Sculptures, I shall need say the less of them as being not essential to my Work, but

The Preface.

* *Quoad Historiam, non quoad cultum. Ut Ecclesia primitiva.*

Ipse labor merces.

1 Cor. 4. 3.

* *Pœtarum ingeniosissimus, ignobilitate subiecti oppressus. Scaliger de Claudiano.*

only Ornamental to the Book ; (as Pourtraicts of particular Relations are to Houses) and yet that they have here the just Apology of Antiquity , * usefull as to History and Illustration, though not for any Worship or Adoration. Thus have I sincerely aimed to profit or please all , (though few must look to hit that mark) by satisfying some of the more Christian temper , and by praying for others who will not be pleased : Wherein if I shall have the happiness to please my heavenly Master, and some of his good Servants, I may, with Saint Paul, set the less by Mans Judgment ; the work it self will be a recompence, an ample satisfaction.

The design (I confess) hath much encouraged me, being Noble and Sublime, quite opposite to what was said of * Claudian, that he was oppressed with the Barrenness of Argument ; This rather dazzling with the lustre of it ; a Theam worthy the Quill of the most towring Eagle, the Pen of the most Learned Gamaliel, and not to be passed over with so dry a Foot, with such a flying Pencil , (as some but lately have attempted :) Yet I hope its brightness nothing sullied (here) with sordid or neglective Hands. 'Tis Ambition enough for me but to reach but at that Character which St. Paul mentions , (i.)
a Work-

The Preface.

a Workman that needs not be ashamed; Σπεύδουσιν σε-
αυτὸν ἐργάτῳ
ἀνεπίκουρον
ἔργου σου πρὸς
θεοῦ. 2 Tim. 2.
15.
* Οὐχ' οἱ χα-
εἰρήνῃς, ἀλλ'
οἱ πολλοί.
Arist. Eth. 1.1.
For withal, considering the end and ob-
ject of this Treatise, viz. not only those
few politest Spirits, but (as the * Philoso-
pher calls them) the Many, the Multi-
tude that needs Instruction; This made
me content to bury Reputation in an hum-
ble style, to dismiss curled Metaphors,
and let quaint Allegories go play, hoping
the Book may prove so much more profita-
ble, by how much it is the more intelli-
gible.

And this is but a just Account of what
took off the modesty of my first inten-
tions, from only private * Relatives, to
this same bolder enterprize of Publick
Good: Whose former † Editions having
found some candid entertainment among
the Pious and Judicious, hath rendred me
again the more exorable to another Im-
pression; together with Additions on the
Three last Solemnities, that so the atten-
dance on the Liturgy might be compleat,
at least, as to all the parts of it. Wherein
I have took such care to make it useful, that
I have been less solicitous to make it beau-
tiful; yet such as knew the Child before,
will easily discern how it is grown, and,
I hope, no less advantaged in Erudition.
Then for a close, let us exchange a Prayer,
(Author and Reader) That the Omnipotent

† Meant only
at first for a
Κεῖμηλιον
(i.) a kind of
private Mo-
nument to lie
by Relations.
* Anno Dom.
1652, & 1660,
& 1663, 1666,
1673, & 1678.

The Preface.

*Minor reatus
est sancta non
legere, quam
lecta violare.
Salvian.*

tent would send it forth into a Blessing,
into a Blessing on both parties; that the
one may read to his own benefit, and not
to any others prejudice, remembering that
of Salvian, It is a less guilt not to read Ho-
ly things, than to violate what we have pe-
rused: And pray also that this Spark may
grow into a Flame, by kindling of ano-
thers Taper, and that God may be glori-
fied in all, that he may be glorified in us
all here, and all of us with Him hereafter.
So beginneth He his part of the Apprecia-
on, that is

Thine Affectionate

Servant in Christ Jesus,

E. D. SPARKE.

P O E M

P O E M { for the
Preface. }

Heroick Souls, who never did forsake
 Your *Mother-Church* in Grievs, but durst partake
 Her *Bleeding Innocence*! by this you know
 That solid *Joys* from *well-born Sorrows* flow.
Prosperity deludes, 'tis *Suffering* crowns
 The *patient Soul*, which short-liv'd *Pleasure* drowns.
 At *lowest* then chear up, dejected *Clay*;
 The longest *Nights* ends in a wish'd-for *Day*.
 Deign, best of *Mothers*, from your meanest Son
 T'accept these *Fruits* of dear *affection*;
 Rather these *Leaves*, till he can render more,
 When *Gratitude's* proportioned with *store*.
 Where could he so deservedly bestow,
 Had he ought worth a *Present*, as to throw
Himself and *labours* at thy feet? whose *breast*
 Hath nurs'd us with *Celestial Food* and *Rest*.
 And yet some *peevish Brats* disloyal prove,
 Slighting *Maternal* and all *Filial* love!
 Kicking like *Jesurun*, when they should kneel;
 Requiring a kind *Parent* with fierce *Steel*!
 And with that barb'rous *Monster*, would dissect
 Their *Mothers* Bowels, thence their *State* erect!
 Too many of such *Vipers* force complaint,
 And in the *Letter* make Thee *Militant*!
 Indeed thus art thou to the *King of Kings*
 A faithful *Spouse*, by his trac'd *sufferings*!
 Who *tortures* did ev'n from his own endure,
 And what's more strange, for his *tormenters* Cure!
 So that but like their Lord his *Servants* are,
 Who in his pierced *head* and *members* share!

The Preface.

All waiting on *thee* in *Red Liveries* here,
That *they* may one day in *White Robes* appear.
And thus our *Life*, like *Thine's*, a double *War*,
Sometimes a *Corp'sal*, still a *Ghostly Jar*:
The *Dragon* vomiting a *Flood* of woes
Against our *Mother* in her teeming *Throes*!
The *Thracian Crescent*, and the *Eagles Claws*,
Horned-foxes, and wild *Boars* thine *anguish* cause;
And yet thy little *Flock*, through *Lion's* aid,
Have their *past fights* with *future Palms* repay'd.
And in mean time, *Heav'n's Bride*, awake your *Grief*,
Success hath brought your *Tears* an *Handkerchief*.
And though some *Dors* their *Duty* not retain,
The *best* are yours, and your *Sun* shines again.
Yet grant your *Emblem* were a *waning Moon*,
And that *Eclipsed* too a while, yet soon
Shalt thou be cloathed with the glorious *Sun*;
And be as bright, as here thou seem'dst dun:
Crown'd with the *sparkling Jewels* of the *Sky*,
Thy *Footstool* then, all *Mutability*;
While thy *malignant self-concend Foes*
Shall be *sequestred* to contrary *woes*:
Thine *Institutes* are *Pearls* so highly rare,
That *East* and *West* hath none that may *compare*;
Which some *misconstr'ing* fastned over-hard,
The *Chain*, by *rupture* of the string, was marr'd;
And while *blind zeal* swept rich ones out of *door*,
I recollected them from off the *Floor*,
Wip'd, and new *strung* them. Readers, be not those
That *Gems* for want of *valuation* lose;
For the *Grand-Jeweller*, at his *return*,
Will such as know to *prize* them, most adorn.
Our *Church* a *Garden* was (for stately *Bow'rs*,
Fountains and *Walks*, delicious *Fruits* and *Flow'rs*)
As might a second *Paradise* been sty'd;
But *Rooters* breaking in, all soon was *spoyl'd*:

Yet

The Preface.

Yet in that *Wast* did I some *slips* obtain,
And set them in this *Nursery* again;
Till *Heav'n*, its proper *Gard'ner*, should restore,
And make the *Plants* re-flourish as before.
You then as *Bees*, here, not as *Spiders* act ;
Pure *Honey*, and no *Venom* thence extract.

This was like *Isa's* Vineyard, of such care,
That *Engaddi* might not with ours compare;
So fenc'd, and prun'd, and watered, that more
Could scarce be super-added to the store.

Ye ah! those worst of *Foxes*, *Schism* and *Hate*,
Pluck'd off the *Grapes*, and laid her desolate !

Till the *Vine-dresser*, *God*, again did rear,
And made the *Branches* more for bleeding bear.

Mean time, here's rescu'd *Clusters* of that *Vine*.

Pay not in *Dregs*, what you receive in *Wine*.

You *Candid hearts* that chance these numbers see,

From all variety of *Faction* free,

Neither too full, nor empty, of your selves,

Through *Pride*, or *Ignorance*, (no *Bias'd Elves*,

But men of *Christian Mean*) that can lay by

Both *Prejudice* and *Partiality* ;

Your *hands* and *eyes* are welcom ; else *avant*,

For *musty Casks* the wholsom't *Liquor* taint !

Then act the *Christian Reader*, while I write

To raise the *Mind*, not please the *Appetite* ;

Unscru your *Expectations*, never look

For *Folio-lengths* in an *Octavo Book*.

PRAYER

PRAYER { for the Preface. }

O Infinite Wisdom, who hast vouchsafed all parts of thy Creation a Rule of Guidance and Direction, for the several ends and services to which thou hast ordained them; so that the Sun knoweth his Arise, and the Moon her Going down; the Ox knoweth his owner, and the Ass his Masters Crib; the Birds know their Notes of Praise, and the young Ravens how to call upon thee: All Creatures know the Laws of their Obedience unto Thee, and thy Tenant, Man, that he much more might own and render duty to thee, his Landlord and Creator: To which end, thou hast afforded him a double Rule; one Natural, engraven in his heart, in the Principles of Knowledge, Equity and Gratitude; the other Supernatural in thy written Word and holy Ordinances: To which add (we beseech thee) both Grace and Industry; that while all other pieces of thy Workmanship triumph in the constancy of their original Obedience, the top of thy Creation may not swerve, that Mankind may be of regular and sober life; and that especially all Christian men may move within the sphere of thy Commands, and their own Conscience, both as to the Affirmative and Negative Precepts of thy Law, both as to thee and thy Vicerents; towards both whom Obedience is better than Sacrifice, and Rebellion as the sin of Witchcraft! And therefore here we bless thee, O Lord, by whom Kings reign, that thou sufferest us no longer to lie under the sad effects of no King in Israel! But that, as for our Sins thou tookest away our King in thy wrath, so now thou art pleased to restore one in thy Mercy, to these distracted, and almost self-destroyed Nations. O make the Blessing mutual both to Prince and People, that as thou hast brought him like Gold out of the Furnace of affliction, He may be the more precious unto Thee, and the more highly valued by his People. And as thou hast been pleased (in succeeding Generations) to build thy Church upon the holy Patriarchs,

triarchs, Prophets and Apostles, (Christ Jesus himself being the sole Foundation;) so always be thou a Sun and a Shield, a light and defence unto Her: Let thy Wisdom guide her, thy Love inflame her, thy Grace enlarge her, thy Bounty enrich her, thy Blessings felicitate her throughout all Ages.

And as her Enemies shall any where arise against her, there also let her God arise, and her Enemies, and his Enemies be scattered, scattered like the Chaff before the wind, before they can proceed to any act against her, even in the proud imaginations of their hearts.

Let there be such an happy commerce of Equity and Vigilance, of Duty and Affection, between both Governors and People, that all serving thee in their severall stations to the Common good, we may no more return unto Folly; knowing that there is a National measure of Sin, beyond which thou wilt not spare! And O suffer us not to fill it up again, as did those cursed Aethiopes. But since there is also a National measure of Repentance, which thou hast promised to accept, O Lord, vouchsafe us Grace to perform that, and crown thine own gifts with Mercy and Compassion; that we may decline the Precipices of Sin on either hand, both those of Avarice and Prodigality, those of Ignorance and Curiosity, those of Pride and Pharisaical humility, those of Ambition and Disloyalty, those of Sacrilege and Profanation: That like St. Paul's good marksmen, aiming at thy Glory, and the benefit of Souls, we may serve Thee and Thine here in our Generations, and hereafter praise thee to Eternal Ages. Amen, Amen.

The Preface.

{ The Collect for the fourth Sunday after }
E P I P H A N Y. }

O God which knowest us to be set in the
midst of so many and great dangers, that for
Mans frailness we cannot always stand up-
rightly; grant to us the health of Body and
Soul, that all those things which we suffer for
Sin (by thy help) we may well pass and over-
come, through Jesus Christ our Lord. Amen.

In

In Scintillam Altaris.

NON igitur cunctis cessere Altaribus ignes :
En Scintilla micans, quæ raptò fomite sursum
Tendit, & Ætheream, aspirans feliciter arcem
Corda rapit secum : Nam quò, Mens embea, quò me
In sublime trahis? Videor radiantis Olympi
Æternos penetrasse aditus, atque intima Celi
Atria dispositis lustrasse ornata Trophæis.
Ordine stant longo, monstratque Insignia fati
Quisque sui. Fustes videor Gladiosque minaces
Cernere, & indomito vorantem Sanguine Serram ;
Temporæque æthereâ cunctis incincta Coronâ.
O Decus ! O Proceres Cæli ! fortèsque Tribuni
Christiadum ! quæis cana Fides Ductoribus usa
Immensi extremas Orbis penetravit ad oras !
Hæc, licet infelix & vis sanabilis, ætas
Immemor haud penitus vestri est, meritòque labores
Polluto saltem cupimus transmittere seculo.
Iste DEUM natum Liber edocet, atque subactâ
Morte triumphantem, & tandem in sua Regna reuocatum.
Ergò, vera DEI Soboles ! Spes Unica Mundi !
Et Cœli Jubar immensum ! quem Tartara nigra
Victorem sensere, videt nunc altus Olympus !
Cerue Tuos, quàm nunc miserando Turbine vexat
Impia Gens, quali insultat Phanaticus Oestro ;
Et miserere, DEUS, lassòque bis eripe flammis !
Sed tibi (Vir summe) interea, pro munere, Grates
Indocti Doctique, & tota Ecclesia debet.
Preuentus beet Agricola, & perduret in Ævum
Ista salutaris revocato Historia Vulgo.

D. WHITFORD.

Upon

Upon the Author, and his Work.

When the rude *Vulgar*, in their headlong rages,
Pull'd down those *sacred* things which former *Ages*
Did hold *invincible* ; they began
To level *Times*, and *Places*, and next *Man* :
Laid wast those *days* which our *Grand* sober *Sires*
Hallow'd, to warm their *Zeal* by heav'nly fires :
Dispark'd the *Churches*, and to *Barns* did give
Pow'r to contest for the *Prerogative*.
When the *Church days* they with success decri'd,
And bark'd at those which Heav'n had sanctifi'd :
'Twas time to write, when *days* to *Saints* assign'd
Were all degraded, and the *Lord's new-coyn'd*.
Our *Author* (like the wiser few) stood still,
Observes, admires, and lets them take their fill ;
And now, in milder temper, he begins
To assert those *Truths* which their blind rage call'd *Sins*.
'Twere madness, in a *Whirl-wind*, to resist
With any *Argument* but *Club* and *Fist*.
Thus God, when all things were i'th *Chaos* hurl'd,
Did first make *Light*, and then he form'd the *World*.
The *Author* so, with imitating *Art*,
Informs the *Judgment* first, then moves the *Heart*.
Not like the *Pseudo-Levites* of this season,
That preach all *Use*, without *Ground*, *Proof*, or *Reason*.
His *Prose* so *sinewy*, and yet so smooth,
His *Verse* so full of *Rhyme* and *Reason* both,
His *Prayers* so heav'nly, and his *All* so good,
Makes him at once admir'd, yet understood.
The *Poet's* Character he hits aright,
And does at once both profit and delight.
The ancient *Method* he doth well repair
In this design, a *Sermon*, *Psalms*, and *Prayer*.

May this *Work* thrive, that after-times and we
May keep one *Festival* to's memory,
And *Bonfires* make, from whose undying flame
Shall rise bright *Sparks*, t'immortalize his *Name*.

ALEX. BROME.

An Hymn on these Sacred Solemnities.

L Arge Soul, that doth *three* Parts in *one* combine,
Historian, *Poet*, *Orthodox Divine*;
Whose Heav'n-directed *Pencil* hath design'd
Three sacred *Prospects* for each pious *mind*!
On choice and various *Needle-work*, behold
The *SPOUSES* Vest embroid'ed o'r with *Gold*;
Damask'd with *Figures*, which like *Gemms* do shine;
Each *figure* graceful is, each *Gemm* divine.
This *SPOUSE* so glorious, that ev'n *Queens* her sight
Admire, astonish'd with her *Heav'nly* Light.
Magnetick *BRIDE*, attract the good and *wise*
To practise *this*, the best of *Liturgies*; (SPOUSE,
Where we, with You; the *BRIDE-GROOM*'s love-sick
May daily consecrate our *Pray'rs* and *Vows*
To *CHRIST*, to Annuate our *Course* aright,
Rapt through the *Zodiack* of th' *APOSTLES* Light:
Whereby we antedate *ANGELICK* Blis:
All sublunary *Glories* vail to *THIS*.
May therefore *Hands* and *Hearts* these *Pages* turn,
Till *Nature* sleeps in *dissolutions* Urn!

By BENEVOLUS.

I 2 3 8 6 5 4 7 9.

On

On the worthy Work of my respected Friend,
ED. SPARKE, D. D.

When Pious *Asa* with his Fathers slept,
How solemnly his Funerals they kept?
A curious Bed's contriv'd by Arts devices,
Fill'd all with *Indian* Gums, *Arabian* Spices.
This Bed the Case, wherein his Corps, the Jewel,
Are for the * BURNING made the precious fuel
As if that *Asa's* Body did aspire
To meet his Soul, and mount up in that fire.
Dead Saints, dead days now put into their Urn.
See here a sweeter, brighter flame doth burn,
Kindled from holy SPARKES, when doth arise
No smoak to hurt, save only envious eyes:
Whilst my admiring Muse at distance stands,
Desiring at his Flame to warm her hands;
Wherewith emboldned, nearer she presumes
To steal a scent of these thy sweet Perfumes.
But I recant my words and pardon crave,
That I compar'd thy Book unto the Grave
Or Urn of Saints; for by thy Pen's perfection,
Saints are not buried, but have Resurrection.
The cozening Witch, in counterfeit disguise,
Made but a seeming *Samuel* to rise,
(Whom cunningly she did with mantle hide,
To cloak her cheat, which else might be espide:)
But who will not thy worthy Work applaud?
No falshood here, no forgery or fraud;
Thou really dost from the dust retrieve,
And make not one, but All Saints to revive.
Yea by the pains which Thou on them expends,
Easter doth rise, *Ascension* Day ascends.

* 2 Chron.
16. 14.

Thy Poetry is pleasant, Pictures fine,
Thy Prose profound ; but oh, the Prayers divine !
Thus hast thou pleased us in every part,
Our Fancies, Judgments, with our Eyes, and Heart.

THO. FULLER.

To his worthy Friend the Author.

BRight shining *SPARKE* of consecrated Fire,
That dost pure Incense at the Altar burn,
Thy quickning *Flame* doth sacred *Heat* inspire,
And makes our Souls on the right *Axis* turn :
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night!

Nay, *Heav'n* it self thy Debtor is: For blest
Immortal *Tenants* highly memoriz'd ,
By Ages held the purest and the best,
Would soon grow obsoleted and despis'd,
Did not thy hallow'd *Muse* with *Rays* divine,
Make them, like *Sol*, in his Meridian , shine.

Flora displays not more Varieties,
Red-cheek'd *Pomona* brings not more Delight
(When most enamell'd each in Child-bed lies)
To charm the Senses of *Tast*, *Smell*, and *Sight*
Than here occur (in party-Vesture deckt)
Profit and *Pleasure* to the *Intellect*.

Star-gazers all , you may be freely bold
T'expunge our *Saints* ; This Calendar will do

You

You write in *Red*, our Author writes in *Gold*,
You write but *Names*, He, *Names* and *Natures* too,
Your first of *June* must a fresh Model see;
But this will last to blest'd Eternity.

H. DELAUNE

In Opus Eruditum Authoris ingeniosissimi.

Crudeli lacerare manu pia viscera Matris
Infelix studuit Nequitiae soboles!
Omne felici sanavit vulnera Sparkus,
Non passus Tumulo saucia membra dari.
Hic petit Antiquos veris ornare Coronis
Vates, Angelicos & celebrare Choros.

R. DUKESON. D.D.

Ad Amicum suum Authorem, *EDVARDUM*
SPARKETIUM.

Ad sint Romani, colit & quicunque Novatum,
Inspiciant, tua Scripta legant, Collecta revolvant;
Libri divini flammam dum murmure cingunt,
Corda sua Antiquo inspirentur lumine vero:
Quaerendo nodos, fiat laquentur ut ipsi
Rete tuo antiquo, Passo, captare Novellos.

Eodem

Eodem ad Authorem.

DUM pia, dum profint, tutò tua Scripta peragrent:
Non rapidos curent ventos, quæ Folia spargant
Cumæ Vatis, nec curent Festa Nefastos.
Omnigeni venti, conspirent Flamina vulgi,
Non Poesin sacram, nec Sanctos urere possunt.

PET. VOWEL.

On my worthy Friend Dr. SPARKE his
Learned Book.

A Brood of *Legendary Saints* of old
Where hatch'd in heads of *Monks* both bald and bold:
Some *Saints* in Nature ne'r had *Face* or *Features*,
But only were their wild *Inventors* *Creatures*;
As *Mountain-like St. Christopher* thy *Glory*,
No *Mole-hill* yet of *Truth* in all the *Story*.
Sure *hard* his *Face* who told such *Lies* so oft;
But who *believes* them, sure his *Head* is *soft*.
Fiction of *Saints* ne'r coyn'd so *great* a *store*:
But *Faction* in our *Age* hath *Minted* more:
Commend themselves, and there is half their *Trade*;
Condemn all others, then the *Saint* is made.

But here my *Friend* presents a *Noble Breed*
Of *Ancient Saints*, such as were *Saints* indeed:
And yet these *Saints* in these our *Iron-Times*,
When *Piety* and *Learning* both were *Crimes*,
Have had their *Feasts* and *Fasts* put down outright,
And all their *Days* extinct in *Envious Night*;
Only the *faithful Fairs* did them retain;
Exil'd the *Church*, i'th' *Town* they do remain.

But O how much doth *this thy Labour* merit!
In these *dead Days* Thou put'st a quickning *Spirit* :
For us *thou writ'st*, for us thou tak'st this *Toyl* ;
To make us see, *this SPARKE* doth spend his *Oyl*.
Live *Learned Pen*, converse with *Men* below
Some *Forty Winters*, until *Ages Snow*
Candy thy *Reverend Locks*, and make them look
White as thy *Soul*, and *Paper* of *thy Book*.
But when that *Bankrupt Nature* shall deny
To pay more *Moisture*, and when *thou must die*,
Mount *gallant Soul*, with *Saints in bliss* survive,
Whose *Rites* thy *Pen* did in *sad Times* Retrive.

THO. FULLER.

To his Reverend Friend Dr. SPARKE, on his
Pious and Learned Book.

THE *Times* are chang'd, and the misguided *Rout*
Now to tug pull in what they *tumbled* out ;
And with like eagerness the *Faction* Crue,
Who *Ruin'd* all, are now expos'd to view ;
Their *Vizor's* off, and now we plainly see
Both what they are, and what they seem'd to be.
Now they *repent* (though late) and turn to you
Of the *old Church*, that's *constant, pure, and true*.
Thanks to such *Lights* as you are, who have stay'd
In that firm *Truth* from which they fondly *stray'd* ;
Endur'd *Reproach* and *Want*, all violent *Shocks*,
Which rould like *Billows*, while you stood like *Rocks*,
Unmov'd by all their *Fury*, kept your ground,
Fix'd as the *Poles*, whilst they kept *twirling* round ;
Submitted to all *Rage*, and lost your *All*,
Yet ne'r comply'd with, or bow'd Knee to *Baal*.

You

You *Preach'd* for love of *Preaching*, with desire
To *instruct* and to *reform*, while *Pay* and *Hire*,
Which made them *Preach*, were ta'n away from you
You still march'd on, and led the People through
That *Wilderness* of Error into which
Those (*Ignes fatui*) tempted by the Itch
Of *Pride* and *Change* had led them. When the *Times*
Env'ing your *Worth*, voted your *Sermons* Crimes,
And rowl'd a Stone upon your Mouth, for fear
Truth should find out a *Resurrection* there;
Then from the *Press* You piously did shew
What, why, and how, we should *believe*, and *know*,
And *pray*, and *practise*; made it out to us,
Why our *Church-Institutes* were *these*, and *thus*;
And *how* we ought to *observe* them, so that we
May find them that which of themselves they be,
Commands and *Comforts*: This, Sir, we do find
Perform'd by the rare *Issue* of your Mind.
Your *pious* and your *profitable* Lines
Present a *Treasure* beyond golden *Mines*;
Which though one Age can't *prize* enough, you'll be
Renowned unto good *Posterity*,
And all that *know*, or read you; since you do
Supply the *Pious* and the *Learned* too
So well, that both must say, to you they owe
What good they *practise*, and what good they *know*.

ALEX. BROME.

The

The COMPILERS of the
COMMON-PRAYER-BOOK
OF THE
CHURCH of ENGLAND,
WERE

Doctor

CRANMER, Arch-Bishop of *Canterbury*.
GOODRICK, Bishop of *Ely*.
SKIP, Bishop of *Hereford*.
THIRLBT, Bishop of *Westminster*.
DAT, Bishop of *Chichester*.
HOLBECK, Bishop of *Lincoln*.
RIDDLE, Bishop of *Rochester*.
MAT, Dean of *St. Paul's*.
TAILOR, Dean of *Lincoln*.
HEYNES, Dean of *Exeter*.
REDMAN, Dean of *Westminster*.
COX, King EDWARD's Almoner.
Mr. ROBINSON, Arch-Deacon of *Leicester*.

Mense Maio 1549.
Anno Regni Edwardi Sexti tertio.

Hardly can the Pride of those Men that
study Novelties, allow former Times
any share or degree of Wisdom or God-
liness.

King CHARLES's Meditat. 16. upon the Ordinance
against the Book of Common-Prayer.

A CATALOGUE OF THE FEASTS and FASTS,

According to the
ORDER of the CHURCH;
And the Method of this Book.

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UPON

STATE OF THE

1872

1872

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1872

M.
Psal. 9. 18.
E.
34. 126,
150.

UPON

Christian * Solemnities
in General.

Rejoycing wth such as keep a Holy day



*And y^e third day there was a Marriage
in Cana of Galilee
2. And both Jesus was called and his
Disciples etc.
3. And wth they wanted Wine etc.
4. Jesus saith unto y^e first water pots
5. What's ruler of the Fea I had tosted
6. But thou hast kept y^e best Wine til now.*

DISQUISITION I.

M.
Exod. 16.
John 2.
E.
2 Chron. 8.
1 Cor. 14.
* Solemnitas ab
eo quod solet in
Anno esse, di-
citur. S. Aug.
Serm. 186. De
Temp.

G O D hath so done his marvellous
Works (saith David) that they ought to
be had in remembrance, Psal. III. both
his Works of Mercy and of Justice, to
which two, are all his other Attributes reducible.

B They

They ought indeed with just persons, as the just are with Him, to be had in *Everlasting Remembrance*: and however *Seneca* saith, that there are some * *Benefits*, whose very bulk and magnitude permits not them to slip out of Mind (as one might well think of *Election*, *Creation*, *Redemption*, *Preservation*) yet our Memories, as the Apostle *Heb. 2. 1.* speaks, are so apt *negligent* to run out like Sieves (for so it signifies, though translated *to let slip*) and Sieves (you know) retain the coursest Bran, and let go finest Flour: as we let go *Solidities*, and mind *Levities*: and therefore hath the Christian Church, in a most prudent Piety, constituted set Times, and solemn *Anniversaries* of Devotion; some whereof, being *Festivals*, are gratulatory, as to his Miracles of Mercy; and others, being *Fasts*, are Alarms unto *Penitence* and *Humiliation*, reflecting on his Acts of *Justice*: this wholesome variety sweetly complying with the weakness of man's Nature, by the refreshment of interchanged Services; which, in some sense, will make the yoke easier, and the burthen lighter.

Now then, shall all things have their appointed Time (as the Wise Man speaks) and not Devotion? which, sure, should rather have a share in all times whatsoever. Certainly, 'tis Christian good manners, to give, not only Place, and Person, but alio the Time its due; considering that of the Wise Man, *Prov. 25. 11.* *A word fitly spoken, is like apples, &c.* These are, especially, those words of the Wise, *Eccles. 12.* that are as goads and nails fastned by the Masters of Assemblies, by which men are most excited unto good; and, for evil, soonest pricked in the heart, *Acts 2.* And in affairs of this nature, what is looteley left to be done, at any Time, (by sad experience we see) is orderly performed at no time.

* Quorum
magnitudo non
sine excidens.
L. de Ben.

Prov. 25. 11.
Verba sapien-
tium.

Eccles. 12. 11.

Acts 2. 37.

time: For, albeit Religion be not tied to Time*; yet can it not be planted or exercised, without a due dividing or allotting out of Time for it: and forasmuch as it is kindly, to gather all fruits in their seasons; so too is it for the Church of God to consider each of his great Benefits, even in the day* wherein it was wrought (as near as can be imagined:) and therefore it is well ordered by the true Churches, ancient and modern, to solemnize the memorial of Christ's main *Actions* and *Passion*, with the imitable vertues of his Saints and Martyrs, upon set-times, and annual revolutions; lest haply (in a while) those Persons and Things be utterly forgotten, that ought to be had in everlasting remembrance. And certainly, this is one wholesom sense of the Apostles *καὶ ὁ δαδύοντες*, Rom. 12. *Rom. 12. 11.* *servoing the Time*, for so the old Greek Copies read it, and not *τῷ κρείν*, as the later. To which end, saith S. *Augustine*, God hath designed weekly, and his Church annual* *Commemorations* of the Mysteries, Means, and Witnesses of our Redemption; to preserve a Solemn Memory of those high Benefits, which either by Himself, or by any of his blessed Instruments, God hath bestowed upon Mankind. Not that we should luxuriate in *Festivities*, (as some do) dedicating Days even to fictitious Saints, that never were men, or had a name, but in mistaken Calendars; as it is doubted by the two grand Supporters of the Heterodox persuasion, *Bellarmino* and *Baronius*, whether there were ever any such man as S. *George*, or such a woman as S. *Katherine*. The first doth acknowledge that they worship certain Saints whose stories are uncertain, reputing the Legend of St. *George* Apocryphal, for all 'tis used in the *Missal*: and *Baronius* confesseth as much of *Quiriacus* and

* *Confes. Hel-*
vet. c. 24.

* *Χρόν* *ὅτιν*
ἐν ᾧ κατέσθ, καὶ
κατέσθ ἐν ᾧ
Χρόν *ἔ πο-*
λὺς. Hippo.

* *De Civ. Dei,*
lib. 10. cap. 4.

Lib. de Beati-
tudine Sancto-
rum. cap. ult.
Eccles. Annal.
Tom. 2. ad An-
num 290.

Rom. 14. 23.

1 Cor. 8. 4.

Juliana (to say nothing of their *S. Christopher* and others) declaring plainly, that their Acts were written either by Fools or Hereticks. So that they seem much in danger of two places of Scripture, that worship such, *Rom. 14. Whatsoever is not of Faith, is Sin*: and *1 Cor. 8. An Idol is nothing in the world*; and will hardly come off from self-condemnation, and flat Idolatry. And whether this, or that other object of their worship be the worst, I leave to the Reader's judgment, that Divinie such

(a) *Dr. Sutcliff* as never were holy men, as the (a) *Pagan Soldier* examinat. of that pierced the side of Christ, by the name of *Longinus*, the *Millenarian Papias*, *Becket*, *Sanders*, *Rom. cap. 7.* *Garnet*, &c. most, or all of which stand Sainted in

(b) *Non Martyres Domini*, sed the *Tiberine Calendar* (I may say with one (b) *No Mancipes Domini*, sed *Martyrs of the Lord*; though in charity I add not, *boli. Dr. Abbot Vassals of the Devil*) till the croud is so great; that *Antipol. p. 3.* the whole Year hath too few

Et tot templa Deum Roma, quot in urbe sepulchra,

Heroum numerare licet.

Till Rome as many Deities prefers,
As the hath Heroes shrin'd in Sepulchres.

days to be devoted. But confining unto truth and modesty, we understand here such Solemnities as *S. Austin* (c) speaks of: Which either by the Apostles themselves,

(c) *Domini passio, resurrectio, & ascensio in caelum anniversary solemnitate celebrantur.* Epist. infra dict. as those concerning (d) Christ; or by general Councils instituted, as those concerning the Apostles, are observed throughout the Christian World: and all these in their proper seasons (as near as can be aim'd at by Mortality) the substance clothed with the Circumstances of the Performance. And as on these good grounds, so likewise

(d) *Festa quae vel ab ipsis Apostolis, vel generalibus Conciliis instituta, à toto terrarum orbe observantur.* Ep. 118. ad Jan. (e) *Εἰς ἡμέραν ἁγίων μνήμης, καὶ ἡμερῶν ἀσκήσεων.* Eccl. Hist. l. 4. c. 14.

his

his side were as ingenuous in that) (f) The blessed Saints are not to be honoured with any worship either of Invocation, or Adoration; but only with love, and the charity of Imitation: which indeed calls on us, to look both on their Moral Actions, and their holy Passions; sending us also Prayer and Fasting, and other Duties of Mortification: wherewith (besides the set and solemn times of devout Abstinence) most of these Festivals are to be attended; both these Solemnities (as it were) making up the Soul a pair of Angels wings, much furthering her flight to heaven, and even grounded on the Law of Nature; to regulate piously those two reigning Passions, of our Joy and Sorrow, with which all the actions of our life are mixed; so that whatever we can do, or may be done unto us, still the sequel is one or other of the said Affections, and our Life according. Wherefore the Church of Christ (that most absolute and perfect School of Vertue) hath by the special direction of Gods Spirit, hitherto inured men from their Infancy, partly with days of Festival Exercise, for the framing of their Joy, and partly with Times of a contrary sort, for the regulation of their Grief: by both these (I say) consecrating the whole Life to God. That some might no longer scandalize Religion (at one side) for a Spirit of Melancholy, and an Asinine Patience; we have our solemn Feasts, wherein we abound both with Spiritual and Corporal Chearfulness: and lest on the other side, they redargue us of Idleness and Riot; our Fasts enjoyn us holy Exercises, charitable Abstinence and Humiliation; that so in neither of them we be like fond Israel, to proclaim a Holy-day to Jehovab, and worship a Calf. And here it must ever be remembered, that the Intent of the Church;

(i) Sancti non servitute, se charitate honorandi; imitatione, non adoratione. Durandus.

Exod. 32.

Phil. 3.

* Ἡ παρ' ὅσα
 μεγαλειότης
 θεότης ἐνεκα
 ἐστὶν ἡ εὐδοκίαν
 ἢ δόξαν ἢ
 ἀρετὴν σκεπ-
 τώμεθα, ἀλλ'
 ἵνα ἀγαθοὶ γί-
 νώμεθα.

Eth. 1.2. c.2.

(a) Eccles. Hist.

lib. 7. cap. 19.

(b) Concil.

Carth. 3. c. 47.

(c) Celebrate
 Sanctorum Na-
 tivitatis, &c.

S. Aug. in Psal.

88. Chrysost.

Hom. 66. ad

pop. Antioch.

Lib. 4. Ep. 5.

Euseb. Eccl.

Hist. 1.4. c. 15.

Colof. 2. 16.

(d) Celebramus
 passiones Mar-
 tyrum, &c.

in these her holy Solemnities, is not only to inform us in the *Mysteries* which are commemorated ; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations. Συμμορφούμεν is the Apostle's word of exhortation, Phil. 3. *Conformable unto him*. If not

thus affected by them, we neither approve our selves of the number of his Followers, of his lovely Members, nor dutiful Children to our Mother Churches Institutions ; as Aristotle saith of the study of Vertue, 'Tis not for speculation only, but for practice chiefly, and * transaction : not that

we might seem to contemplate what Vertue is, but that we might be rendred Good Men by it ; and so these well improved, will be multiplied Advantages to Devotion : A Christian practice, I know not whether of more Piety or Antiquity ;

(a) Eusebius telling us, how Dionysius Bishop of Alexandria. about 1400 years ago wrote upon this Argument, The (b) Council of Carthage held in S. Austin's time, witnesseth the celebration of Saints days to be very ancient. And S. Augustine in Psal.

88. (c) Hold fast unanimously God your Father, and the Church your Mother, celebrating the Saints birth-days with sobriety ; (for so Antiquity called their days of Martyrdom) that we imitate them that are gone before us, until we overtake them. The Sepulchres of the Saints are honourable (saith he) and their days known of all, being

a Festival Joy to the world. And before these, St. Cyprian. (d) We solemnize the sufferings of the Martyrs, and their days with Anniversary Commemorations : And so, before these, did some

of the Asiatic Churches. So that all the golden Fountains of the Fathers (both of the East and

and West, the Greek and Latin Church) flow with the same streams. (e) Whole Authority is a sufficient conduct, in S. Augustine's judgment, that there is no fear of falling into S. Paul's Reprehensions (either touching (f) Times, or Abstinence) no kin to Heathenish Observations, by imagining some days *unfortunate*, and some more *happy*; or of *Judaical* Reservedness, by thinking some meats *unclean* in themselves, and therefore to be abstained, when all were vindicated by S. Peter's vision, *Acts* 10. No, but only out of a Religious Obedience to *Christian* Discipline, upon those better grounds and ends of *Piety* fore-mentioned; more claiming interest in S. Paul's commendation, πάντα ἐν γυμνάσι, *All being done Decently and in Order*, and tending only to God's Honour, his Saints Memory, and our Edification: Without which ('tis too visible) Religion will soon languish, and even die away by degrees, into Prophaneness, Heresie and Atheism! as Sir * *Walter Raleigh* more prophetically, perhaps, than he was aware of, many years ago expressed it. "This was the order of the Army of Israel, and of their encamping and marching, the *Tabernacle of God* being always set in the middle and centre thereof; the reverend care which *Moses* the Prophet and chosen Servant of God had, in all that belonged even to the outward and least parts of the *Tabernacle*, *Ark* and *Sanctuary*, witnessed well the inward and most humble zeal born towards God himself: the industry used in the framing thereof, and every the least part thereof, the curious workmanship bestowed thereon, the exceeding charge and expence in the provisions, the dutiful observance in the laying up, and preserving the *holy* Vessels, the solemn removing thereof, the vigilant attendance thereon,

(e) *Quorum saluberrima est autoritas. Loco præcitato.*
(f) *Gal. 4.*

I Cor. 8. 8.

I Cor. 14.

* *Lib. 2. Hist. of the World, c. 5 sect. 1. p. 249.*

* *Quam prodigiosum hoc seculum, quod hanc Insaniam non prohibet, sed subet.*

‘thereon, and the provident defence of the same,
 ‘which all Ages have in some degrees imitated, is
 ‘now so forgotten in this *superfine* Age, by those of
 ‘the *Family*, the *Anabaptist*, *Brownist*, and other
 ‘Sectaries, as that all cost and care bestowed on
 ‘the Church, wherein *God* is to be served and
 ‘worshipped, is accounted a kind of *Popery*, and
 ‘as proceeding from an Idolatrous disposition:
 ‘inasmuch as Time would soon bring to pass (if
 ‘it were not * resisted) that *G O D* would be turn-
 ‘ed out of *Churches* into *Barns*, and from thence
 ‘again into the *Fields* and *Mountains*, and under
 ‘the *Hedges*; and the *Offices* of the *Ministry* rob-
 ‘bed of all dignity and respect, be as contemptible
 ‘as those places: All *Order Discipline*, and *Church-*
 ‘*Government*, left to newness of *Opinions*, and
 ‘mens *Fancies*: yea, and soon after, as many
 ‘kinds of *Religion* would spring up, as there are
 ‘*Parish-Churches* within *England*; every con-
 ‘tentious and ignorant person clothing his fancy
 ‘with the *Spirit of God*, and his *Imagination* with
 ‘the gift of *Revelation*: inasmuch as when the
 ‘*Truth*, which is but one, shall appear to the sim-
 ‘ple multitude no less variable, than contrary to
 ‘it self, the *Faith* of men will soon after die away
 ‘by degrees, and all *Religion* be held in scorn and
 ‘contempt. Which distraction gave a great *Prince*
 ‘of *Germany* cause of this answer, to those that
 ‘perswaded him to become a *Lutheran*; If I com-
 ‘municate with you, then am I condemned by
 ‘others; If I joyn with others, I am condemned by

Si me adjungo vobis, tunc condemnor ab aliis; si me aliis adjungo, à vobis condemnor: quid fugiam video, sed quid sequar non habeo.

‘you; so that I only see what
 ‘to avoid, but what to follow
 ‘am uncertain. Most of which
 ‘sad premisses this unhappy
 ‘Age hath seen fulfilled among

us, and the hazardous Conclusion being the present torture of many a Religious Conscience: Which yet the counsel of the Apostle, and the Church endeavour to extricate and settle; *Heb. 10. Let us hold fast our profession without wavering, for he is faithful that hath promised.* And *1 Thes. 5. Prove all things, hold fast that which is good.* And *2 Tim. 1. Hold fast the form of sound words which thou hast heard of me, in Faith and Love, which is in Christ Jesus.* But that a Disquisition swell not into a Volume, if I have not said enough, I refer your further satisfaction herein, to those two Stars of brighter Lustre in the Church of England, Judicious * Hooker, and the Learned † Featly. The first of which calls these Solemnities, the Dignity and outward Splendor of Religion; The pregnant Witnesses of ancient Verities; pious Incentives to the practice of Devotion; lasting Records on Earth, and Shadows of everlasting Felicity in Heaven.

*Arctam salutis vix viam discernere
inter reflexas semitas. (est
Tam multa surgunt perfidorum com-
tortis polita erroribus. (pica,
Obliqua sese conferunt divortia
hinc inde textis orbitis;
Quas si quis errans ac vagus sectabitur,
rectum relinquens tramitem,
Scrobis latentis prout in foveam ruct,
quam fodit hostilis manus.
Prudent. Hymn. in Infideles.*

POEM I. { On the So- lemnities. }

THE Track of Sacred Truth is hard to find
Among so numerous Errors interwin'd:
Those devious paths among us Mortals are
So many Gins, the wav'ring Soul to snare;
And the most jarring Heresies unite
To cozen each into their Profelyte!

While

While the poor *Soul* that heedless goes astray,
 (Leaving the good and old *Religious* way)
 In that foul Ditch soon helpless buried lies,
 Which slyly digg'd the worst of Enemies!

God's first-born People, the selected *Jews*,
 By his own strict Appointment were to use
 Sacred *Solemnities*, and days design
 To *Piety*, and Offices *Divine*;
 As *New Moons*, *Sabbaths*, and the *Paschal* Feast,
 With those of *Weeks*, *Tents*, *Purim*, and the rest,
 Both fixed *Feasts*, and *Fasts*; to let them know (shew
 When they should humbled *Souls*, when grateful
 Which Scions since, the *Christian Church* transplants,
 Grafting on Nobler Stocks, a Soil that wants
 No *pious* Care to cultivate her Spring
 For *Christ's* advance, and his *Saints* flourishing.
 Two reigning *Passions* in our *Hearts* do grow,
Sorrow and *Joy*; both which to temper so,
 That neither may transgress, the *Church* hath fix'd
 Her solemn *Feasts* and *Fasts*; and both so mix'd,
 That the most low-roof'd *Souls* may learn thereby
 To teach their *Griefs* to kneel, their *Joys* to fly.
 These are the harmless *Books* of *Ideots*, where
 (Free from all *Superstition*) *Truths* appear;
 That all without Book, by these marks may know
 Who doth such Persons, Times, or Places owe.
 These are *Religion's* *Boundaries*, where we
 The pious steps of our Fore-fathers see.
 Weekly we view in the *Sabbatic* Feast,
 Both our *Creator's* Works, and sacred Rest;
 How he the *Jewish Sabbath* did transpose,
 That it with *Christ* into the *Lord's day* rose:
 Whose saving *Mysteries* of Life and Death,
 These annual Returns best keep in breath;
 Lest else in *Story*, as in *Act* forgot,
 All in *Atheistical* Oblivion rot!

His wondrous *Birth*, his tragic *Suffering*,
His *Rise* triumphant, and *Ascent*, we sing;
With the *Descending* of the sacred *Dove*,
All kept, augment his *Honour*, and our *Love*.
And as peculiar Feasts attend the *Three*,
So, *One*, the undivided *Trinity*.
Good offices of *Angels* are observ'd,
With love to them; Honour to God reserv'd.
And since our *Faith* hath its *Foundation* laid
In *Christ's*, and his *Apostles* blood betray'd;
Those *Martyrs* here are justly Registred
As golden *Pipes*, while we adore the *Head*.
Then lest Joy surfeit on so numerous *Feasts*,
The *Church* sometimes invites us *Mourning* Guests,
Shifting the *Scene*, checking our *Hopes* with *Fears*,
Mingling our *Bread with Ashes*, *Drink with Tears*!
Such is the wholesome Temper of her Law,
Each *Fast* is cheer'd, and each *Feast* kept in awe
With devout Eeves, and Hospitable Days,
That one another's Jealousies allays.
What *Christian* loves not such Commemoration;
God's Honour, his *Saints* Praise, our *Imitation*!
All useful to good *Christians*, where they may
Find helps to true Devotion; each Saint's Day
Stands as a *Land-Mark* in an erring Age,
To guide frail Mortals in their *Pilgrimage*
To the Celestial *Can'an*; and each *Fast*
Is both the *Soul's* Direction and Repast.
These as the *Churches* Constellations are;
O may they long shine in our *Hemisphere*,
And where set, rise again! still may they grace
The *Calendar* of Time, from Race to Race.

PRAYER

PRAYER I. {On the So- lemnities.}

O God of Order, who hast made all things in Number, Weight and Measure, and hast constituted all things both in Heaven and Earth in wonderful Order, give us so much of the grace of humble Imitation, that it may Methodize and order all our Actions so, as to distinguish us from irrational and imprudent Animals; and especially all our Spiritual Actions with so much Decency and Order, as may visibly difference us from rude heaps of Men, and equal us unto the best of Christians. To which end, O Lord, give us Obedience unto wholesome Discipline, and submission of our Judgment unto Piety and Prudence; that tending the Fruits of our Devotion in their Order and due Season, They may find the more acceptation from thee; as of our Gratulations in times of thy Mercy, of our Humiliation in times of thy Judgments, of Charity and Compassion in the times of Calamity, of Zeal and Fervency in all Opportunities of thy Service. Dear Jesu, who didst Solemnize both Feasts and Fasts in thine own Person, and assistance; assist us and accept us (we beseech thee) in performance of both Duties, that like the Cloud, and shining Pillar, they may guide us unto Canaan. Thou (who art therefore no hard Master) sometimes indulgest us with Festivals, that our Conversation here might be with Chearfulness, and thy Service the more perfect Freedom, sometimes allowest us, as well as thine ancient Israel, Quails and Manna, Wine and Oyl, Milk and Honey, not only the accommodations of Necessity, but Plenty: that we sit not always by the waters of Babylon, as though all Piety were made up of Melancholy; but lettest us sometimes

take

take down our Harps from the Willows, our Hearts from our cares and sorrows, to sing thee some of the Songs of Sion, rejoicing with such as keep Holiday; not in a sense of Idleness (to which all times are Holy-days) but of Devotion, by praising thee for both-handed Mercies, by our own double solace and relief of others. And yet again, on the other side, Lest, when we are full, our Heart should be lifted up, thy Church contracts the Reins, and plucks us in, unto severer Duties; calling us sometimes to Fasting, Weeping and Mourning; not that thou delightest in the afflictions of thy Servants, but only to reduce them unto Vigilance and Penitence; to turn their sorrows into the right Christian Channel, from secular Trivials, to that one more necessary Larver of their sins, and compassionating each others Miseries.

Be thou, O Lord, the best Chear of all our Festivals, that we may not, with fond Israel, only celebrate the sensual part, sitting down to eat and drink, and rising up to play; but more especially, the Spiritual parts of Joy and Thankfulness, of Zeal and Charity, of Praise and Imitation, that our Hearts may be as full of the Mercies of the Lord, as our Dishes are of Meat, and that our Tongues, rather than our Cups, may overflow with the Praises of our God. Let our hearts be busied with Mary's, our Lips with Hannah's, and our Tongues with the Shepherds, and we cannot be too merry; with Psalms and Hymns and Spiritual Songs, making Melody in our hearts unto the Lord. Do thou also, O Lord, regulate each of our Fasts from all secular Ends, and Pharisaical Ostentation; that it may not be only a holding down the Head like a Bull-rush, an afflicting our Souls for a day, and appearing unto men to Fast; much less let us keep the Fasts of Ahab's and Jezabel's (as too many do,) for strife, and debate, and to smite with the fist of Wickedness; but David's and Isaiah's Fast, to humble our Souls with Fasting,

Fasting, to loose the bands of Wickedness, to deal our bread to the hungry, and to let our sin-oppressed Souls go free: this is the Fast that thou hast chosen. Keep both, O Lord, our Feasts and Fasts within the bounds of Piety and Sobriety, and so over-rule those ruling Passions of our Joy and Sorrow, that the Balance of our Affections being kept even, it may contemperate the Soul into a spiritual Healthiness, and that (without wavering either to Sensuality or Sobriety) we may serve thee with steady souls, with constant and equal temper, even all our days. Meantime (O Christ) accept our heartiest Gratulations, for those exact Patterns of both these, both in thy holy self, and in thine Apostles and others; for giving of such gifts to men (and, Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation: and grant us all so to become followers of them here, and that we may be, (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen, Amen.

{ The COLLECT
for the 13. Sunday after
Trinity. }

Epistle.
Gal. 3. from
16. to 23.

Almighty and most merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly Promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

Gospel.
Luc. 10. from
23. to 28.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON
Advent Sunday.

M.
Isaiah 29.
E.
Joel 2.
2 Pet. 3.

M.
Isaiah 1.
Ep. of Jude.
E.
Joel 2.
2 Pet. 3.

Prepare ye way of the Lord, make his or.



This Day is to the Festival of the Nativity, (as S. John Baptist to his Master) a kind of a fore-runner, to make way for it; somewhat like the Jewish

Παρορκεν
Mar. 15. 4.

Quadrig. Do-
minic.

Eccl. Pol. 1. 5.
p. 378.

* The Eccle-
siastical Epo-
che.

The four Sun-
days of Ad-
vent intimate
Christ's four
several ways
of coming.

Jewish Harbinger to the Feast of *Easter*, a prepara-
tion to the grand solemnity; nay indeed, *this* and
the three following Sundays of *Advent*, may in
some sense be called (like the four *Evangelists*) our
Saviour's four-wheel'd Chariot, carrying the glad
and sad tidings of his approach throughout the
Church, as those do his *Mercy* and *Justice* through-
out the world. Moreover here beginneth the peculiar
computation of the Churches Year; though learned
Hooker (on some other considerations) takes it
somewhat higher, *viz.* from the *Annunciation* of
Christ's Conception by *Angelical Message*: * The
Church initiating her solemn Service at this *Preface*
to his *Birth*, and first appearance of him to man-
kind: and herein differing from all *secular com-
putes* whatsoever; to let the world perceive, she
numbreth not her days, and measureth not her
seasons, so much by the motion of the Sun, as
of her Saviour: beginning and progressing her
year according to the motion of the Sun of Right-
teousness who now began to dawn upon the world,
and as the *day-star from on high*, to shine on them that
sat in spiritual darkness, and with his beams of
light and life, to chase away the shadows both of
sin and death. Briefly, this day, as it were, invi-
teth all of us to the Marriage-Feast (for the Incar-
nation was a mysterious Match) it calleth off the
busie world both from their vain prosecutions and
excuses, admonishing us of our *Lord's coming*. Ad-
vent speaks as much, I, and in its four several days,
hints unto us Christ's four several ways of com-
ing; *viz.* First, his *Corporal*, by *Incarnation*; se-
condly, his *Ministerial*, by *Instruction*; thirdly, his
Spiritual, by *Inspiration*; fourthly, his *Judicial*, by
Final Sentence, and *Determination*. His first coming
was that of his *Incarnation*, though, I know, some
of

of the *Ancients* affirm him to have been the *Angel*,
 that wrestled with *Jacob*, and appear'd to others; Gen. 32.
 but his first manifest approach (I say) was that of
 his *Incarnation*; long foretold and shadow'd in the
Types, Promises, and Prophecies of holy Writ, (which
 let the *Jews* parallel to any other, if they can.)
 The *Promised seed*, Gen. 3. (*Mercy* treading on the Gen. 3.
 very heels of *Justice*) promised (as the *Lamb slain*)
 from the beginning of the world; The seed of the wo-
 man shall, &c. The old *Types* and *Figures* pointed
 at him; the *scape Goat*, and willing *Isaac*, the *Pas-*
chal Lamb, and *Brazen Serpent*, both *Sacrifice* and
Altar, *Priest* and *Temple*, were all but good old
Harbingers of this new *Incarnation*. The same way
 took the *Prophecies*; *Balaam's Star of Jacob*, *Jacob's* Num. 6. 24.
Law-giver of Judah, *Judah's Scepter* reaching un- Gen. 49.
 to *Shiloe*, *Isaiah's Root of Jesse*, *Haggai's expectation* Isa. 11.
 of the *Gentiles*, or desire of all *Nations*, *S. John* Hag. 8.
Baptist's follower: yea, the *Sibylls* too, and very Luke 2.
Heathen Oracles, all welcom'd into the world his
Incarnation; for about that time, the world was
 big with expectation of the *Shiloe*, as you may
 see by the *Jews* sending to and fro so oft to *John*
the Baptist, *Who art thou? art thou Elias? or that* Joh. 1. 19. 22.
Prophet? A Question that *S. John* himself also
 sometime sent to *Christ*, *Art thou he, or do we look* Matth. 11. 3.
for another? Inasmuch that about that time (saith
Iosephus) there were more *Deceivers* and false Lib. 16. 17.
Christs, than ever before or since, (enough to con- Antiq.
 fute the *Jews* looking for him still) their own
 Country-man there mentioning eight or ten of
 them, viz. *Judas*, *Thendas*, *Gaulonites*, *Aythronges*,
Benchochab, *Barcosba*, and others (some of them
 you read of, *Acts* 5.) And that counterfeit that Acts 5.
 called himself כהן בן כוכב that is, the Son of a Star,
 to usurp that Prophecie, Numb. 24. of the Star of Numb. 24.
 C Jacob,

בר חובה

Jacob, proved but a Comet like the rest, slain by *Julius Severus*, among many thousands of his followers; and the last of them *בר חובה* (saith *Josephus*) all the *Rabbins*, saving one, confessed to be Christ, till at length four hundred of his *Proselytes* were at once drowned, following him: thereby proving that he was *Vir sui nominis*, A man of his own name, that is, the Son of Vanity; all of them so contrary to Christ, that they saved neither themselves nor others.

The second,
the Ministerial
Advent.

Psal. 40. 7.
Luke 2. 39.

Matth. 3. 2.

*Tabula post
Naufragium.
* Qui vere po-
nitur penē est
innocens.*

John 21. 6.

Acts 2. 41.

*Glossa viperina
Phariseorum.
Lyra.*

Matth. 5. 6, 7.

The second was his *Ministerial Advent*, wherein he is that mouth of wisdom, *Prov. 2. 5.* and *Psal. 34. 11.* a main end of the former. *Psal. 40. To do thy will, O God,* (as well as to suffer it.) *Luk. 2. Wist ye not that I was about my Fathers business?* And this sacred business he began with a Sermon on Repentance, as did his Usher *S. John Baptist*, *Matth. 3. Repent, for the Kingdom of Heaven is at hand*: This duty being indeed the best plank after Shipwrack, and through gracious acceptance, a kind of *suppletory to our broken Innocence; the grace of Christ making up the unwilling defects of all our best Endeavours. Thus Christ having begun his Preaching, next begins to gather his Family, as it were, by Calling his *Disciples*, *Simon* and *Andrew*, *James* and *John*, &c. whose obedience he encouraged with a rich Draught of Fishes, as a symbol of their future success, in becoming *Fishers of men*; whereof *S. Peter* afterward had such an happy experience, *Act. 2. Converting about three thousand* with a Sermon. The progress of *Christ's Ministry* consisted chiefly, in correcting the viperine Glosses on the Law (as in his Sermon on the mount) which had well near eaten out the Heart of the Text; in purging the Temple, and vindicating his House of Prayer; in chastising Pharisaical Delusions, and Histrioni-

Histrionical practice of Religion; in transferring the burthensome Rites into more easie Sacraments; (mercy opposite to the Judgments on Egypt) turning their blood into Water, by one Sacrament, and into Wine by the other: Lastly, in Confirming his Doctrine by saving Miracles, Miracles wrought on all their Senses, and leaving the Form of wholsom words to his Apostles and their Successors, with Commissions, and promised assistance; Go forth, and preach; Loe, I am with you: Exite & predicate, en ego vobiscum. So that their sound is gone out into all lands, and their voice to the ends of the earth.

And that leads us to his Spiritual Advent, the third way of his Coming, his Coming by the Spirit: which indeed gives life and efficacy to all the rest; for it is not the excellence of the Instrument, (no, nor of the Ordinance it self) nor the capacity of the Subject, nor aptness of the Application, nor all of them together, without an influence from Heaven, can produce the fruits of an holy perswasion and conversion. 1 Cor. 3. Paul may plant, and Apollos may water, but God giveth the increase: Without the concurrence of this Spiritual Aid, the rarest Orators are but as sounding Brass, and tinkling Cymbals; nay the written Word it self but a dead letter and the choicest Ordinances but lifeless trunks, even Incense an abomination, and Prayer turned into sin. But with it (as the bewintered Earth at the approaching Sun) all Religious Duties prosper, flourish and bring forth. Now this Spiritual Advent (the fruit of Promise and Prayer) is either ordinary, or extraordinary. The first is that ordinary concurrence of Christ with his own Ordinances, promised to all fervent in his service, Mat. 28. helping the infirmities of their pious endeavours, presenting them refined unto God, and returning

The third, the Spiritual Advent.

1 Cor. 3. 7.

Matth. 20. 28.

for them pardon and internal comforts. The second is that *extraordinary Effusion* of his *Grace* and *Spirit*, poured out upon the *Prophets* and others, Joel 2. 28, 29. Joel 2. upon the *Apostles* and others, Acts 2. or Acts 2. 16, 17. any of their successors and others; for any eminent services of Christ, or his Church, when he is pleased to use them. Yet here * abundant Caution is but needful in this Age; we had need look well to our steerage, that we may avoid both those dangerous Rocks, that of *Neglect*, and *Presumption* of the *Spirit*. Some listen not to the good whispers of the *Spirit*, checking a Temptation, Prov. 1. If sinners entice thee, consent thou not; mind not that same *Vox à tergo*, the voice behind them inviting unto goodness, Isa. 30. saying, *This is the way, walk in it*. Ill natures, sure, that love not such rare musick, and will not have their *evil spirit* charmed by the good: of all which we may say, as Christ did to S. Peter, Mat. 16. *Flesh and blood hath not revealed this unto thee*. But while others again pretend to such a measure of the *Spirit*, as though they were wrapped in *Elijah's Mantle*, and had the *Spirit without measure*; as though that opinion of *Plato* were verified in them, That while the Souls of vulgar persons dwell in their Bodies, the Bodies of *Philosophers* and holy men dwell in their Souls: In a good sense, I wish it were so with them, and that while their zeal pretends them so much *spiritual*, their actions did not too much prove them *carnal*. The good *Spirit*, I confess is the freest of all Agents, (both for Liberty and Liberality) a wind that bloweth where it listeth, on whom, and when, confined unto no time, or place, or persons. Nor will I, with some, restrain the *Advent* of the *Spirit* unto the *Apostles* only, Act. 2. but grant that it was shed on all that company, and both

Beza & alii in
Acts 2. 17.

both Sexes, and yet not that, without discrimination: Nor will I say the *Propheſie of Joel* then determined, (though the Apostle there applies it ſo) but that *God may pour out his Spirit ſtill upon all Fleſh*, Verſ. 17. their ſons or daughters, ſervants or handmaids, when he ſees good to uſe ſuch Instruments; yet in the mean time, wiſe Chriſtians hardly can believe, that he hath there *de facto* done it, where the fruits and conſequences are not proportionable unto it. Nor ſhall I claim the *gift of Tongues* for an evidence thereof, and *working Miracles*, (though both hence eminent in the Apoſtles) and I read *Vide Dr. M. C. lib. de Enthufiaſm. c. 3.* ſome others (from contrary means) have gone very far that way, in their *Enthuſiaſtick Fits* and *Ecſtaſies*; but I ſhall reſt contented with this ſingle Demonſtration, That there is much of a true Celeſtial Spirit, where heights of Piety are ſeconded with thoſe of Practice, no way thwarting the *Revealed Will of God*, (for that belongs to us, and to our children) and his Will can be but One, whoſe Eſſence is ſo. But where there is not this proportionable Practice, though their *Devotions* be ne’er ſo high that they even reach *mystical Theology*, that is, Renouncing Senſe and Reaſon, as the *Euchitæ* and *Meſſalian Heretics* that *S. Auſtin* ſpeaks of, *De hæref. c. 57.* abuſing the ſame paſſage, *Pray continually*, miſtaking ſet Times, for all Times: let there be too that ſame *Ardor Mentis* in them (which the Latines uſe for *Enthuſiaſm*) that Heat of Soul that transports them out of their Senſes into Tremulations and ſtrange *Raptures*, till (as is ſtoried of *Ignatius Loyola*) they be carried above-ground on the wings of Zeal, or that they conceive they have ſurveyed the many *Mansions* above, or, as *Mahomet* pretended in his *Epileptic Fits*, that they had ſeen *Viſions*, received Books from *Angels*, and whiſper-

Dr. M. C. l.
Enth. c. 3.

1 Cor. 13. 2.

ed with the *Holy Ghost* himself : Let them say, do, and pretend what *they will*, (saith the Apostle) *without charity all is nothing* : while they shall act against the *revealed will of God*, that is, against *Piety*, against *Equity*, against *Charity*, all is nothing; nay worse than nothing, Collusion of the Devil. And who so shall seriously consider what sad ends those beginners with *Ecstasies* and *Epileptical Raptures*, and supposed *Revelations of Angels*, came to afterward, (as the *Alumbrados of Spain*, the *Factions in France and Germany*;) it would (I think) it should certainly, make People more wary, either how they give credit to such Fits and Pretensions of others; or through *Ignorance* and *Indiscretion*, expose themselves to such Delusions. The good motions of Gods Spirit are Doves, not Serpents; Lambs, not Wolves; ever accompanied with *Humility* and *Charity*; not with *Turbulence* and *Inhumanity* : Let us therefore *be wise unto Sobriety*, (as the Apostle speaks) stick we to the *Revealed will of God*, begging his assistance in it. O Lord, *make clean our hearts within us, and take not thine holy Spirit from us.*

Not *Conf: 29-*
16:17.

The fourth
the Judicial
Advent.

And that indeed will prepare us for the fourth and last *Advent*, *Christ's Judicial coming*, his coming unto *Judgment* : not meaning the particular *Judgments* only promiscuously inflicted in this world, (which are but the *Præludia*, the forerunners of that other General Judgment) but that *solemn day* of universal Doom, which (without Appeal, Error, or reversing Judgment) shall be followed with *eternal Recompence* of Bliss, or Torment. And this *Advent* all the three *Creeeds* out of the *holy Scriptures* and just Reason, do assert. *Psal. 37. The Lord seeth that his day is coming*, that is, the Day, wherein he shall *judge* the world, and vindicate

The Apostles,
the Nicene, the
Athanasian.
Psal. 37. 13.

vindicate the Right and Righteous, from the scruples of this *Psal.*, and all other such passages of Scripture, as *Psal.* 73. *Job* 21. *Jer.* 12, &c. wherein the *Sheep* and the *Goats* seem plac'd at the wrong hand, the *Good* afflicted while the *Wicked* prosper: and this great *Day* the Prophet *Daniel* saw in a Vision, describing it with all the circumstances, *Dan.* 7. and this Doctrine *S. Paul* preached at *Athens*, *Act.* 17. *Because he hath appointed a Day, wherein he will judge the World, &c.* And for this, all the reason in the world; On *God's* part, on *Christ's* part, and on ours. On *God's*, to rectifie the seeming *Obliquities* of this world, and answer that grand *Problem* *; why evil befalls the good here, and the contrary? to vindicate his *Providence* and *Dispensations* towards men, and evidence his *Donation* of all *Power* unto *Christ*, *1 Cor.* 15. On *Christ's* part, 'tis but reason, that as he hath been made a *Spectacle* to the world for *Poverty* and *Humiliation*, so might he be to *Men* and *Angels*, both to *Heaven* and *Earth*, for *Majesty* and *Exaltation*. Lastly, on our part (as I touch'd before) that the *Wheat* might be distinguished from the *Tares*, (both which grow undiscerned here until the harvest) and the good *Fish* from the bad, at this draught of the *Net* to shore; to evidence to the whole world a demonstration of impartial *Justice*: Shall not the *God* of all the earth do right? Yes, verily, there is a *Reward* for the *Righteous*; Doubtless there is a *God* that judgeth the earth. In *Mat.* 24. is described the person of the *Judge*: Then shall you see the *Son* of man coming in the clouds of heaven, with power and great glory. The Prophet *Daniel*, and *S. Jude*, describe his stupendious *Retinue*, scil. *Thousand thousands* of *Saints* and *Angels*: And *Mat.* 13. their *Acts* and *Offices*, to be the *Reapers*,

Psal. 73.

Job 21.

Jer. 12.

Dan. 7. 9, 10,
11, 12, 13, 14.
Acts 17. 31.*Cur bona malis?
cur mala bonis?
cum sit Providentia.
Seneca.

Christ's Judicial coming.

Mat. 24. 30, 13.
39.Dan. 7.
Ep. Jude 14.

Rev. 20. 13.

Rom. 14. 12.
*Ubi apparere
 intolerabile, la-
 tere impossibi-
 le.*

Dan. 7. 10.

Rev. 20. 12.

*Venite Bene-
 dicti.*

*Discedite Ma-
 ledicti.*

2 Pet. 3. 11.

*Surgite mor-
 tui, &c.*

to blow the Trumpet, (and gather the Nations) and sound an Alarm to the world, to *metamorphose* the *Living*, and awake the *Dead*, to summon all out of their *Graves*, their graves in whatsoever *Element*, Rev. 20. *The earth and sea shall give up their dead.* And thus the Judge being seated (at that great Assize) and the Court being full, S. Paul brings the Prisoner to the Bar, Rom. 14. *Every one of us must give an account of himself to God.* And, *Who can answer him*, saith Job, *one of a thousand?* Where the Books being opened, (as S. John speaks out of Daniel) the books of God's Word, and of Man's Conscience, upon the Testimony of those thousand Witnesses, and Verdict of that Jury of the twelve Apostles, together with the Acclamation of the whole Court of Saints and Angels, the Judge proceeds to his irrevocable Sentence, either of that joyous Absolution, *Come ye Blessed, &c.* or of that just Rejection, *Go ye Cursed, &c.* Now seeing (as S. Peter saith pathetically) *This day of the Lord shall come as a thief in the night, &c. Quales debemus esse?* What manner of persons ought we to be? If ever we hope to fill up the room of fallen Angels, what manner of persons in all holiness and righteousness? and if we fear to be companions of Devils, and to dwell with everlasting burnings, *Quales!* *Quales!* What manner of persons ought we to be, in all penitence and emendation? in all Vigilance, Prayer, Charity, and Devotion? and 'tis Christ's own Advertisement. *Blessed is that servant, whom his Lord when he cometh shall find so doing.* Meaning (me thinks) all this should mind us of S. Jerem's Trumpet (or the Arch-Angels) still sounding in our ears, *Arise, ye dead, and come to Judgment.* Now then, who soever seriously takes heed to the three former, shall never need to fear this latter

latter, *Rom. 8.* And it is Christ's own Caution, *Rom. 8. 1.*
Watch, for ye know not what hour the Master will come. Mat. 24. 42.

POEM II. {On Advent.}

AS when a mighty *Monarch*, with Renown
 And Splendor doth approach some *Loyal Town*,
 The Streets are strew'd, the Windows richly deck'd,
 All quit Employments, and with *kind Aspect*
 Wait for Him; but his *Palace* and *Allies*
 Chiefly prepare for Him, with longing eyes:
 So here, this *Monitory Advent* comes
 To tell us of *Christ's* coming; that our Rooms
 May all be dress'd, and garnish'd for that *King*,
 Who, with him, doth both *Grace* and *Glory* bring.
 Be sure his *Palace*, then the *Heart*, I mean,
 With *Innocence* or *Penitence* be clean.

For if that *Satan* must so trimly dwell,
 Sure *Christ* will not in a polluted Cell:
 If that dark *Prince* be hous'd so garishly,
 Ne'er think this *Sun* will harbour in a *Sty*.
 Cloath then thy *Soul* with her best Robes of *Grace*,
 Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
 To meet Him, and his Majesty attend;
 Who highly will prefer them all i'th' end.
 Be Mountain-Spirits levell'd, rough ones plain,
 Dejected Valleys fill'd with joy again:
 Let *Lyon-s fierceness* henceforth become tame,
 And so more fit *Companions* for that same
 Meek *Lamb of God*: Let *Aspish Tongues* grow mild,
 Then shall they be conducted by that *Child*
 Which made all *Parents*; whose *Magnetic Law*
 Doth *Kid* and *Leopard* into Friendship draw:
 Let *Temperance* sweep out *Luxury*, and *Pride*
 By rare *Humility* be laid aside;

Let

Let the *Dove* temper *Serpentine* Deceit ;
 This the best sense of, *making his Paths straight* :
 He'll come into the *Heart*, and fill the place
 Both with a *Cleansing*, and *Adorning Grace*.
 Thus when the *Discords* of *Contention* cease.
 Then may the *World* expect the *Prince of Peace*.

His *Ministerial Advent* next attend,
 And in his *Word* each *Grief* may find a *Friend*.
 The *Motions* of his *Spirit* are the *Gales*,
 That while we *steer* tow'rds *Heaven* will fill our *Sails*.
 His blessed *Sacraments*, the *Churches* *Wings*,
 Whereby each *Lark* of *Heaven* mounts, and *sings* ;
 A pair of *cleansing Streams*, broach'd from the *side*
 Of our *dear Lord*, when for us *Crucifi'd* ;
 Our *Brace* of *Spies*, that from blest'd *Can'an* brings
 News of our *cheering Vines*, and fruitful *Springs*.
Baptizing, speaks *Christ* an indulgent *Lord*,
 That for harsh *Symbols*, doth such mild afford.
 No way-ward *Zippora* need now upbraid
 Her *Moses* bloodiness, or be afraid
 Of her *Babes* *Life* rescinded with his *Skin* :
 That *Blood's* turn'd *Water* now, to wash thy *sin*.
 Yet 'tis not *Water* only ; but the *Dove*
 Moving upon't, doth the *Soul's Lover* prove.
 This is *Christ's Ark* (as 'twere) while *Floods* of *sin*
Deluge the *World*, to shrowd his *Darlings* in,
 Even in his *Churches* *Arms* ; No time then slip
 To have poor *Souls* embark'd in this *Ship*.
 Dispute not *Infants Faith* ; thou graft'st thy *Plant*,
 Though in its *Youth* and *Winter Fruits* it want.
 Commerce of *Spirits* goes not by *Age*, or acts
 Of outward power, but as *Free-grace* affects ;
 And *Christ* most favour'd to such dispense,
 Schooling the *gravest* to their *Immacence*.
 Withhold not, then, these *Sacramental Rites*
 From such as *Jews* admitted, *Christ* invites :

His Ordinance and Promise who neglect,
Are out of's Ark, and may the Flood expect!
And as a mild, so he's a bounteous Lord,
Spreading for all the World an ample Board;
But specially for Man, at whose feet all
The sev'ral Species in subjection fall.
Yet his own Israel tastes sublimer fare,
And Fellow-Commoners with Angels are:
The Rocks are broacht to quench their Thirst, at wish
They're feasted both with first and second Dish,
Manna, and Quails, yet all these in a mist
Shade but the Viands of the Eucharist.
Those former were of His Alms-basket fed;
But here, to His, He gives Himself for Bread;
Bread thrash'd, and ground to dust, by Sin and Jews,
To make a Staff of Life, for us to use:
Let's walk with't all our days, and 'twill sustain
Our Hearts from slips in sin, from falls in pain:
Here, the best staff to keep our footsteps even,
Hereafter the best Jacob's-staff for Heaven.

Nor shall we then need Fear, but rather Pray
For Christ's last Advent, that Judicial Day; (rowl,
When, though the Spheres and Orbs themselves shall
Like shrivell'd pieces of a Parchment scrawl;
When, though the liquid Floods cannot conspire
To quench th' insatiable thirst of Fire;
When, though the Nations of the World shall mourn,
And the vast Universe to Cinders turn:
Yet, to all such as Anchor on His Love,
The Day of Judgment, shall of Mercy prove.

PRAYER

PRAYER II. {On Advent.}

O Father of Mercies, who art pleased, by the voice of thy Church, this day to admonish us of thy Sons Approaches; lest else, unhappily, he find us not unworthy only (for alas! so we are) but altogether unprepared for so divine a Guest: We beseech thee, therefore, cleanse us by thy Chastisements, and furnish us with thy Graces, that we may be in some measure qualified to render an acceptable Entertainment to our blessed Saviour. Lord, we confess, that if our Friends or Kindred, our Tutors, or great Persons, were to visit us, we should contend for some proportionable Reception; How should we trim our houses, and adorn our persons? providing the best Viands within the reach of our ability? What then shall we do unto thee, O thou Preserver, thou Redeemer of Men? which art that Star which from on high hath visited us? visited us as our Kinsman, in thine Incarnation, which let us entertain with gratitude and wonder; visited us as our Tutor, in thy Ministrations, to be received with reverence and observation; visited us as our bosom Friend, by thine Inspiration, to be entertained with heed and resignation; visited us as our Judge, by thy last (foretold) Visitation, to be attended with all vigilance and reformation. O purge the Receptacles of our souls, and give us grace to open all of them, as free passages to these several Advents. Stand ope, ye gates of Reason, be ye lift up, ye everlasting doors of the Soul, that the King of Glory may come in: Nor let him find those noysomnesses in our Souls, that we would blush to have found in our bodies; in our houses. Yet we confess, O Lord, the rooms are very foul, the best of them; our Understandings muddy; our Wills

Wills rusty; and our Affections dirty; our whole frame out of order. Give us Humility, to sweep out Pride; Hospitality, to sweep out Avarice; Temperance, to sweep out Lust and Riot; Truth and Sincerity, to sweep out Hypocrisie; Amicability, to sweep out Envy; seasonable Repentance, to wash them out, to wash them away all: And when the House is clean, O God of Graces, garnish it; garnish it with Faith and Industry, with Hope and Modesty, with Zeal and Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted than the Gibeonites; either but mouldy Bread, or rotten Fruits, sour Grapes, or Wine of Dragons, nothing fit to entertain thee: O do thou therefore, blessed Jesu, send in thine own Provisions, like some Noble Potentate, send thine own Wine and Cates before thee; that so we may stay thee with Flagons, and (in a sense) comfort thee with Apples, with fruits of thine own Tree, and at thine own Charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to thee, for accepting our Collations; who otherwise are by no means worthy that thou shouldst come under our roof; the best heart being naturally, a polluted stable, a stable full of brutish sins: yet since thou wast pleased once to be born in such an one, O disdain not to be born again there; there make the Ox know his Owner, and the Ass his Master's Crib; Let our Understanding labor to comprehend the Mystery, and our Will submit to the yoke of Duty.

Seem'd it a small matter to thee, to create us men, and set a guard of Angels to protect us? but that thy self shouldst also bow the Heavens and come down, to dwell, among us, in us? If Elizabeth admired so the condescension of the blessed Virgin, How is it that the Mother of my Lord is come unto me! how much more cause have we of thankful wonder! that the Lord

of

of that Mother, nay, of the whole world, is come unto us : And that not empty-handed, but full of Ministerial Benedictions ; One speaking to us not in the old killing accents of Thunder and Lightning, but in our own similitude ; changing the rigour of the Law, into the lighter burthen of Faith and Repentance ; the Jewish bloody Rites, into the easier yoke of gentle Sacraments, spiritualizing bodily performances, which profit little. O give us open ears and hearts unto that voice of wisdom (knowing that fools despise Instruction) that we may hear thy words, for they are sweet ; and not be Hearers only (deceiving our selves as well as others) but Doers of the same. Inflame us, Lord, with an ardent love to all thine holy Ordinances, to value thy word with David, beyond the Treasures of the East and West, to love the persons, times and places, that are peculiarly devoted to thee ; to call thy Sabbath a Delight, and their feet beautiful that bring thy Messages ; to love the House of Prayer, and the place where thine honour dwelleth ; to hunger and thirst after righteousness, and thy holy Sacraments. Lord, give us ever of this bread ! and (of all Famines) keep us from that, which is not a Famine of bread, or a thirst of water, but of thy holy word, of that which is the meat and drink of Souls ! To which end (O Christ) vouchsafe us thy spiritual Advent, the guidance and assistance of thy sacred Spirit, without which, all our best services are either enervated or perverted. O permit not a lying spirit to go forth into the mouths of the Prophets, lest they cause the people to erre ! and let not the spirit of Giddiness and Delusion seize the people, lest they abuse their Shepherds, and contemn Religion, and doat upon their fond Imaginations ! But O establish us with thy free Spirit, give us grace to attend his secret whispers and hatch up all good motions into pious actions ; not quenching the Spirit, but ventilating and fanning

fanning those sparks of Grace, into an holy flame of Zeal and Love; improving those Dewes of Heaven into Flowers of Paradise. Give us (O Lord) a spirit of discerning, to judge of good and evil, both from their originals, means, and objects: to try the spirits, whether they be of God, (that is) by thine own rule; or whether from those evil Principles of humane actions, (as by swerving from it) that we may try all things, and hold fast that which is good. So cleanse the thoughts of our hearts by the inspiration of thy holy Spirit that we may perfectly love thee and worthily magnifie thy holy Name; even till thy last great Advent in as much Majesty, as the first was in Humility, thy coming unto Judgment: which in sight of all mockers, we believe, that thou shalt come to be our Judge, and pray thee therefore to help thy servants whom thou hast redeemed with thy most precious blood: which being one of the four last things, of most concernment, (Heaven and Hell, Death and Judgment) Lord, make us all, and that always, most seriously mindful of them, to avoid Hell, to purchase Heaven; to welcome Death, and to stand in Judgment. For these great works, O Lord, make us ever careful and industrious; so that at the general Harvest of the world, we may be reaped among the wheat, and not the tares; at the great flock and folding, that the good Shepherd may find us among the Sheep, and not the Goats; and at that last great Assize, that we may be of the Court, at least, of the Jury, and not of the Prisoners; and finally at that glorious wedding of the great Kings Son, we may be of the number of those wiser Virgins, having oyl in our Lamps, faith and vigilance in our hearts, may enter with the Bridegroom of Souls into the Chamber of eternal Joys. Amen, Amen.

The

{ The COLLECT }
 { for Advent Sunday. }

Epistle.
 Rom. 13. from
 Verf. 8. to the
 end.

*Almighty God, give us grace that
 we may cast away the Works of dark-
 ness, and put on the Armour of light,
 now in the time of this mortal life, (in
 the which thy Son Jesus Christ came to
 visit us in great Humility) that in the
 last day, when he shall come again in
 his glorious Majesty, to judge both the
 quick and the dead, we may rise to the
 life immortal, through him who liveth
 and reigneth with thee, and the Holy
 Ghost, now and ever, Amen.*

Gospel.
 Mat. 21. from
 Verf. 1. to the
 14.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Ps. proper
19, 49, 85.
E.
89, 110,
132.

UPON

*The Feast of Christ his
Nativity. D. M. 25.*

M. 1. Less.
Isaiah 9.
Luke 2.
E. 1 Less.
Isa 7.
Tir. 3.

The Shepherds Luc. 2.



8. And there were in *some country* She-
pherds abiding in *their field* keeping wa-
tch over *their flock* by night. And lo *an angel*
of *the Lord* came upon them etc:
36. And they came with haste & found Mary
& Joseph & *the babe* lying in a manger
20. And *the Shepherds* returned glorifying
and praising God etc:

DISQUISITION III.

THis is the *Foundation Festival*, whereupon the
whole *Fabrick* of the rest is raised; and there-
fore it is, *Foundation-like*, laid *very deep*, and
may

D

may well admit of S. Paul's *Admiration*, Ω ΒΑΣΙΣ
 Rom. 11. 33. O the unfathomable *Abyss* thereof! It consisteth
 of an *History*, and a *Mystery*, both pithily con-

John 1. 14. tracted by S. *John*, Chap. 1. *The Word was made
 Flesh*: wherein the Substance of the *Mystery*

* *Quis? Quid?* expressed, and all the * *Circumstances* of the *Hi-*
Ubi? Quibus story implied. The *holy Waters* of the sacred Scri-
auxiliis? Cur? ptures are streams (you know) in which the *Lamb*
Quomodo? may wade, the *Lion* swim, as being fraught with
Quando? some *Passages* that lie level with the lowest *Capaci-*

ties; with other again, that out-top the highest
Judgments: and however it be safest keeping in
 the *Shallows*, yet is it sometimes more profitable
 sailing in the *Deep*; of which kind (sure) is this
 Text of S. *John*. Difficulty is here my *Theme*, and
Mystery my Subject; which if Endeavour be not
 able throughly to *resolve*, yet give it leave to *con-*

* *Hic ille nata-* I adventure on this *Sacred Riddle*, God's * *Incarnati-*
lis dies, Quo te on. *The Word was made Flesh*. Christ is the Centre
Creator arduus of *Theology*; to him all the Lines of *Divinity* tend:
spiravit, & li- *Paradise* promised him; the *Law* prefigured him;
mm indidit Ser- the *Prophets* foretold him; the *Apostles* preach'd
mone carnem him; and all the *Evangelists* bare witness of him.

Prudent in Hymn. He was that *Mercy-Seat* toward which both
 8. Cal. Januar. *Cherubims* looked; that Seat of *Mercy* which both
 Exod. 37. 9. *Testaments* discover; though peculiarly the *Evangelists*
Quadrigena Do- (of all the rest) are our Saviour's four-
mini. wheel'd Chariot; carrying his *Name* and *Glory*
 through the four *Quarters* of the World. These

(faith * *Lyra*) were prefigured in *Ezekiel's Vision* of
 * In Gloss. Or- the four *Beasts* with several *faces*; yet *Rota in Rota*,
 dinar. super 1. their *Wheels* all of the same form and fashion, run-
 S. Johan. ning one within another. The first had the Face

of a *Man*, and that pointing out *S. Matthew*, who describeth principally *Christ's Humane Nature*, his *Genealogy* according to the *Flesh*: *The Book of the* *Matth. i. i.*
Generation of Jesus Christ, the Son of David, &c.
Matth. i. The second had the face of a *Lion*, and that is *S. Mark*, describing him either from the voice of that *Lion roaring* in the *Wilderness*, *Chap. Mark i. 3.*
i. or as the *Lion* of the *Tribe of Judah*, in's *Resurrection*, and triumph over those devouring *Lyons*, *Death* and *Satan*, *Mark i.* The third had the face of a *Calf* or *Ox*, both with *S. Luke* pointing out *Christ's Priestly Office*, whereby he offered up a full propitiatory sacrifice for the sins of all, upon that general *Altar* of the world, his *Cross*, *Chap. 23.*
The last of them had the lofty Countenance of an *Eagle*, and that's *S. John*, here. *Christ's divinest Herald*, who fetcheth his descent from *Heaven*, brings his Pedegree from the *King of Kings*, pro- veth him the *Son of God*. They all indeed joyntly do demonstrate *Christ*, (saith *Calvin* on the place:) yet the three former shew us but his *Body*, as it were ; but this *Evangelist's* soaring Contemplation reacheth not his *Soul* alone, but his *Divinity* ; his *Eagles Quill* delineates *Christ's eternal Generation*. *The Word was made Flesh*. Of which Text I may well say, as (a) *S. Hierom* of the *Revelations*, so many *Words*, so many *Mysteries* ; so many *Words*, so many *Parts*, (the *Tripartition* not at all disfranking them) take them as they lie; First, *Persona assumens* : here's the person assuming, and that is *Verbum*, the *Word*. Secondly, *Natura assumpta*, the *Nature* assumed, viz. *Caro*, *Flesh*. Thirdly, *Modus assumendi*, the manner of the assumption, *Factum est*, Was made. *The Word was made Flesh*.

First, for the *Person* : most Expositors render this Original $\Lambda\omicron\gamma\theta$, by *Verbum*, the *Word* ;

In Homine
 Humanitas, in
 Leone Reg-
 num, in Vitulo
 Sacerdotium, in
 Aquila Divi-
 nitatis Sacra-
 mentum. Lyra
 Loco cit.

Communiter
 ostendunt
 Christum.

$\Lambda\omicron\gamma\theta$ & $\Sigma\alpha\beta\epsilon$
 ἐξέπετο.
 (a) Quot verba,
 tot Mystéria. In
 Prolog. Gale-
 ato.

(b) Calvin, Beza, Bucer, Erasmus.

(c) λόγος αἰ-
διος τῷ πα-
τρὶ.

though (b) some of them read it, *Sermo*, the *Speech*. Yet this difference of terms, and various Lesson need not scruple any, so long as their joint meaning points at one and the same sacred object, the *Eternal Word of God the Father*. The Word Here's no work for inquisitive *Philosophy*. They cannot conceive how a Word should be a substance, or at most, any other than an aerial one: but the Mole must borrow the Eagles eyes, if she would look upon this *Sun*. Faith must here lend Nature spectacles, to read this divine Character, written on *fleshy Tables*, and to behold this *Celestial Word*, walking in *humane shape* among us, like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this Consideration be an *Ariadne's* thread, to mind circumspectly what manner of Word this

Verbum Quale?
Verbum Quare?

(d) Nec syllabis
constat, nec vo-
ce profertur.

Calv. in loc.

* Sed benedi-
ctum illud se-
men, &c.

(e) In loc.

(f) Non est qui
reficiat nisi qui
fecit. Bern. 2.
Ser. Nativit.

(g) Verbum, fi-
lius, virtus, sa-
pientia & atri-
s, idem sonant.

De vit. Christi.
John. I. I.

is; and why the Word? For the *Quale?* what manner of Word? you must know, it could never be tied within the narrow bands of Letters and (d) Syllables, and therefore is not to be imagined any such as the *Written Word of God*; much less, grossly, any vocal sound, such as *Man* utters, not to be uttered by him: * but the substance of that blessed Word of Promise (saith (e) *Beza*) which God made to *Adam*, *Abraham*, *Isaac* and *Jacob*, and all the faithful, touching *Man's* Restauration; that powerful Word, by which all things were made. I, (f) he only could repair decayed Mankind, who builded him at first, and that was this *Omnipotent Word*, without which was made nothing that was made, John I. No, nothing could be made without God's Power and Wisdom; and as (Ludolphus (g) well observeth) the Word, the Son, the Power, the Wisdom of God, are all One, and signifie the same second Person of the glorious *Trinity*, *Jesus Christ*, *Coeternal* and *Coequal* with the Father. *Coeternal!*

In this Word was in the beginning; not meaning that beginning of time, Gen. I. (as Arius heretically forced it) but that of Eternity, John 1. This Word was from that (b) Beginning that had no beginning; not only before Abraham was, but ere ever the Earth or Heavens were, *Thou art God from everlasting, Psal. 93. And as Coeternal, so Coequal also; (c) Consubstantial with the Father, Joh. 10. I and my Father are one; One, to shew Communion both of Power and Eternity; are, to shew perfection of Nature without Confusion of Substance. Again Unum sumus, non sumus, descants S. Aug. I and the Father are, 'tis not said am, one: one, then to shew their Essence so; are, a Plural to confute Sabellius shewing their Persons diverse. Thus Christ thought it no robbery (as the Apostle speaks) to be equal with God, Phil. 2. both as to Co-eternity and Co-essentiality. How then durst thou, Arius, and thy younger Brethren the Pelagians and Socinians think it so? denying him to be *ὕψιστος καὶ ὁμιόμορφος*, of the same Eternity and Substance with his Father? whereby you have committed such a Robbery against his Glory, as hath brought your Souls ('tis to be feared) unto an eternal Execution, and left your Names to rot in Heresie. For this Word was in the Beginning, (as I shew'd before) and to banish all doubt, This Word was God, John 1. For all which, accept that (l) Fathers Illustration; As the Light diffused from the Substance of the Sun, cannot properly be said to be either before or after, but together with the Sun: so may this Word, the Son of God, be conceived to flow from the Substance of his Father, and yet neither to be said before, or after, but together with the Father, though begotten by him; Again, as the Light (spreading over the World) cometh from the Sun, yet remaineth

(h) In principio sine principio hoc principium de principio. Ludolph. ib.

מלך * אתה אל

(i) Οὐδε ὁμοιομορφος, ἀλλ' ὁμοούσιος.

(l) S. August. de Solis lumine, calore & motu.

maineth in the Sun; and as the *Light* is of the same nature with the Sun, the Sun with the *Light*, yet acknowledged two several things: so also this *Son of Righteousness*, though sent from the Father of *Lights* into the World, yet remains he with the Father; and though *Father* and *Son* likewise be of one and the same substance, yet must we believe divers *Hypotheses*, to several *Existences*, or *Persons*. Thus (m) as *Light* of *Light*, so very *God* of very *God*. And if our very *Sense* can find out somewhat in the *Creature*, that can thus be born (as it were) and yet not after, but equal with its *Progenitor*, why should our *Faith* stagger at the like in our (n) *Creator*?

(m) *Ut Lumen de Lumine, Deus de Deo.* Athan. Creed.

(n) *Et si in Creatura aliquid istiusmodi inveniat, cur hoc in Creatore dubitatur?* S. Aug.

(o) *Non dicit Pater aut Deus caro factus, sed Verbum.* Musc. in loc. *Ne quis somniaret carnalem generationem.*

Verbum, Quare?

(p) *Verbum est dictio Metaphorica, à similitudine mentis nostræ sumpta.* Bucer in loc.

But what does our bold Eye so long gazing at the *Light inaccessible*? which therefore (lest it be dimm'd or blinded) we'll remove into a lower Object, and consider *Quare Verbum*? why Christ was called the *Word*? Indeed, the *Word*, both in reference to himself and us. To himself, it is not said that the (o) *Father*, or that *God* was made flesh, but the *Word*, to distinguish him from the first and third Persons, which were not incarnate, *The Word was*, &c. The *Word* (saith another) that none might so much as dream of any carnal *Generation*; which had he been here called *Son*, some Ignorants fondly might have fancied, and Socinus then; and other Hereticks, might have had some seeming reason to have thought the *Father* was in time before him. Again, he that vouchsafed to be made *Flesh* for us, vouchsafed also to be called the *Word* for us, for our Capacities, by *ΣΥΝΕΚΕΧΑΣ*, a Figure of Condescension, to express to us, in some sort, that *Divine Nature*, in a Term most agreeable to our understanding: for the *Word* is a (p) *Metaphorical* expression, borrowed from the Similitude of our Mind

Mind and Apprehension: For as our words are
Coras proles, or should be so, at least, the true
Reſemblance of our Thoughts; ſo was this *Word*
Character Patris, the expreſs Image of his Father;
 there being the ſame (q) relation (ſaith one) be- (q) Λόγος
 tween the Father and the Word, as is between our *παις*
 Word and Mind; meaning eſpecially the Word *ἐκ τῆς*
 of the Mind. For the Schools tell us of a twofold *ἐκ τῆς*
 Word, *Verbum Oris & Mentis*, one tranſient, ſcil. that *ὡς*
 of the Mouth, the outward *Expreſſion* of the Lips; *ὡς*
 the other *immanent*, that of the Mind, the inward *ὡς*
 Conceit and Imagination of the Soul: and ſuch a *ὡς*
 Word (ſay they) is the Saviour of the World here *Greg. Naz.*
 intitled. For as this *inward Word* may, for long *Primæ & ſe-*
 time, be in our mind before, and as long after 'tis *cundæ Notio-*
 expreſſed by the outward word of mouth: So, *nes.*
 though in theſe laſt times only God ſpoke to us by
 this Word, his Son, yet was he in the mind, in the
 boſom of the Father, before all time, and though
 now outwardly declared, ſhall be there forever:
 I, to the Word himſelf tells us, *John 14. I am always* John 14. 11.
in the Father, and the Father in me.
 Laſtly, moſt conveniently, on both ſides, was
 Chriſt here titled the Word, becauſe the Son of God
 (in order to his *Mediatorſhip*) ought to be deſcri-
 bed not only with reference to his (r) Father, whoſe (r) *Non tantum*
 Word he was, and from whom he did proceed; *in comparatio-*
 but alſo with reference to the Creature which he *ne ad patrem,*
 had made, to whom, and for whom he came. Nay *ſed etiam ad*
 further, this Compellation glanceth on thoſe whol- *creaturam. Lu-*
 ſome Precepts, and that ſaving Doctrine which he *dolp. de vit.*
 doubly taught *viva voce*, (i. e.) *vita & voce* both *Chriſti.*
 with his Voice and Life. I, what ſo apt a Title for
 him, whoſe very Word cured Diſeaſes both of Body
 and Soul; whoſe Word commanded the Elements,
 raiſed the Dead, and caſt out Devils; as this *et*

* Non posse sub
cælo ita conve-
niens Nomen
inveniri. Lu-
dolph. loc. cit.

Isa. 53. 3.

(f) Speculum
misericordiae
et misericordiae.

(t) In Serm. de
Annunciatione.

(u) Hec missa
ad Filium.

(x) Fiat mors
bona.

ἐξοχήν, by a figure of Excellence, *The Word?* So that we may well conclude (with him *) that no Name under Heaven could be found so suiting Him, whose Name alone we can be saved by, as this Ὁ λόγος, the Word. But why insist I here, like that Child which S. Augustine saw, lading at the Ocean with a Spoon? We may take our leave of this Contemplation, with that tongue-ty'd Admiration of the Courtly Prophet, *Quis enarrabit, &c. Who shall declare his Generation?* Instead then of Addition here, accept an Application, and that's a (f) Glass of Humane Misery, and of the Divine Mercy. First, humane Misery; The Word fain to be Incarnate, Wretched man! how desperate, how hainous were thy Sins, that Giant-like did *ἡμῶν* offered such violence to Heaven, as in a sense, to pull God from thence! And was it any less than infinite Mercy, that he bowed the Heavens and came down, when there was no other remedy? S. Bernard (t) (to this purpose) feigns a sweet contention to have been between Mercy and Justice (about the Fall of Man) both thus pleading for themselves before the Almighty: Behold (saith Mercy) into what a miserable condition thine own Image Man is tempted! Give not thy Darling to the power of the Dog, unless thou pity him, thou abandonest me, and so no longer canst be styled a Father of Mercy: Justice on the contrary, Lord, fulfil thy Word on that disobedient Malefactor, Man. Let Adam with his whole polluted Spawn, die the Death: how else can I subsist, and thou be just? (u) This Controversie (saith he) the Father sends to the Son; and he (that eternal Wisdom of his Father) thus goes about to reconcile them: Let (x) Death be turned into a Good, and both then have what they ask for, sc. Justice her request, that man die;

die, and *Mercy* her desire, that dying he obtain a better Life. But how (say they) can *Death*, so bitter to Nature, be thus sweetned? Why, if one not liable to Sin and Death (saith he) shall out of a free Love and charitable Compassion, suffer Death; for so *Death* (not able to detain one not subject to him) *foramen faciet*, shall make such a breach, such an hole in his *Nets*, as shall free and let out all his other *Captives*. Forthwith the jarring (y) *Sisters* surround the World, to find out such an happy Ender of their strife. *Justice* walks through the *Earth*, where she finds none that doth good, no not one, Psal. 14. men all guilty of the like *Transgressions*, cannot help themselves: while *Mercy* searcheth *Heaven*, where Angels blush'd at Man's Rebellion; and had they had power, their *Charity* would have begun at home, rather to have restor'd their own lost number: so that (with sad *Ceres*) they return heavy, each with a *Non est inventus*, that there is none on earth (saith *Justice*) nor any in *Heaven* (saith *Mercy*) sufficient for this great work, but thou only the *Eternal Word*. Whom then have I in *heaven* but thee? or in *earth* in comparison of thee? Psal. 73. Whereat he who is *Compassion* it self thus comforts and unites them, Go tell the *Daughter of Sion*, behold thy King cometh, Zech. 9. The King of *Heaven* to take on him (z) the form of an earthly *Servant*; the God of *David* becometh the Son of *David*; nay the Son of God, the Son of *Man*; that the Son of *Man* might again become the Son of God! And was ever Potter so in love with his Clay? And here *Mercy* and *Justice* met together, *Righteousness* and *Peace* kissed each other. The *Civil Law* (you know) permits none to *Adopt* Children that have any of their own: how then hath the Love of God abounded towards us, who albeit he wanted not a Son, and that

(y) *Misericordia perfrustrat Cælum. Orbem Terrarum Veritas.*

Psal. 14. 2.

Quem in cælis? Quem in terris?

Psal. 73. 25.

Zech. 9. 9.

(z) *Μορφὴν Ἀνθρώπου.*

Vide Col.

that too a beloved Son, in whose obedience he was so well pleased, hath yet vouchsafed us Adoption: us Strangers, us Enemies, to cry *Abba, Father*; nay, and sent away that Son of his Bosom, into a persecuting world, that we might receive the Adoption of Sons, Gal. 4. This was a *fic*, without a *sicut*; God so loved the world, John 3. as none loved so. This boundless * Love of God to man (so infinite being their Disproportion of Excellence) admonisheth men (by an Argument *a maiore*) how they ought to be affectioned one toward another; *Men*, I say, twixt whom (unless in some outward Transitorities,) there's no difference; and he that after a few years looks into their Graves, shall find no such great Difference between their Bones. Love was the old Christian *γναιοφιλία*, the Ear-mark of Christ's Sheep, John 13. We use to keep that charily, which cost most dearly. You see here the Price of Souls; not Silver, Gold, or Corruptible Things, 1 Tim. 2. only the Word it self could plead our Cause before the Eternal Judge. (a) Keep the Jewel of thy Soul, then, but with so much the more *circumspection*, as 'tis of value above all other things; that Sin may not come at it to defile it, Lust to pollute it, Avarice to dirty it, Intemperance to fully it, Sacrilege to canker it, Blood to stain it; but keep it unspotted of the World, unspotted of the Flesh. And that wafts us to the second Word, and Part of this Discourse, *Natura assumpta*; from the Person assuming, to the Nature assumed; and that is, *Caro, Flesh*; *The Word was made Flesh*.

(b) *Priusquam apparebat* bl-
manitas, late-
bat benignitas.
In Serm. de
Nativitate.

And here our Meditations (like him we contemplate) descend from Heaven to Earth, from God to Man, from the Word to Flesh: in which till Christ appeared (saith (b) Bernard) his Mercy, like the Sun in a Cloud, lay somewhat hidden and obscu-

red,

red. Indeed it was before, before all time, his *Mercy* (like himself) from *Everlasting*; but whence (asks the same Father) could it appear in Demonstration? 'Twas *promised*, 'tis true, but not *perceived*, and therefore of many, of most not as yet believed, as the Prophets Complaints do witness, * *Quis credidit? who hath believed our report?* Isa. 53. But now *Light* so shined in *Darkness*, that any (unless such as are *Darkness* it self, *John* 1.) may comprehend it: *Capint & Naturalis* (says the same) the very *Natural Man* may now perceive the Things that are of *God*, as if *Mercy* had made them obvious even to *sense* also. *Credant oculis*, such as before would not believe the Prophets tongues, may now but credit their own Senses. *Luke* 24. *Handle me, and see me, &c.* And as *Israel* could look on *Moses*, when he had veiled his *Brightness*; so may we also behold this *Light* of the *World*, it appearing to us in a veil of *Flesh*. The *Power* of *God* appeared in the *Creation* (all things of nothing,) and equal *Wisdom* in *Governing* all things *Created*; but *Mercy* chiefly displayed her self, when this glorious *Lamp* of *Heaven* became *Eclipsed* by the interposition of an *Earthly Body*; when this *Diamond* was set in *Lead*, when the *Word* was made *Flesh*. I, in *This* appeared the bountifulness and love of *God* our Saviour toward *Man*, *Tit.* 3. 4.

Flesh here, though but part, and the unworthiest part of *Man*, yet is *Synecdochically* taken for the whole *Man*, for the compleat *humane Nature*, (as 'tis *Gen.* 6. *Deum*;) and elsewhere frequently in *Scripture*.) But the reason why *Christ's Birth* is Denominated from the worst part, *Flesh*, an *Incarnation*, rather than from the better, the *Soul*, an *Inanimation*; is, because this, as all other circumstances of his *Nativity*, abounded with miraculous

Humility

*Promittebatur, non sentiebatur ideoque à multis non credebatur. Ibid. * Isa. 53. 1.*

Luke 24. 39.

Potentia in Creatione, Sapientia in Gubernatione, sed Misericordia in Incarnatione. Ludolph. de vit. Christi.

*Caro totam in-
nuit hominis
naturam.*

*Apolinaris his
Heresie.*

*Factum est, non
assumpsit. Musc.
in loc.*

*Heb. 4. 15.
Christus non
proderit illi
homini, qui
illum non cre-
dit verum ho-
minem. Bern.
1. cit.*

*Ἀνθρώπου
ἐγένετο υἱός.*

Greg. Naz.

Mat. 18. 11.

*(c) Quod non
erat assumpsit,
quod erat non
amissit. Musc.
in loc.*

2 Tim. 2. 5.

*(d) Ostendit
Carnis Dictionem
vilem & abje-
ctam conditio-
nem. Calv. in
190.*

*Humility: Flesh (I say) involveth here, both the
constitutive parts of Man, sc. the rational Soul, and
humane Body: for as in the Creation, God made
Man like himself, stamping on him his own perfect
Image; so in this Act of Re-creation, of Redemption,
God makes himself like Man, assuming his entire
Nature; of a Reasonable Soul, and Humane Flesh
subsisting. First, a reasonable Soul, which that im-
pious Heretic Apolinaris scarce had, when he deny-
ed Christ to have a Soul, and taught that He assu-
med Flesh unto his divine Nature; because this
Text mentioned only Flesh, and not a Soul;
whereas he might as well have thought that all
those had no Souls, which are so frequently in
Scripture termed Flesh: again, The Text runs, the
Word was made flesh, and not assumed it. Se-
condly, an humane Body; Flesh, not an airy and
Phantastick Vision, but a real and substantial Body,
in all things like unto us but sin, Heb. 4. Blush then
you Infidel Marcionites that rob Christ of his true
humane Body. Christ shall never profit that Man,
who believes him not to be very Man; for had he
not assumed both parts of us, he could never have
been a compleat Saviour of them both, (by that
sure Rule) whatever was not assumed, was not
healed: and certainly both parts are sick, and
needed this Physician, who came to heal the sick,
and save that which was lost, Mat. 18. 1. our whole
humane Nature was hypostatically united to his De-
ity; without diminution of either, or confusion of
both: that Nature (c) which he had before, he left
not off; and that which he had not, he took upon
him; perfect God and perfect Man, and so a per-
fect Mediator between both, God and Man,
2 Tim. 2.*

Again, this word *Flesh* (d) sheweth into how vile
and

and abject a condition the Son of God for our
 sakes descended; Flesh intimating the scum and
 dregs of humane nature: so that when ever the
 Scripture speaks contemptibly of man, it calls him
 flesh; as Gen. 6. *My spirit shall not always strive*
with Man, for that he is also Flesh; (*impar con-*
gressus!) and often in the Psalmist, saith God, I
 know that *they are but Flesh*, that is, but Grass, a
 Flower, a Dream, a Shadow, a nothing. I, Flesh
 here speaks all the Frailties and Miseries of our
 Mortality; nay, makes an odious comparison of
 us even with the *beasts* that perish. Yet such
 Flesh as ours was this Word made (saith holy
 Bernard.) He took Flesh; not like that of innocent
 (e) *Adam*, subject to neither *Misery* nor *Death*, (in^(e) *Carnem as-*
 the Creator's purpose) but my miserable, my pain-
 sumptis, non A-
 ful, my corruptible Flesh! whence another well
 da, sed meam
 observes, that the Text runs not, *Verbum homo*
 miseram. Loco
factum, that the Word was made Man; lest some
 cit.
 erroneously might think, that (since he chose all
 the circumstances of his *Incarnation*) he took the
 perfect Age and *strength* of Man, avoiding the
 weaknesses of tender *Infancy*: no (saith that (f) *Fa-* (f) *Verbum ca-*
 ther) *Omnipotence* became impotent, the *Word* it
 ro. *Caro infan-*
 self *speechless*, and that *Ancient of days* an Infant of
 tilis, caro tene-
 one day; taking on him not only two principal
 ra, caro impo-
 parts of Man, *Soul* and *Body*, but those inferiour
 tens. Idem Ib.
Passions also and *Infirmities* of both. If we search
 his Inside, we shall find some kind of *Ignorance* as
 the *Fathers* (g) teach, and himself acknowledgeth, (g) *Damasc.*
 Mat. 24. that he knew not the *day of Judgment*: Gregor.
 yet this was *Ignorantia invincibilis*, (as the School
 Mat. 24. 36.
 speaks) not a sinful, because not a *vincible ignorance*,
 as being of such things as his *Manhood* ought not
 to know. And if you look again, you may find
 in him a *Flood of Sorrow*, his *Soul* was melu-

John 2. 15.

*Ira per zelum,
non per viti-
um. Aquin.*

*P. Lombardus
Magist. Senten.*

Humility.

*Majestas in
Humilitate, æ-
ternitas in
Tempore, virtus
in Infirmitate,
Deus in Homi-
ne, Verbum in
Carne. Bern. lo-
co præcitato.*

πρὸς, (i.) environed with Griefs, as an Island with water; yet all this (as he tells the women, *Matth. 26.*) not for me, but for your selves. 3. Christ had Anger too, *John 2.* while he scourged the Buyers and Sellers out of the Temple, (what think you of the Buyers and Sellers of the Temple?) and this was but anger of Zeal, and not of Envy; not of any Revenge, but only hate of Sin; and such, would God, all Mens were, and that we had none other. And if we consider his Body; that was *ὁμοιωτα. δει.* subject to like Infirmities with us: as Weariness, *John 4. 6.* Hunger, *Matth. 4. 2.* Thirst, *John 4. 7.* the Prophet gives the total sum, *Isa. 53. 4.* surely he hath taken our infirmities, and carried our Sorrows, I, all our infirmities which are painful without sin, but none of those which are sinful without Pain, (as one accurately distinguished;) for what Spot could there be in that Lamb without blemish? As his Type, the brazen Serpent, had, you know, *Serpentis figuram, non venenum,* the Serpents form, but not the poyson: So He, *Hominis naturam, non peccatum,* had the Nature, not the Sin of Man. And here's a Glas of exquisite Humility, and Patience; which let us all daily look into, and dress by. Humility, the Word become Flesh: what, Eternity it self beholden to Time for Durance? Heaven to Earth for place? He that is equal with God, deign to be inferior to Man? take upon him *μορφὴν δούλου,* the form of a servant? nay of a worm, and no man? He whose Dwelling is not with Flesh, *Dan. 2. 11:* now dwelling with Flesh, in Flesh? This adds Example unto Precept, both knit together, *Matth. 11. 29.* Learn of me, for I am meek and lowly, &c. *Intolerabilis est impudentia* (complains that Father). 'Tis more than Shamelessness, when such Majesty descends, and suffereth it self to be trod on, that

that a *Worm* would turn again; when *God* hath made himself a *Man*, that any *Man* should make himself a *God*, and with as dangerous as daring Ambition, lift himself above all *that's called God*, 2 *Thef.* 2. Whosoever therefore *God* hath endued 2 *Thef.* 2. 4. with Parts and *Excellencies* above others, like the full Ears of Corn, should bend the lower; and whom he hath elevated above the rest, in Wealth and Honour, like *Stars* should seem the lesser for their height, yet shed their *Influences*, Heat and Lustre: for the *Royal Prophet* tells us, that *God* shall *Pfal.* 104. 32. touch the Mountains, and make them smother; but that 65. 13. the Valleys shall stand so thick with Corn, that they shall laugh and sing: and what else, I pray, is an ambitious *Haman*, but a tottering Hill of Sand, which he will blow on, that delights to be styled the *Resister of the Proud*? while the poor * *Shepherds*, *Luke* 2. 10. those Valleys of Humility do laugh and sing, indeed sing for joy, at the glad *Tidings* of their *Saviour*, delivered them by *Angels*: I, nor so worthy the first *News* of this meek *Lamb of God*, as those *vigilant*, those *Luke* 2. *bumble* *Shepherds*; *Lord*, make us all, then, rather fruitful Valleys, than such barren Mountains: for, as the (h) *Oracle*, you know, told the (h) *Livius* in Roman Brothers, that He who first saluted his *Hist.* Mother, should be King; which *Brutus* rightly understood of the Earth, falling down on that, while the rest vainly wantonned after their carnal Mother: so the *Oracle of Truth* tells us, that not he who follows his *haughty Mother-World*, through Pride or Avarice, but he that acknowledgeth the Earth his Mother, embracing *Humility* that Mother

* *Pervigiles Pastorum oculos vis Luminis implet Angelici, natum celebrans ex Virgine Christum. Invenimus tectum pannis: praesepe jacenti*
Cuma erat: Exultant alacres, & Nomen adorant.

Prud. in Enchirid.

Matth. 5. 3.

ther of the Graces, He shall reign, and that in a Celestial Kingdom, Matth. 5. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

Verbum fari
non potuit.

Psal. 55.

Nor is there hence less *Patience* to be learned, than *Humility*. Seest thou him, whom Heaven and the Heaven of Heavens cannot contain, pent up in a narrow Vault of Flesh? and canst thou be discontented with thy larger Portion? The Word is self here speechless, and without a voice: yet afterward having one, He opened not his mouth: dumb before the Shearers; being reviled, he reviled not again: and should not this teach us *Patience* enough, being provoked to restrain our Tongue, and our Lips that they speak no guile? Again, He that was clothed with *Light*, and girded about with *Power*, is here enwrapt *pannosis ligamentis*, in despicable Rags, to teach us, having Food and Raiment (though the meanest) to be therewith contented. See here, the greatest King hath no fairer Court than a foul Stable, no other Throne than a Cratch, no better Attendants than a poor Virgin and a Carpenter, but some worse, sc. the Beasts; nor can he quietly enjoy so easie Miseries, being no sooner born almost than persecuted, this Lamb straight hunted by the Fox, Herod seeks the Babe's Life to destroy it, Mat. 2. What does all this obscuring and molesting of himself, but instruct us in the Mystery of Self-denial? how does it encourage us to a chearful *Patience* under that *Poverty*, or *Dishonour*, which himself hath sanctified? *Patience*, I, This (saith Bernard) that (i) Stable preacheth to us; This the Cratch; This, those tender Infant-Members cry out unto us; This (you see) is that *heaven-lou'd* Virtue, which our blessed Saviour brought with him into the World; and going out of it, left behind him, Luke 21. 19. Ἐν τῇ ἀπομνή in *Patience*

Matth. 2. 1.

(i) Hoc stabulum illud predicat; hoc prae-sepe clamat; hoc membra illa infantilla manifeste annuncia.

Serm. in Nativitate.

Κηθου δε τῶς
ψυχῆς.

possess

possess your Souls. As though without this vertue ; no man were *Compos Animæ*, true Possessor of his Soul : we know not how long (or rather how little while) we may possess ought else. Riches making her self wings (saith Solomon, Prov. 23.) as well as others for them ; Honour as fugitive, as the opinion of the giver of it ; Friends , in adversity, like Leaves in Autumn fall from the Trees, and with S. Peter, *They know not the man* ; (k) Pleasures (like Bees) fly away, leaving more Sting than Honey ; nay, life it self is not in our possession (having always the sentence of Death in our selves, 2 Cor. 1. 9.) we had need secure something, endeavour to possess our Souls, and then we secure all ; and that you see, is only to be done with Patience. And if you please, here begin the Practice, while I give a brief Account of the third and last part of this Disquisition, the *Modus Assumendi*. (i.) the manner how the Word became flesh, and that is ; *Factum est*, was made.

As Christ, though but one Person, consisted of two distinct Natures, Divine and Humane : So had each of them a peculiar Generation, Eternal, Temporal : according to the first, which we have heard, our (m) Creed teacheth us, that he was not made, nor created, but begotten ; according to this second (now in hand) the Text tells us not, he was begotten, or created, but made ; the Phrase is frequent, doubled, Gal. 4. 4. God sent his Son made of a woman *γεννησθων*, made under the Law, to redeem us that were under the Law, And so Phil. 2. 7. He was made in the (n) Likeness of Men, (i) born of the substance of his Mother, after the accustomed time of our Accretion in the womb. So the Evangelist expressly, Luke 2. 6. when the days were accomplished, that she should be delivered, (not till then) she

(k) *Habet omnis hoc voluptas, Apiumque par volantium, ubi grata mellis fudit ; Fugit, & stimulos agit ferveres.* Boet. de Cons. Phil.

(l) *Emerge dulcis pufio, quem Marris edic Castitas, Parens & expers Conjugis, Mediator, duplex genus.* Prud. Hym. 8 Kal. Januar.

(m) The Athanasian Creed. (n) *More aliorum stat Dominus per novem Menses, i. tero inclusus.* Ludolp. de vit Christi.

Hæresis Va-
lentiniana.

Heb. 2. 17.

Isa. 11.

*Angelus nunci-
ciat, Virgo cre-
dit, Spiritus
obumbrat, Vir-
go parit, Virgo
permanet. In
Nat.*

** Non ut post
quem alius, sed
ante quem nul-
lus.*

she brought forth her first-born Son. How dead hath this Truth struck the *Valentinians*, who Pictured our Saviour like a Child, with a Cross upon his shoulders, sliding down from Heaven! intimating that he brought his Body from thence, so passing through his Mother, but as water through a Conduit-pipe. Impious Blasphemers; whom Hell ('tis to be feared) now worthily burns for Hereticks! Heaven is the scene of Spirits, Earth of Flesh, and there was his made, as it became him (saith S. Paul) to be made in all things like his brethren, Heb. 2. witness all the main Circumstances of Time, Place, and Person. The Person of whom he was pleased to be Incarnate, was the Blessed Virgin Mary, (while all the Dames of Israel were ambitious to be the Mother of the Messiah;) she was the Blessed among women (yet worthier of our Praise than Prayers,) she was the daughter of Joakim and Anna, of the Tribe of Judah, descended from the Loins of David; whence Christ was the Lion of the Tribe of Judah, and the Branch sprung from out the root of Jesse, Isa. 11. To this end (saith holy Bernard) an Angel salutes a Virgin; the Virgin believes the Angel; the Holy Ghost overshadows the Believer; the overshadowed bringeth forth her first-born Son; the Bringer forth remaining still a Virgin: her first-born Son (saith * Beda) not intimating she had any afterward, (as Helvidius falsely thought, and taught) but shewing she had none before; being *semper Virgo*; before, in, and after her Conception, an untainted Virgin. Sure the old Heathen Romans thought, there could never come any such Thing to pass, when they called their Temple of Bacchus, *Templum pacis Aeternum*, the perpetual Temple of peace; because the Oracle at Delphos had told them that it should stand, *dum peperit virgo*, until a Vir-

gin

gin should bring forth : and so it did, for when Christ was born (the Story saith) it fell, He being born of a *Virgin*. And my * *Author* tells us, that * *Cælius Rhodig. in Læcton. Antiq.* some of the *Egyptians* (I know not by what instinct) erected an *Altar*, *Virgini parituræ*, to a *Virgin* that should bring forth : and certainly this is it that *God* would have all the world to wonder at.

Isa. 43. Behold, I will do a new thing, &c. The Rod of *Aaron* (you know) brought forth (o) without the (o) *Virga* *Aasap* of Earth ; to Type out this same fruitful *Virgin* : *ron proculit* Yet withal, she was *Virgo desponsata* ; though Christ *fructum sine* was born of a *Virgin*, 'twas of one *Espoused* to a *man* ; to shew his Coming effectual to both states *plantatione, Maria filium sine commixti-* of Life ; to sanctifie the *Single*, and the *Married* : *one. Ludolph.* (not to prefer, or to disparage either) Of a *Virgin*, *Congrulum fuit si Deus nasci* as most fit, that if *God* himself be to be born, no *voluit, non nisi de virgine nasc-* other than a *Virgin* miraculously should bear him. *ceretur. Bern.* 2. That He who in the *Heavens* had a *Father* without a *Mother*, should on *Earth* have a *Mother* without a *Father*. And lastly, that as the first *Adam* of the *Virgin-earth* was made *Flesh*, so this second *Adam*, of *Virgin-flesh* should be made *Man*. But *Qui in cælis patrem sine matre habuit, in terris matrem sine patre voluit. Damascen.* why of an *Espoused Virgin* ?

Why, first, *ob remotionem suspitionis*, to remove all suspicion of the injured *Larw* ; by which pretence *Herod* and the *Jews* might else have seemed justly to prosecute *Christ*, as one adulterously born. 2. Of one *Espoused*, *ad sustentationem solatii*, for the Comfortable Aid and Assistance of the tender *Virgin* and *Infant*, especially in their Flight to *Egypt*, and other tedious *Travails*. Lastly, *Espoused*, *ad declarationem Mysterii*, to shadow out the *Mystery* of *Christ* espoused to his *Church* : whose Children we are, she notwithstanding an undefiled *Virgin*, without spot or wrinkle, Ephes. 5.

Ephes. 5. 27.

Thus (you see) *Christ* will be born of a *Virgin*,
E 2 that

Qualis Anima that is, of a pure, immaculate and unpolled Soul,
virgo censetur? not of an Heart enamoured on *sinful pleasures*, wed-

ded to the *world*, or defiled with *spiritual Fornica-*
 tions; not in the *Mind* dirtied with *Avarice* or *Sa-*
 crilege, stained with the *blood* of *Innocence*, or blot-
 ted with the *spots* of *Malice* and *Uncharitable*ness:
 no, but in the *Virgin-soul*, whose *Beauty* is made
 up both of the *white* of *Innocence*, and the *blush*
 of *Penitence*; the *Virgin-soul*, whereon *Satan* hath
 begot no Brats of *crying Sins*; the *Soul* which is,
Rasa Tabula, a spotless Leaf, whereon are writ no
Characters of *Vice*; the *Soul* that's pure, or groan-
 eth to be so: such a *Soul* is a fit *Virgin* for the *Ho-*
ly Ghost to overshadow, and conceive her *Saviour*.

Talis Anima
virgo censetur.
 S. August.

* Psal. 108. 1.

(p) *Ne in in-*
certo vagetur
Animus, nunc
hoc nunc illud
ad amans. Lu-
 dolph.

(q) *Ideo natus*
est Christus se-
cundum car-
nem, ut nos re-
nasceremur se-
cundum spiri-
tum. Bern.

* *Felicio vir-*
go Christum in
corde, quam in
gremio conci-
piens. Aug.
Elegit suum
nascendi tem-
pus.

εν πληρώματι
 τῆς θεότητος.

Gal. 4. 5.

be Espoused to, that is, all its Affections *fixed* on
 some one beloved Object; and that Object,
 God; * left sickly (p) wandering sometime to the
World, sometime to the *Flesh* (like *Dinah*) it should
 at length return deflowred. Now (in a word)
 therefore was *Christ* born according to the *Flesh*,
 that we might be *regenerated* according to the *Sp-*
irit, that his (q) *natural* might be our *spiritual* Birth:
 O, let him then, let him be born in us again, Gal. 4. 19.
 * Happier was the *Virgin Mary* in conceiving *Christ*
 in her *Soul*, than in her *Body*: Indeed, *happy were*
the Paps that gave him suck; but *blessed are all those*
that hear his Word, and keep it. But taking leave of
 the *Person*, let us next observe the *Time* of his *In-*
carnation, and that was a *Time* of peculiar *Desig-*
nation (though *Computations* vary, nor is it much
 material;) *Christ* not being subject to the neces-
 sity or chance of time (like others) but, as *Lord*
 and *Maker* of it, He chose his opportunity, took his
 time, wherein he would be born; which the
 Apostle calls the *Fulness* of it, Gal. 4. which was,

as

as most agree (from the * old Tradition of the Worlds lasting just 6000 years) well toward the 4000th year. *Scaliger, Reusner and Calvin* say, *Christ* was born *Anno Mundi* 3947. Others say, in the Year following, as *Func.* and *Helv.* in their *Chronologies*. *Dionysius* the Less, with others, think two Years after that, being 3950. while others again *Anno* 3970. Nor need this variety cause any great scruple or distraction (no more than in the Dominical Day) so it be solemnized as near as may be (though the punctual hours in some cases cannot be retained :) and if our Clocks accord not twenty four hours (some striking most, when others fewest;) or scarce three Neighbours meet in the relation of a story done among themselves; how easily may the most faithful *Chronologers* dissent a little about the motion of the Wheels of Time, that have been so long, so long a running? Besides, that Speech of our blessed Lord to his Apostles, *Acts* 1. *It is not for you to know the * times and the seasons*, &c. (saith *S. Augustine*) puts all *Arithmeticians* out of their Numbers, shuffling their Counters into a Bag of Ignorance. And indeed, Where the Scripture hath not a Tongue, it is *Piety* for us to have neither Eye, nor Ear: And therefore, not to follow the wanton *Postillers* to the very Year, nay Month, and Day, and Hour of *Christ's Nativity*; we may with more modesty, and certainty, collect it to have been about the two and fortieth Year of the Reign of Peaceful *Octavianus*, (commonly called *Augustus*;) History telling us, that that was the Year of the general Taxing, and the Scripture telling us, that was the time of the Birth of *Christ*, *Luk.* 2. And therefore then was the time for *Shiloh's* coming; *Herod* the Son of *Antipater*, an *Idumæan*, being King of *Judæa*, and

* Of *Rabbi Elias*, observing the Hebrew Letter *℞* (which is the Numerical of 1000.) six times repeated in the first of *Genesis*; and that of the *Psalmist*, *Psal.* 90. 4. &c.

Acts 1. 7. * Though this look somewhat more on future, than on past Events. *Omnes calculatorum digitos*, &c. *Pia est ignorantia, De Arcana non scrutari.*

Luke 2. *Joseph.* l. 14. c. 17.

Gen. 49. 10.

(q) *Quod est
quod arctum
circulum Sol
jam recurrens
deserit? Chri-
stusne terris
nascitur, qui
lucis auget tra-
mitem? Prud.
Hym. 8. Kal.
Januar.*

* Tom. 5. E-
dit. Savil.

* *Bethleem caput est orbis, quâ natus
Iesus
Orbis Principium, Caput ipsum Prin-
cipiorum.
Urbs hominem Christum genuit, qui
Christus agebat
Ante Deum, quam Sol fieret, quam Lu-
cifer esset. Prud. in Enchir.*

Micah 6. 2.
*Uenos doceret
humilia elige-
re.*

Dr. Donne, in
Festo Nativ.

to the Sceptre departing from *Juda*, Gen. 49. Then, when all the Prophecies were accomplished, all Types and Shadows substacked, then was the fulness of time for Christ's Nativity; and then more particularly shortly after the (q) Winter Solstice, when nights grow shorter, and days longer, to shew, that now shadows were shortning, dark ignorance diminishing, and the glorious Light of divine Knowledge increasing, *John* 3. 30. And punctually S. *Augustine* is for the twenty fifth of *December* (in *Psal.* 132.) and * S. *Chrysostom* hath wrot a Golden Oration in behalf of this Day, and the Pieties due to it.

And here let us borrow a little time, to glance on the place where the Lord was laid; and that was * *Bethlem* as the *Pharisees* could tell *Herod* out of the Prophet *Micah*; And thou *Bethlem*, &c. out of thee shall he come, &c. But why there? Is it not a little one? Yes; therefore he chose it, that chose all the Circumstances of his Life and Death, to teach us to chuse

the lowest Rooms at Feasts, or Synagogues, and to be contented with our meanest accommodations, as all exceeding his, whose whole Life was but a continued Passion; (as one faith) others die Martyrs, but he was born a Martyr: Christ found a kind of Golgotha, even in *Bethlem*; his Birth and Death being, as it were, but one protracted act; his Christmas-Day, & his Good Friday, but the Evening and the Morning of his Passion: Born among Beasts, liv'd among worse, died among Thieves: Born in the meanest Town, the meanest House, the meanest Room: the Prophets may well call it his coming down

down; the Apostles *ἐκένωσαν*, his emptying of himself, &c. *Bethlem*, an Inn, a Stable; and yet these not without their intimations. In *Bethlem*, where *Boaz* the *Jew* and *Ruth* the *Gentile* were married *Ruth* 4. there was he born, (i.) God and *Flesh* *Ruth* 4. 13. married; who married *Jew* and *Gentile* into one Flock together. The *Inn*, *Domus populi*, entertains him; that was to entertain all comers, *Salvator populi*. The *House* of the people receives the *Saviour* of the people; and the *Stable* still more extends his *Grace* unto the foulest sinner, so repentant. Again, *Bethlem* was the City of (r) *David*, and Nursery of *Kings*, of whose lineage he was; and though born in *Bethlem*, by occasion of the taxing, yet conceived a *Nazarite* (thence came this good in spite of all ill Proverbs) *Luke* 1. That Town of *Ephrata*, which as it signifies fruitfulness, is a Region not onely of *Wood*, but of *Wine*, saith *Adri-* *Adricom. Del-*
comius; and *Bethlem* signifying an *House of Bread*, *phius. f. 41.* affords us this comfortable extract, that the Word *בית לחם* made *flesh* in the *House* of *Bread*, and Region of *Wine*, leads us to the *Armes* of *Christ*, in the blessed *Sacrament* worthily received. Thus have we represented somewhat of that *Μεγα μυστήριον*, that *I Tim.* 3. 13. *Great Mystery*, *God manifested in the flesh*, &c. The *Riddle* which the very *Angels*, as well as men, desired, *Ἐξέτιλαι*, (i.) To pry into (as through the Hangings) of which we may say, as *Moses*, *I Pet.* 1. 12. *Deut.* 4. 32. *Was there ever such a thing as this?* For this *Mystery* (as well as the *Virgin Mary*) the *Holy Ghost* hath overshadowed; yet may we also say, of it (as the *Lepers* in another case, *2 Kings* 7.) This *2 Kings* 7. 9. is a day of good tidings: as it is * the greatest of * *Maximum* *Miracles*, so it is the highest of *Benefits* bestowed *miraculorum* upon Mankind. This, wherein the *Deity* and *Humane Nature* were mutually espoused, without *& beneficiorum.*

And so the sole mirac'lous *Mediator*,
 Of single Person, yet of double Nature :
Light flows from *Light*, yet in its Fount resides ;
 So *Christ* from *God*, yet *God* in *Christ* abides.
 Strange *Mystery*, of an *Eternal Son*!
 Who can declare his *Generation* ?
 What *Plume* can reach this *Eagle* in the Clouds ?
 That *deigns* to be enwrap'd in *Infant*-throws!
 Who when our *Sin* and *Sorrow* were at strife,
 To quell them both, both took, and laid down *Life*;
 Born of a *Maid*, that was both *Spouse* and *Mother*,
 And so in all (excepting *Sin*) our *Brother*.
 None but a *virgin-Soul* *Christ's* presence wins,
 Where *Satan* hath begot no *Crying Sins*!
 Yet of an *Espous'd Virgin* born was He,
 That both *Estates* allows their *Dignity*. (best
 While *Muckworms* *Pride* themselves in *Courts*, the
 Room is a *Stable* for this heavenly *Guest*.
 Though *Cradled* in a *Manger*, yet in *Minds*
 Stabled in *Sin*, a fouler Room he finds ;
 This *Landlord* that doth all men entertain
 Who piously address, *himself* is fain
 To lodge in a poor *Inn*, that common place
 Well pointing out his *Universal Grace* :
 Who *Angels* did create, with *Oxen* lies,
 Fit *Types* of his atoning *Sacrifice*!
 The *Ass* too not deny'd his *Company*,
 Emblems strange *Patience* and *Humility*;
 Yet happy, (if like them) we own our *Lord*,
Resign our *Crib* to him, our All afford ;
 Who so descended from his radiant *Crown*,
 To beat our *Pride* and haughty *Passions* down :
 And all this, for us, did he freely *Act*,
 Oppos'd (on our part) by each *sinful Fact* !
 O let not his *Approach* (which now invites)
 Find us th'inhospitable *Bethlemites* !

Lest,

Son, (when other means enough were obvious to thee)
 thine own, thine only, thy beloved Son ; This was a
 love beyond the love of women, beyond the apprehension
 of men, a love infinite like thy self, for which we bless
 thee ; a Mystery which the Angels are ambitious to dis-
 cern, Eternity entered the Kalender of time , Immensity
 comprehended, Infinity inclosed, the Deity incarnated ;
 and a Mercy which men have cause enough ever to ad-
 mire. Lord, what is man that thou art mindfull of
 him ? or the son of man, that thou visitest him ? that thou
 eternal Son of the Almighty Father, that thou visitest
 him, as a Physician, the only good Physician, that visi-
 test without a Fee, or ever fail of Cure ; that thou
 visitest him, him bed-rid on the Couch of Sin ; sick unto
 death, otherwise to death eternal, his disease past
 Remedy, Hope and Patience. O infinite Goodness !
 that thou shouldest humble thy self from a Creator to a
 Curer of Soul and Body, and thus personally descend to
 visit him : Him too rather than the fallen Angels, (this
 strangely exalts the Mercy) those ninety nine thou let-
 test go in the wilderness, taking up this one lost sheep,
 Mankind ! Although it had been a less debasing of thy
 sacred Person, to have assumed an Angelical, rather
 than an Humane Nature ; for then (we know) thou
 needest not to have left thy Celestial Throne, needest
 not have born the burthen of a Body, nor that Body the
 burthen of those many hard and ignoble circumstances,
 at thy birth and afterward ; and especially, not the
 burthen of thy Cross, and what was heavier, our Sins :
 but if that had been the less dishonour, yet we must
 thankfully acknowledge, this was so much the greater
 love, by how much thou wast more distant in dignity
 from men than Angels : for which we Laud and Mag-
 nify thy glorious Name, evermore praising thee, and
 saying, Whom have we in Heaven but thee ? or in
 Earth in compariscn of thee ? Whom in heaven, as a
 sufficient

sufficient Mediator? whom on earth, as an exalter
 our Nature? We adore thy goodness, O Lord,
 triumph in thy Clemency, that for us men and
 Salvation, thou vouchsafest to come down from Hea-
 ven, like a River of Balsam flowing from an Hill
 Pleasure, to water and refresh a desolate wilderness,
 wash and cleanse our wilderness of Sin; and thou
 (without any other motive, but of thine own good
 and pleasure) thou tookest upon thee to deliver Man
 and didst not abhor the Virgins womb; for which
 Souls (with hers) do magnifie Thee, O Lord, and
 Spirit rejoiceth in thee our Saviour: Rejoiceth in
 that divine Word made Flesh, and dwell among us.
 As thou hast begun, so (O Lord) multiply this happy
 Correspondence between Heaven and Earth; as thou
 wast pleased this day to come down to us, so henceforth
 draw us up to thee, by the Magnetic Efficacies of Faith
 and Love: Let thy Grace and Mercy, let our Prayer
 and Praises be always like the Angels of Jacob's Ladder,
 ascending and descending: give us more holy con-
 fidence, and humble boldness at the Throne of Grace,
 since thou art pleased to become our Brother, and our
 own Flesh: Spiritualize our Nature, and give us
 Grace to endeavour some Conformities of Holiness. Let
 that Cratch and Stable (thy hard Accommodations)
 school us to Humility and Patience, to Sobriety and Tem-
 perance, to Contentedness in all Conditions. Let thy
 Bounty lead us to Hospitality and Charity, to Giving and
 Forgiving, and communicate to us the Efficacy and Merit
 of all thy Actions and Passions; that we may also
 now born again, and this the day of our Regeneration,
 to which end, create in us new hearts (O Lord) and
 renew right Spirits within us. The Sun brings forth
 all other days, but this day brought forth the Sun
 even Thee the Sun of Righteousness; who (as the
 prophet born to us, in the Angels Phrase) vouchsafe to be
 born

born in us also: that henceforth we live not, but Thou
in us. Let thy holy Spirit, of whom thou wast concei-
ved; beget Thee in us by the immortal seed of the
Word; let our Faith conceive thee, our Conversation
bring thee forth, our Love embrace thee, our Devotions
inertain thee, and retain thee till thy second Coming;
for else, alas, there will be little comfort in thy approach
into our Nature by Incarnation, unless thou draw near
to us by thy more intimate and spiritual Approximation;
that so our Persons may be united unto thine, by love
and obedience, by the unity of the Spirit, and the bond
of Peace; until this Mystical Union here, of Grace, be
swallowed up into a real and inseparable Consecration
above in Glory.

Jehovah-Jesu, who hast not only advanced, but
also consecrated our humane Nature to the Deity, teach
us to make true estimate of our selves, not as through
Pride, Vain-glory, or miscall'd Self-love, but in re-
flexion on thy love of Souls, and sanctifying of Bodies:
to value a Soul above the world, and all things in it:
and to account our bodies as Temples of the Holy Ghost,
our Souls Priests of those Temples, and both a living
Sacrifice; neither to be prophaned with impure Lusts,
nor sacrilegiously transferred to the Service of that lower
Trinity, the World, the Flesh, the Devil; but devoted
to the most High, as things dedicated to sacred Uses, as
thy Members, not to be defiled with Pollutions, but ves-
sels to be possessed in Sobriety and Holiness, because thou,
O dear Jesu, hast already, and wilt hereafter make them
Vessels of Honour, and of Mercy. Mean time, O give
us thine Assistance, lend us an hand to draw us nearer
and daily and nearer unto thee, by the strictnesses of Sanctity
and zealous imitation of those Pieties, which thou
hast left as Patterns for us to follow: that so living
with thee in the proportions of an holy Life, we may
lie with thee by Mortification and untired Patience;
and

and at length reign with thee in those true Felicities,
which last unto eternal Ages. Amen.

{ The COLLECT }
{ for the Feast of Christ's }
Nativity.

<p>Epistle. Heb. 1. from Verse 1. to 13.</p>	<p><i>Almighty God, which hast given us</i> thy only begotten Son, to take our nature upon him, and this day to be born of a pure Virgin; Grant that we being rege- nerate, and made thy children by A- doption and Grace, may daily be renew- ed by thy holy Spirit, through the same, our Lord Jesus Christ, who liveth and reigneth, &c.</p>	<p>Gospel. John 1. from Verse 1. to 13.</p>
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Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms for
D. M. 26.
M. 1. Lesson
Prov. 28. 2.
Acts 6, and
7. par.

UPON

Saint Stephen's Day.

E.
1. Lesson,
Eccl. 4. 2.
Act. 7. from
v. 30, to 55.

†

The stoning of Steeven Act 7



And cast him out of the City & stoned
him & his witnesses laid downe their cloat
beside a young mans fette named Saul.
so And they stoned Steeven, who called on
God, & said I. Jesus receive my spirit
So And he kneled downe & cryed wth a
loud voyce, & sayd not this sinne to their charge

DISQUISITION IV.

Yesterday presented a Nativity, and this a
Martyrdom (like a Deaths-head served up
at a Festival:) the Church thereby, first tacitly
intimating

* *Finisq; ab o-
rigine pender.*

* *Vita unicus
introitus, mille
exitus.*

* *Primus init Stephanus mercedem
sanguinis, imbre
Afflictus lapidum, Christum tamen il-
le cruentus*

*Inter saxa rogat, ne sit Lapidatio
fraudi*

*Hostibus; O prima Pietas miranda
Coronæ! Prudent. in Enchir.*

† *Ideo natus est*

*Dominus ut
moreretur pro
servo, ne servus
desiceret mori
pro Domino.*

*In Serm. de S.
Stephan.*

*"Ὁς ἡμεῖς αὐ-
τῷ ἵστοῦμεν
αὐτῷ."*

*Tanquam ad
hoc ipsum de-
stinatus. Euf.
Eccl. Hist. 1.1.*

*Christus pro
nobis induit
hominem, Ste-
phanus pro Christo hominem exiit. Acts 7.*

intimating *humane Condition*, both our *natural* and *accidental frailty*, How near our * *End bordereth* on our Birth! and yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature! not more pores in the body, than several doors to let in Death! * Our life, for one single ingress, having many thousand outlets. And secondly, expressly desirous by joining these two Festivals, that we should all learn to live well, as *Christ*; and to *die well*, as *St. Stephen*; (saith holy *Austin*) yesterday we celebrated the *Birth* of that heavenly King of *Martyrs* born into the *World*, and to the day the

* *first fruits of Martyrs* going out of the *World*. It behoved the *Immortal* (saith he) first to take *Flesh for Mortals*, that so mortal man might the better contemn Death for the *Immortal*; † Therefore was the *Lord* born to die for his *Servant*, that the *Servant* might

not fear to *die for his Lord*. *Christ* was born in *Earth*, that *St. Stephen* and his other followers might be born in *Heaven*. *Christ*, for us, put on humane *Flesh*; and *St. Stephen*, here, for *Christ*, put it off. The best of men (you see) are subject to violent and unnatural *Death*; *S. John Baptist* and *S. Paul* beheaded, *S. Peter* and *S. Andrew* crucified, *Jeremiah* and *S. Stephen* stoned; I name no more; each Age affording but too many *Instances*.

The Story of this *Saint's Tragedy* is so obvious, that I shall need only glance on it, out of the *Scriptures for the Day*, Acts 7. it consisting therein of two main Remarkables, *viz. the Jews Cruelty*, and *his own Piety*: their bloody, and his godly *Behaviours*

in his *Matyrdom*. First here, they (retaining their old Title, of Killers and Stoners of the Prophets) put him to death, who endeavoured to bring them to everlasting life! by his large Sermon to them, *Acts* 7. that sweet *Ἀνακεφαλαιώσις*, *Acts* 7. Recapitulation of the whole sacred Scripture, (Law, Prophets, and Evangelists) even from Abraham to Christ, whom he would have applied home to them, had not their fury withstood their conversion, even that they should have seen him, as he did, at the right hand of God, but that they stop him there, with a Constructive Blasphemy, becoming Accusers, Judges, and Executioners all at once! See the Prejudice and Partiality of Malice! When Herod made that tedious Harangue to them, *Acts* 12. that was stuffed out with fawning Apologies for his Tyranny and Exactions; they cry out Blasphemously enough, 'Tis the voice of God, and not of Man: till an immediate Judgment Echoed him a Worm, and no Man! But S. Stephen here wooing them with a strong and serious exhortation (which was indeed the voice of God as well as Man) for their Conversion they construe it for Blasphemy! or like Adversaries they stop their Ears against the wise Charmers, *Acts* 7. Vers. 57. will hear no more, either of his Counsel or Complaints, but raved and ran upon him with united malice, Vers. 58. presently beginning their prosecution with their tongues and teeth, Vers. 54. gnashing on him with, &c. (that *stridor Denium* being an Action of the Damned!) beside the stopping of their ears, and the malice of their tongues, that they could even tear his Flesh, but that their hands beguiled their mouths, with as ready and more mortal instruments! Yet is there nothing in this story to countenance or encourage the Pseudo-martyrs of any Hetrodox persuasion:

- for though *S. Stephen*, full of holy *Magnanimity*, spake home and stoutly to them, laying the *Blood* of all the *Prophets* at their *Fathers* doors, and his *Masters* at their own, *Verf. 52.* (Teaching men of his *Function Christian Courage*, not to be mealy-mouth'd, when called to Opportunities of vindicating *Truth*, for fear of that *Curse* of the *Fearful*, *Rev. 21.*) Yet is there nothing (I say) in his *Actions* and *Expressions* favouring vain-glorious aims, or any found *Affectation* either of *Martyrdom* or *Fame*; like many of those ostentatious *Emissaries*, that compass *Sea* and *Land* to gain a *Profelyte*, as *Matth. 23.* leaving their own *Country*, to fish in the troubled waters of other *Nations*, that they may be *Martyrs* of their own making, and *Candidates* for *Sainning*. *S. Stephen* here did not voluntarily rush into this *Danger*, but was violently seiz'd on, by the same bloody *Hands* that but newly had condemned his *Master*! and therefore those that put themselves upon such *voluntary* hazards (contrary to the *Precept* and *Practice* of our *Saviour*) such as run into *seditious* Dangers by seducing *forein subjects*, may give their *Body* to the *Fire* or *Halter*, without *Charity* (as the *Apostle* speaks;) and having no *Charity* to the *Souls* or *Places* they *disturb*, may be but justly *buffeted* for their *faults*; and be entred the *Kalendar* of *Incendiaries*, that help to set the *World* on fire! *S. Stephen* here saying and doing all, with an eye of *Faith* and *Sincerity* stedfastly looking up to *Heaven*, and onely upon *Jesus* standing at the right *Hand* of *God*, *Verf. 55.* as all good *Christians* ought without *vanity* or *ostentation* in their *expressions* and *performances*, to run with *patience* the *race* that is set before them, looking unto *Jesus* the *Author* and *finisher* of their *Faith*, *Heb. 12.*
- Acts 7.
Rev. 21. 8.
Matth. 23. 15.
Vid. Dr. Donn's Pseudomartyr.
1 Cor. 13.
Matth. 10. 23.
Luk. 4. 29, 30.
Acts 7. 55.
Heb. 12. 1, 2.

The Jews had among them four special sorts of *Quatuor magna supplicia,* torments (besides their bonds and scourgings, and other lighter punishments) which they had borrowed from *Scythians* (the Masters of those Arts) and other cruel Heathens. As the first was *Burning*, Genesis 38. Dan. 3. The second, *Casting to wild Beasts*, Dan. 6. (and *S. Paul's case* supposed by some, *ἐσθρομάχου*, 1 Cor. 15.) Thirdly, *Stoning*, Exod. 19. And Lastly, *Crucifying*, Luke 23. (as all are frequently to be seen elsewhere in Scripture.) But of all, this of *Stoning* was most ordinary among them, as the only *Deucalion*-race of Mankind, (saith * *S. Augustine*) presently they run to Stones: so did they against *Moses*, Exod. 17. 4. thus against *Caleb* and *Joshua*, Josh. 14. 10. nay, against *Christ* himself, John 8. 58. oft against *S. Paul*, Acts 14. 19. 2 Cor. 11. 25. and here against *S. Stephen*: hard hearts unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their *Flinty Nature*: but with Stones destroyed they this * *Servant* of him who was the *Corner-stone*, and *Rock* of his Church, *Jesus Christ*. An harsh and an hard act of a right stony People; whose obdurateness to God and Man hath turned their memory into a *No-bean monument* of shame (not sorrow,) while *Chrysol.*

† *Arator* hath inscribed this due Epitaph. Till at length their Punishment so echoed their Sin, that for their killing of the Prophets and stoning those who were sent unto them, *Their house was left to them so desolate, that not a stone was left upon a stone*, Mat. 24. 2.

† *Lapides Judæa rebellis, In Stephanum lymphata rapis, quæ crimine duro. Saxea semper eris! — Et per tot lapides Petra conjungitur uni.* *Arator, lib. Carm. in Act.*

Non lapis super lapidem, inter Lapidatores.

O let all their *Successors* consider this, not only in *Judea*, but in *England*, or where-ever, that still make the Prophets cry and sigh (and that as loud as in most times heretofore) *Psal. 44.* only with a little cruel variation, for *sheep appointed to be slain, Pastors appointed to be starv'd!* Think of stony *Jerusalem*, avoid her sins, and so her *Plagues*, lest likewise the same judgment follow and overtake you: Temporal, *your house be left unto you desolate!* Spiritual, *Christ saying, You shall not see me henceforth!* And Eternal, that *upon you come not all the righteous blood both of Abel and Zachariah (i.) both of Laicks and Clergy!* So true is that observation of * *S. Jerom*, We have read and observed, and daily may take notice of it, that, whensoever persecution arise against the Church, *Jews* and heretical Christians become far the worst and most cruel Persecutors thereof! Truth loves to uphold it self with mildness; but † error and false Religion is ever bloody!

Psal. 44. 22.

Matt. 23.

Cajet. in loc.

* *Legimus, vi-*

dimus, quotidi-

eque comproba-

mus, quando

persecutio con-

tra Ecclesiam

oritur, multo

peiores persecu-

tores, & Judaeos

& haereticos

Christianos sic-

ri, quam Eth-

nicos. In se-

cund. Obadiæ.

† *Sic mores animum produunt, mihi credite semper*

Junctus cum falso dogmate cadis amor.

Thus manners always do betray the mind,

And false Opinion you most cruel find.

Sanguine fundata est Ecclesia, sanguine crevit,

Sanguine decrescit, sanguine finis erit.

Christ's blood did found his Church, and it extend,

With bleeding faints, yet in's foes blood shall end.

* *Acts 6. 55.*

* *Satis verbo-*

rum apud He-

mines perdidit,

merito ad

Deum conver-

tit. Cal. in lo-

cum.

by the pencil of the Highest, * full of Faith and Power, and of the Holy Ghost, *Verf. 55.* a man of fervent Prayer, Humility, Reverence, miraculous Patience and forgiveness; all evidenced in his Christian deportment. Exit, his Faith, through his eye; *S. Stephen* * steadfastly looking up into heaven, there saw blessed visions

(even

(even before his death, while here on earth) saw Christ standing at the right hand of God. Standing, mark that posture of encouragement: our Creed Article telleth us of Christ sitting at the right hand of God; but our S. Stephen here sees him standing, (i.) in a readiness of assistance, and defence, and acceptance. And if Christ thus stand with his suffering Servants, who shall withstand their happiness? If God be for us, who shall be against us? but that as the sufferings of Christ abound in us, even so also shall our consolation abound through him, 2 Cor. 1. Prayer is all his shield; 'tis the best Cordial for a dying man, 'tis the best way of dying with Prayer in our mouths, to close up our Lives, and spend our last breath in Prayer, v. 59. Calling upon God, (He who is invited to the Fountain needs not go to the Streams) not using Lord alone; a name of power, (but exercised through Justice, not willingly through vengeance) and therefore adding Jesus, the *sweet saving name of Mercy. The good Angels and blessed Saints in Heaven are willing, but notable; uncharitable men on Earth, neither of them. Only Christ is both, and therefore invoked here. Able, because Lord, willing, because Jesus. Psal. 73. Whom then have I in Heaven? &c. His charity's extensive, yet wisely begins at home, (would all men would do so, for spiritual charity.) He takes care to recommend his soul to the right owner, vers. 59. Lord Jesus, receive my spirit, speaking the eminence of the Soul, allyed to Angels, Heb. 1. 14. Nay as near as possible to *God himself, who is a Spirit, John 4. 24. Take thine own, into thine own custody. Souls then survive the bodies (in spite of Atheists, who think but what they wish;) and are immediately determined, in their state of Bliss or Misery! in spite of other

Oportet Imperatorem statim mori, Vespasian.
Episcopum predicantem, Christianum precantem mori. De hoc Sanctus Stephanus.
* Dulce & salutare nomen.

* Quid aliud voces Animum, quam Deum. quendam in humana corpore hospitem? Senec. Ep. 31.

* De corpore
minimè solici-
tus, animam in
Christi manus
deponit. Calv.
in locum.

† Πνεῦμα καὶ
σὺν ᾧ πτω-
τερον. Greg.
Nat. Sect. 1.

Τὰ πνεύματι
καὶ τῷ σώματι
καὶ δὲ αὐτῷ
μυστοῖ. Chry-
sost. Tom. 8.
Sect. 17.

Tibi vixi, tibi
mior, accipe
spiritum mo-
rum ē manu eo-
rum qui odo-
runt tuum.

S. Aug. Para-
phraf. Oratio-
nis S. Steph.

* Serm. 3. de
Steph.

* Qui plus illo-
rum dolebat
peccata quam
sua vulnera.

Cajet. in loc.
† Magnus cla-
mor, magnus
amor. Exterio-
res actus de-
monstrant in-
teriores effe-
ctus.

Heretics. S. Stephen here, quite contrary to most, is all for his Soul, and nothing for the * Body. For alas! as our blessed Lord saith, *Matt. 16. 26.* What shall it profit a man to gain the whole world, &c. the † Soul being of more price than all; were there as many Worlds as *Empedocles* and *Democritus* imagined, (i.) Thousands. Save this, and save all, and so the contrary; according to that *Dutch Proverb* (one of the wholesomest things I ever heard of from them) *Goods lost, nothing lost; Credit lost, much lost; Soul lost, all lost!* Next unto Faith in God, he adjoyneth *Love to Men* (the best evidence in *Foro exteriori*) without which all the rest had been but *κροτάλον ἀλαλάζον*, a *Tinkling*, not a *well-tuned Cymbal*. But He a true Disciple of his great good Master, *Luke 23. 34.* *Qui pendebat & tamen petebat*, (as *Augustine* sweetly) who as he hung upon the Cross, prayed, *Ignosce pater*, &c. So this holy Saint forgives his Enemies, and that is more than to give: he that gives, doth it *de suo*, of his Goods; (or ought to do) but whose forgives, gives *de se*, something of himself. Yet mark, he prays for them, though *Enemies*, mortal *Enemies*, and in hot Blood, when he scarce had any time to think of his Friends, *Lord lay not*, &c. more sorry for them, than for his own ruin (saith * S. *Augustine*) because *Eternal Death* followed their *Impiety*; but his *Death*, *Eternal Life*. And was not this the *Apex*, the Height of Charity.

And 'tis remarkable that he *kneeled down* when he prayed for his *Enemies* (that stood when for himself) shewing the greatness of their Sin, that could not easily be forgiven, and therefore the earnestness of his Piety, that * did more lament their Sins, than his own Wounds! his † loud voice shewed his great affection, and his kneeling down, his reve-

rent

rent gesture in devotion ; the God of both parts
 challengeth both. In Prayer, either stand as a
 Servant before his Master, or kneel as a Child unto
 his Parents, or as a Subject to his Prince, * *Daniel* * Dan. 6. 20.
 prayed *kneeling* ; so S. *† Peter* , so * S. *Paul* , so *† Acts 9. 40.*
† Christ himself. This is the most humble, the * Chap. 26. 36.
 most acceptable posture ; And the Centurists ac- † Luk. 22. 41.
 knowledged *this gesture the most ancient and most use-* Magdeburg.
ful in all sacred Solemnities in all Ages among Chri- Centuria se-
stian Congregations : and therefore not to kneel at cunda.
 Prayer of the holy Sacraments, (except in case of
 corporal infirmity) argueth either *Ignorance* or *Ar-* Hieron. Epist.
rogance, or some other *worse infirmity of mind*. And ad Marcellum,
 herein , tis, one so commends *Asella* for Devotion, Loco citato.
 that her knees were grown Brawny, like the knees Si Stephanus
 of Camels, with her pious *Geniculation*. S. *Stephen* non sic orasset,
 (you see) here used both postures ; and *kneeling*, Ecclesia Pau-
 for his most earnest and last Prayer : Wherein he lum non habu-
 was heard. (saith *Augustine* ;) for if S. *Stephen* had isset.
 not thus Prayed, the Church had never had S. *Paul* Oratio fidelis
 a Convert. And *Fulgentius* saith, whither S. *Ste-* situla Gratia,
phen went before, being slain with stones, thither Scala Caeli, Stel-
 S. *Paul* followed being holpen with his Prayers. la Christi, Deo
 And when he had thus spoken, he fell asleep. Such, sacrificium, o-
 and so precious in the sight of the Lord is the death of ranti subsidi-
 his Saints, * a Sleep in respect both of Rest and Re- um, Dæmoni-
 surrection : Graves are grown but Beds, and bus flagellum.
 Church-yards *Kolumbae* (i.) but sleeping-places, * Somnus qui
 so here, like *Jacob*, his pillow is of stone, whereon faciat nullas
 lying down, as well as if on Down, he taketh rest, tenebras.
 and fell asleep. *Felix somnus*, it was an happy sleep, Bene mori est
 being joyned with such rest, that rest with pleasure, liber. & mori.
 that pleasure with eternity. Thus blessed S. *Ste-* Sen. Ep. 61.
phen, as *Nyssen* observes, esteemed the Ring of his Et libenter mo-
 Persecutors, with which he was inclosed, as his ri est mori tan-
 Crown, and every stone flung at him as a preci- quam dormire.
 in loc.

ous one, as a precious Diamond; so that, that
 † Psal. 21. 3. of *David* might be applied to him, † Psal. 21.
Thou hast set a Crown upon my head: I, a Crown of
Protomartyrdom upon his Name; and on his
Soul a Crown of Glory. Anno Christi 35.

P O E M IV. {On S.
 {Stephen.}

Captain of *Martyrs*, who didst lead the *Van*
 Of that same noble *Army*, and began
 To seal with *blood* the *Christian Fawb's* defence,
 Teaching us to take heaven by violence:
 Stout *Champion* of the *Truth*, who by *dispute*
 Didst vindicate it and her foes confute
 By dint of *Argument*, and force of *words* (*swords*)
 More keen and piercing than their two-edg'd
 While their soft heads unable to resist
 A spirit so pregnantly declaring *Christ*,
 To harder *Engines* they themselves betake,
 As blows and *stones*, yet vain, thy *Faith* to shake.
Deucalion's flinty race these *Jews* revive,
 While they, with *stones* inhumanely deprive
 Such *Saints* of life! which murderous *stones* be.
 A *Monument* of their eternal *shame*! (came
 Those *stones* in *Jordan* once erected, were
 Lasting Records of *divine Mercies* there:
 But these cry out to all succeeding *Times*
 Of *stony Jews*, and their prodigious *crimes*!
 Yet by the *stones* *S. Stephen's* blood is spilt,
 His *Betbel* is but their own *Babel* built!
Amphyon's Harp (they say) taught *stones* to dance,
 And in harmonious motions to advance

into

Into a *Thebes* ; but stony cruelty
Erects not but destroys all *Harmony* !
Stones cemented with holy *Prophets* blood,
Make *heaps* of *Rubbish* where proud *structures* stood !
Till so of all their *Elegance* bereft,
That scarce one stone be on another left !
While hated *Judah* that did *Stephen* stone !
For that heard *Act*, shall pined be of none !
Yet did those stones but make a pair of *stairs*
By which he did ascend *Ethelial Spheres*.
These many, joyn *Him* nearer to that *One*,
Who is both *Jews* and *Gentiles* Corner-Stone :
These too, as *Milstones* grinding *Him*, afford
But finer flower, and *Manchet* for his *Lord*.
By this same *Stony Bridge*, his *Soul* did pass
But sooner home, o're this frail *sea* of *Glass*.
Each stone's a *Gem*, *Pebles* to *Pearls* convert,
Each *flint*'s a *Diamond*, worn on *head*, or *heart* ;
Which, though they seem to press the *Martyr* down,
His *Master* sets into a radiant *Crown*.
While he both *Prayer* and *Spirit* doth present
To *Christ*, in his last *Will* and *Testament*.
Body and *State* he flights, but ardently
Bequeaths his *Soul*, as the best *Legacy*,
To the right *Owner* ; there commits his *Trust*
Untill the *Resurrection* of the *Just*.
Breaths forth his *Soul*, in *charitable* groans :
Returns a *shower* of *Prayers*, for one of *stones*.
Wherefore, blest *Saint*, 'tis but a due *Renown*,
Thy *Name* and *Day* were the first *Martyrs* *Crown*.
Thus through the *Clouds*, who can but *Christ* espy,
Begins blest *visions* here, nor fears to die.
Then deign us such *Celestial visions*, *Lord*,
That we may, to thee, *Tongues* and *Lives* afford :
And for thy sake, in mean time, while we live,
May those that stone us, like this *Saint*, forgive :
That

That when the Sleep of Death shall close our Eyes,
We may, with him, to Life immortal rise.

PRAYER IV. { On St. Stephen. }

O Infinitely wise Disposer of all things, give us Grace, from the connexion of this unto the former Festival; to consider the vicissitudes of joy and sorrow; how near death often treads upon the heels of Life, and our Funerals border on our Natalials: thence learn us how to entertain these earthly comforts, to wit, with steady minds, with sober apprehensions, and Christian circumspection, (like Joseph of Arimathea, building our Sepulchers even in the Gardens of our pleasures) with readiness expecting to undergo the contrary, if thou shalt be pleased sometimes to change the Scene, and to shift hands with us. Shall we not contentedly receive evil at thy hand, as well as good? that so in all Events whatsoever here, we may adore thy Providence, and spiritually improve the variety of all thy Dispensations: Even such also, as this great Example of thy holy Martyr S. Stephen, give us grace to improve it both into a Christian Carriage, and a Christian Courage of our own, that our carriage may be inoffensive, and harmless towards all men, (as becometh the Servants of so meek a Master) not like the savage Jews, violent and blood-thirsty, stony and implacable, toward any, especially thy children, and peculiar Servants; (make us rather hospitable to them with the good Sareptan, knowing that the Cruse and Meal did never fail, whereof the Prophet had a cake.) Deliver us from blood-guiltiness, O God, thou that art the God of our health; and suffer us not to run into the way of Cain, lest our sin prove greater than we can bear, knowing that

that thou makest strict Inquisition for Blood, and that whatsoever Sin thou bearest with until the next, yet this Sin thou most commonly punishest in this Life; as we see in Joab, Absalom, and other blood-thirsty Men, that they scarce live out half their days, but go down to over-hasty Graves in blood! since therefore the Wrath of Man fulfilleth not the Righteousness of God, O Lord, lenifie our rugged Tempers, mollifie our Adamantine Hearts, take from us these Hearts of Stone, and give us Hearts of Flesh; more pliant to thy holy Impressions, and more exorable one toward another. O thou that calmest the raging of the Winds and Waters, still and appease the madness of the People; that we may be no longer Dogs and Lyons, Wolves and Tygers to each other, but at least, Doves, and Lambs, and Sheep, suiting more thy Fold and Pasture: that so keeping Innocence, and taking heed unto the thing that is right, that may bring us Peace at the last. And especially keep us from the number of those that strive with the Priest, or of the Killers of the Prophets, and Stoners of them who are sent unto us; but make us rather willing to suffer the greatest, than to do the least injury to one of these: and in all our sufferings which thou shalt think good to call us unto, O Lord, give us Christian Magnanimity, both by word and deed, to own the great Master of our holy Profession. And though we may not rashly run our selves into imprudent dangers, yet when just cause requireth, or any thing whatsoever standeth in competition with true Christianity; O give us of that heroic Spirit of thine ancient Servants, that we may contemn the World, and all things in it, for so excellent a cause; that we may not shrink either at Tortures or Temptations; that we may not fear the face either of Men or Devils, looking stedfastly up to Heaven, with S. Stephen, and seeing thee, sweet Jesus, standing at the right hand of God, in a posture of encouragement.

encouragement and acceptance: that so with thy holy Confessors, our mouths confessing thee before men, thou, O Christ, mayest not be ashamed of us before thy Father which is in heaven: nor let us only give Thee verbal Testimony, but also actually bear witness to thy Truth and Service; by suffering the spoiling of our Goods gladly, when thy cause challengeth, and with the Father of the faithful, by relinquishing our sweetest accommodations, our kindred and our Fathers house, when they would exclude us from Thee, or thy service; thinking nothing too near or dear unto us, for our dearest Saviour who is so much before-hand with us. And if thou shalt think us worthy the honour of Resistance unto blood, vouchsafe us, Lord, a spirit of Resignation, and proportionable measures of holy Resolutions; that, with S. Paul, we may be ready, both in word and deed, not only to be bound, but also to die for the Name of the Lord Jesus, who was before-hand with us in this kindness; nor can it amount to a Retaliation, by reason of the excellence of his Person, and infinity of merit, but only out of a debt of Love, Obedience and Gratitude unto him; that so we may be listed in that noble Army of Martyrs, gaining Glory for Vanity, Eternity for Time, Heaven for Earth, and Immortality for Corruption. Let these, O Lord, encourage us, and exercise our spiritual valour, as thou didst those primitive Champions, that esteem'd their chains as ornaments, that sung in the midst of re-embraced flames, and with invincible patience, even tormented their Tormentors: that endured the trial of cruel mockings and scourgings, yea of bonds and imprisonment, not accepting deliverance, wandering in Deserts, destitute, afflicted, tormented, of whom the world was not worthy; whereof some were slain with the sword, some were sawn asunder, and some were stoned, as thy servant here, whom in like case, let us imitate, both for

true

true Piety towards thee, resigning up our souls to thee,
 as to a faithful Creator, and closing up our Lives
 with prayer, as the best Transition into another world,
 where prayer and praise is all the business; and like-
 wise for charity towards others, even his deadliest E-
 nemies, and that in the very Act of their persecutions,
 (for our example) not only forgiving them himself,
 but also begging as heartily for them, as for himself,
 forgiveness of thee, O God, that we might never forget
 to put up that Petition to thee, Lord, forgive our Ene-
 mies, Persecutors and Slanderers, and turn their
 Hearts: then shall our death indeed, like his, be but a
 sleep, in all the favourable senses of it, both for Repose
 and Reviction; So that having a while been hid in
 the Grave from sin and sorrow, the sound of the last
 Trumpet shall awaken us unto Eternal Hallelujahs:
 which grant, O Father of Mercies, for the Son of thy
 Love, thy Christ and our Jesus sake. Amen, Amen.

{ The COLLECT. }

Epistle.
 Acts 7. from
 verse 55. to
 the end.

Grant us, Lord, to learn to love our
 enemies by the example of thy Martyr
 S. Stephen, who prayed for his perse-
 cutors, to thee which livest and reignest
 now and for ever, world without end.
 Amen.

Gospel.
 Mat. 23. from
 ver. 34. to the
 end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for D.
 M. 27.
 E.
Psal. for D.
 M.

UPON
 The Festival of S. John
 the Evangelist.

M. Leff. 1.
Ecclef. 3. 2.
Rev. 1.
 E. Leff.
 1 *Ecclef.* 6.
 2 *Rev.* 20.

S. John



*It was Eagle sighted John that
 best could pry and search in to y^e
 Mystique trinity.
 Earth to ascend, and darknesse to
 fetch light from heaven is stra-
 nge. Yet like such was his flight*

DISQUISITION V.

THis S. John was one of the Sons of Zebedee, and
 had at length (for better reasons) as much
 as his Mother asked for him; viz. being the belo-
 ved

ved Disciple, and leaning on his Masters bosom as the earnest of his future degrees of glory. He was the Brother of *James*, surnamed the great, Matt. 20. 21. for reasons mentioned in his proper Festival; where, by the way, take notice how *Christ* at first made choice of Brethren, as *Mat. 4. Simon* which Matt. 4. 18. was called *Peter*, and *Andrew* his Brother: so afterward, *Simon* and *Jude* brethren, sons of *Alpheus*: and here *John* the brother of *James*. Hereby prudently providing against schism and division, both by corporal and spiritual correlation: For (whatever it would have been in that) sure in this Age, one of them had been too little to prevent it. We shall here reflect upon this Saint first as a Disciple, while abiding with his Master; and then as an Apostle, sent out with Commission from him: both which I take to be sufficiently distinct Notions.

First, as a Disciple, for so he ofteneft stiles himself S. John his double notion through his Gospel: and, tis exemplary humility, not terming himself a Master in *Israel*, though one of the first Magnitude; but a Disciple, yet with some Emphasis the Disciple, and with a *quem dilexit*, whom *Jesus* loved, *John 21.* (the John 21. 7. happiest Title and Prerogative in the world, yet such honour have all his Saints) not only one of his *Triumvirate*, admitted to *Mount Tabor*, Matth. 17. 2. 17. but even the most eminently beloved Disciple, at least *Extensive*, (as the School speaks) that is Aquin. tom. 1. p. 1. Quæst. 20. Art. 3. by some outward expressions and protections, though intensively, for sincerity and inward Affection, He bespeak all of them alike, *John 15.* As John 15. 9. the Father hath loved me, so have I loved you: continue in my love. Which sure *S. John* did eminently being the last at the Cross, and the first at the Sepulcher; besides his amiable sublimer graces, and coming

Mark 10. 17.
21.

Ecclef. 12. 1.

Luke 1. 74.

coming unto *Christ* so young: for which 'twas certainly, that *Christ* shewed more signs of favour and familiarity to *S. John*, than to the rest. I, certainly that was one *main reason* among others, we may see by the deportment of our *Saviour* to that young man, *Mark 10*, who was so inquisitive touching *Salvation*. Good *Master* what shall I do, that I may inherit eternal Life? 'Tis said at *Verf. 21*. Then *Jesus* beholding him, loved him: Loved him, and beheld him as a *rarity*, in being so solicitous for a *better Life*, while he was so young in this. *Angels*, you know, are always pictured young, and *Cherubims* with Childrens faces; to shew how, God loveth early *holiness*, and to be remembered in *The days of Youth*; which indeed properly are the days of *Life*, those of *Youth*, *Health* and *Strength*: while on the contrary, those of *Age* and *Sickness*, are but *Dies mortis*, as to all *vertuous habits* and performances, such are but days of *Death* and *Disability*! and therefore are we wooed so, *Luke 1*. To serve him without fear (for *Age* is timorous) in *holiness* and *righteousness* all the days of our *Life*. There is a story of one *Ben Syrac* a *fewish Child*, who being well inclined and *ingenious*, desired that he might read, and be instructed in the *Law* of *Moses*; but his *Parents* telling him, it was too soon, he being so young: the pretty *Boy* replied, that as he was playing in the *Church-yard*, he saw there *Childrens Graves*, as well as *Elder Peoples*, and therefore not too soon, saith he, to learn to die. Happy are the *Parents* of such *Children*, but much more happy are such *Children* themselves. We know that *Males*, and *Younglings*. and *first fruits*, were still to be Gods *Sacrifices*, in the *Law*: and under the more blessed Dispensation of the *Gospel*, shall we offer to him the *Lame* and *Blind*, the *Deaf*, and

and Dumb? the Lame in Obedience, the Blind in Ignorance, the Deaf in Instruction, and the Dumb in Praises? the impotence of all them, in Age and Sickness! The present is God's Tense, and the future none of ours; his Name is, I am, Exod. 3. To morrow and to morrow is but the voice of a Brute, and not of a Christian! and therefore while it is called to day, &c. for we shall be less apt to morrow! Pliny tells us of the Mole, that having been blind all her Life, she openeth her eyes when she is a dying: and too like such are all late Penitentiaries! I will not (with some rigid Casuists) represent my Master an hard Man, or straiten the bowels of a bounteous Lord, who hath a treasure of Mercies, extraordinary and inexhaustible; by which one *Thief was saved at last gasp (but yet for ought we read, at his first cast converted) and some few others perhaps between the Bridge and Water, between the Stirrup and the Ground, Mercy have asked, Mercy have found: and yet on the other side, I dare not, with those over-mercifull Doctors, encourage any to trust to this! The Ship that lieth in the Harbour all the fair weather, and sets forth in the Storm, uncalked, unrigg'd, and altogether unequipped may, but not without a wonder, scape a wreck! and when men have made Satan Garlands of their Youthful Flowers, 'tis more than to be feared, God will not then accept their Bedrid service! 'Twill never serve their turn. when Satan hath quaffed all their warm Youthful blood, to lay their cold old rotten bones upon Gods Altar! And if there be such advantages, in coming to Christ young, what dangers in forsaking him when we are old? As Men, so God too, loves his early Fruits, and Flowers: Samuel served the Lord from a Child, 1 Sam. 2. girded with a linen Ephod; and

Cras & cras
vox Corvina.
Aug. l. 5. Con.

Talpa oculos aperit moriendo,
Nat. Hist.

* Luk 23. 40.

Inter Pontem
& Fontem,

Doctores rigidi,
& misericordes.

1 Sam. 2. 18.

G

Timothy

- 2 Tim. 3. 15. *Timothy read the Scriptures from his Youth, 2 Tim. 3. And S. Jerom loved to hear Children balbutare Christum, stammer out Religion before they could well speak, and even materno lacte, to suck it in with their Mothers Milk, knowing that the vessel will ever have a smack of its first seasoning, and whosoever ambiates this happy Title of the Disciple whom Jesus loved, must as S. John did, Come to Christ betimes: For he is said to have leaned on his breast at Supper; and when S. Peter and all his other fellows were silent, only he durst ask, Lord, which is he that betrayeth thee? John 13. When the Eagle broods (saith Plutarch) the Chick that cometh of the Egg that lieth nearest her heart, is best beloved of her; and so here, our S. John leaning on that breast in which are hid all the treasures of Wisdom and Knowledge, may well gratefully acknowledge himself honoured, with the Title of the Disciple whom Jesus loved. Whereof his fellow-Disciples had a kind of jealous emulation, which our Saviour checked in S. Peter, Joh. 21. (the Dialogue is obvious in the words foregoing) where S. Peter, neglecting the charge given himself (both as to life and death) is curious touching St. John, What shall this man do? to which Christ's redargution is, If I will that he tarry, &c. What is that to thee? &c. teaching him and all Eccentrick Spirits, to move in their own Sphere, not to examine others, but their own employments 1 Cor. 1. See to your own calling, and Let every man abide in the same calling wherein he is called, study to be quiet, and to meddle with his own business, 1 Theff. 4. (Seasonable cautions for this Age, so over-full of Bees and Apes!) all these being parallels to that of Christ, What is that to thee? Confining all to their professions, and that in all matters Theological,*
- Quo semel est imbuta regens servabit odorem Testa diu.
- John 13. 24.
- Coloff. 2. 3.
- John 21. 19.
- Non Ἀλλοσεύει πικροσέιν.
- 1 Cor. 1. 25.
- c. 7. 20.
- 1 Theff. 4. 11.

cal, Ecclesiastical, Political, Moral, Oeconomical; for each of them may say of one anothers Function, *Quid tibi met?* What is that to thee? for neither of them must *ἄλλοῖς λειτουργοῦν* as S. Peter's 1 Pet. 4. 15. word is, Play the Bishop in another mans Diocese. For *What is that to thee?* Advising on the contrary, to do good unto all men, especially, &c. For Gal. 6. 10. else 'tis easie for the wisest to mistake, as the Disciples here did that speech of our Saviour, *If I will that, &c.* How heedfully had we need hear and read the Scriptures? (as one notes) when so many Heming in lo- Disciples are mistaken, apprehending an absolute cum. Affirmative in a Conditional Proposition, *If I will that, &c.* as the *Vulgar Translation* corruptly taking *ὡς* for *ἕως*. If for so, without any reason or similitude; and therefore modest S. John here retracts that error that went abroad among the brethren in the same vers. 23. (as some do that translation.) No man so denominated from grace (as our S. John) will promise himself an immunity from suffering, and especially in such an Age as he then lived in, or we now. And that *ἕως ἐρχομαι* is generally interpreted of Christ's coming in that famous execution on the Jews oft mentioned in the Gospel, *Matth. 23. Luke 19. and John 21.* which S. John survived thirty years, continuing not only till Titus his time, but through Domitian's and Cocceius Nerva's, unto Trajan's reign, above an hundred years after Christ's birth, and so thirty years after this coming of Christ was past: and by what Irenæus adds, it is probable that some other of the Apostles lived to that time of Trajan also. That S. John wrote this Gospel at the intreaty of the Bishops of Asia, constituted by him, is affirmed by * Eusebius. And yet for all his modesty, *John 21. 23.* Jesus * Eccl. Hist. 1. 3. c. 18. said not unto him that he should not die, but, &c.

* *Fraxinus in
Sylvis, inter
Delphinas Ari-
on.* Virgil.

*In Patre Divi-
nitas, in Ma-
tre Virginitas,
in Evangelista
Johanne Fides.*

yet there was somewhat in it extraordinary, whatever fell out afterward; as will appear anon. He was at present the *Saul* among his brethren, * highest in his Masters affection; and records it thankfully as his most honourable *Title*, and Fount of all his graces, that *he was the Disciple whom Jesus loved, and leaned on his breast*. Nay, *S. Ambrose* saith, that *Christ* too leaned on his bosom, saying, there was *Simus triplex*, a threefold Bosom, whereon *Christ* did rest, (who else had not whereon to rest his head,) viz. in the bosom of his Father rested his Deity, in his Mothers bosom rested his Virginitie, and in *S. John* the Evangelists bosom rested his Faith and Confidence, bequeathing his dear Mother to his sole care and affection, and him to hers, as a *mutual legacy*, *John 19*.

And thus having seen him as a *Disciple most beloved*, let us now take a view of him as an *Apostle* publishing the *Name* and Faith of his *Dear Lord and Master*. 'Tis said, *Ephes. 4.* that *Christ* ascending, gave some to be *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors and Doctors*, according to his will distributing to every man a several gift, *I Cor. 12.* *S. Peter* was an *Apostle*, but not an *Evangelist*; *S. Mark* an *Evangelist*, not an *Apostle*; *S. Matthew* both these, yet no *Prophet*; *S. Augustine* a *Doctor*, but no *Martyr*; *S. Laurence* a *Martyr*, but not a *Doctor*. But behold (saith one) the beloved *Disciple* was * all these: In his *Epistles* an *Apostle*, in his *Apocalyps* a *Prophet*, in his *Gospel* an *Evangelist*, in his *Faith* and *Sufferings* a *Confessor*, in his preaching a *Doctor*, *S. John* the *Divine*, in his chastity a *Virgin*, in his readiness and will to suffer a *Martyr*, yea the *Protomartyr* (saith * *Oforius*) suffering inwardly when *Christ* outwardly, (*S. Stephen* will spare him the Figure of

I Cor. 12. 11.
* *Portan. & Pe-
trus de Palude.*
*Sanctus Johan-
nes Apostolus &
Evangelista,
Deo & homini-
bus dilectus.*
*Bell. de Sancto
Johanne, l. de
Script. Eccl.*
*Doctor & Mar-
tyr. Hier. in ca-
tal. Script.
Eccl.*
* *Oforius in
cum.*

of a *Sympathy*.) 'Tis an high complement, that a Lover suffers more in his beloved object, than in his own person suffering; yet S. *John* both did, and suffered much in his own person also, as will appear anon. *The same is he that testified and wrote these things*, John 21. 24. and is, for his piercing sight into high mysteries, well emblem'd by the *Towering Eagle*, *Jovis ales* right, his quill writing the Divinity of Christ, against *Ebion* and *Cerintus*, those early † Heretics, and *Grand-fathers* of *Arrianism*, as that is of *Socinianism* and later errors: with which *Cerintus*, he and his companions would not tarry in the Bath, nor under the same Roof, lest it should fall upon them! so dangerous is ill society, and heretical company!

beginning his Gospel before *Moses*, or the beginning of the world, and ending his *Revelation* beyond all *Historians*, beyond *Time* it self, or the end of the World. He penn'd the Gospel, the *Revelation*, and his general *Epistles*; of the two * last whereof, as likewise

of the *Apocalypse*, some little doubt hath been among the *Ancient* (Greeks especially) and some few *modern Censors*: but the gravity and *Piety* both of the *style* and *matter*, soon vindicated their *Repute* into the *Canon* of the *Church*. But for the * Gospel of S. *John*, it never underwent any the least *dubitation*, but that it was writ with the *Quill* of an *Angels* wing, by a divine *inspiration*. 'Tis true, he wrote the last of all the four *Evangelists*, and studying brevity (as the *holy Penmen* use) he purposely † pretermits the *most things* which the other mention; S. *John* there; for the most part, writing

† De quibus vide Euseb. Hist. Eccl. 3. c. 21. & 22.

*Bis duodena senum sedes, patris ci-
tharisque,
Totque coronarum fulgens insignibus,
agnum
Cæde eruentatum laudat, qui evol-
vere librum,
Et septem potuit signacula pandere
solus.*

Prudent. in Enchirid.

* Vide Bellarminum, l. de Script. Eccl. de Sancto Johanne.

† Euseb. Eccl. Hist. l. 1. c. 28.

* Nulla fuit unquam dubitatio. Idem. Ibid.

† As Bellarmine notes out of Eusebius, Eccl. Hist. l. 3. c. 18.

* Matt. 4.4.
Mark 1.
Luke 8.

Loco citato.
John 1. 28.
John 2. 11.

* Euseb. Eccl.
Hist. l. 3. c. 18.
Anno 68. post
passionem. Bell.
De Scrip. Eccl.
de Sancto Jo-
hanne. Niceph.
Alfred. Chron.
Euseb. Ec. Hist.
l. 3.

Cocceius Nerva.
Anno Christi
101. Euseb.
Hist. Eccl. l. 3.
c. 17. & 25.
Johannes Do-
ctor & Martyr
in Epheso dor-
mivit, Anno
Dom. 102.
Hier. in Catal.
Scrip. Eccl.

ting of those things which our Saviour said or did, before the Incarceration of S. John Baptist; from whence all the rest, upon the matter, * auspicate their Gospel; recording that S. John's Imprisonment, and pursuing things done afterwards; while this Evangelist (besides his flight to Christ's Divinity) Registers our Lords Transactions, while the other S. John was (in Anon by Salem saith Eusebius) baptizing in the wilderness of Judæa; and Chap. 2. This beginning of Miracles did Jesus, &c. And these considerations will help unscruple many seeming differences, and contribute much to the Harmony of all the four Evangelists. S. John chiefly lived at Ephesus, where he wrote his Gospel, at the desire of the Asian Bishops by himself there constituted, in the sixty ninth year of * Christ, whence the Neighbor-Churches of the lesser Asia were (by that Division made by the Apostolical Synod, Acts 15.) allotted to his Visitation; for his diligence wherein, and testimony of the truth, he was by the Pro-Consul of Asia transported to Rome, to suffer, about the ninetieth year of Christ, where being miraculously preserved in a Cauldron of scalding oyl, as the three Children in the fiery Furnace, he is banished by Domitian into Patmos, a disconsolate Isle of the Aegean Sea, where the defect of earths accommodations was advantagiously supplied with heavenly Revelations; and afterwards Domitian being dead, he is recall'd by Cocceius Nerva home to Ephesus. Though some write that he suffered before Trajan, yet the most and best report that he lived to the times of Trajan, who began Anno 100. and died there of an Apoplexy, sc. at Ephesus, of his Age 102. Happily determining the forementioned Ambiguity of our Saviour's words, according to the Disciples apprehension of them.

them, tarrying till his Master came. Not by any violent, but a natural dissolution, thereby also satisfying S. Bernard's scruple (or rather he thence satisfying others) touching our Saviour's words to the two Brothers, *Matth. 20. You shall drink indeed* *Matth. 20. 7. of my Cup* (the Cup of Martyrdom, *Matth. 27.*) How was that fulfilled (*saith he) when as S. John never suffered in that kind, but died a natural death (as † History acquaints us?) and he answers, *Martyres opere, & voluntate, Actu & Affectu*: there are Martyrs in Work, and in Will; in Action, and Affection; Martyrs in Execution, and in Resolution. S. James was one of the first fort, *Acts 12.* S. John one of the * latter, as I shewed before. In the former respect S. Paul was but once a Martyr, *1 Tim. 4. 6.* in the latter he was oft, nay every day a Martyr, *1 Cor 4. 11.* as every good Christian ought to be in respect of † Disposition and Propensity; for Purpose and Resolution; for readiness and preparation; for vigilance and expectation: and this doth Christ himself expect of all his, *Luke 16. If a man will follow me* (saith he) *He must hate his own Soul,* (for *pro vita*) meaning his own Life, (for so did he) hate his own Life, that is, he was willing to leave it (in Competition with Christ) as if out of love with it, and weary of it. And now as * Aristotle said, if *Timotheus* had not been, we had not had so much sweet music; but if *Phrynis* (which was his Master) had not been, we had not had *Timotheus*: so here, if S. John had not been, we had wanted much of the Evangelical Harmony; but if our great Master Jesus had not been gracious to his Church, it should not have had such a S. John to ornament it; and therefore in this holy Saint, as in all others, we honour and praise, through the Servant, but his and our Lord and Master.

* Cum corpore?
Passione non sit
Dominum secutus.
Bern. de Temp. Ser. 23.
† Euseb. Eccl. Hist. l. 3. c. 25.

* Non per Martyrium vitam
sinivit, & Martyr
tamen extitit; sed mente
non carne spiritus
tu non corpore.
Bern. ut supra.
Tñ ωεδίδες.
Chrys. in Ps. 95.
Tñ ωεδουία.
If. Pelus. l. 3.
Ep. Tñ ωεσδοξία.
Idem.
Tñ ωεδνευή.
* Metaphys. l. 2. c. 1.

P O E M V. {On S. }
John.

DEign, Bird of *Paradise*, to lend a *Quill* (still
 To my faint *Muse*, that she may thence di-
 This *Saints* renown; and bear her on thy *wings*,
 While she this Friend of the great *Bridegroom* sings.
Celestial Herald thou dost draw the line
 Of *Christ's* Descent from *Pedigree* divine;
 And with *Joves* towering *Eagle* from above
 To drooping *Man* describ'd the *God* of Love,
 Of Love to all; but above all the rest
 To *thee*, who leanedst on the sacred *Breast*
 Of our dear *Lord*: He honouring thy *Youth*;
 By such *Indulgence* from the *God* of *Truth*;
 Who still did tender *Innocence* approve,
 Embracing *Children* with the *Arms* of Love.
 Thou cam'st to *Christ* in the accepted time,
 Off'ring thy self, an *Off'ring* in its Prime:
 And thence, his *bosom* so enamoured
 As rendred it a *Pillow* for thy *Head*.
 No wonder then thou soar'st above the *Skies*,
 While from that *Breast* thou suckest *Mysteries*!
 Such early *Graces* and green *Pieries*
 Are *Stars* below, and earthen *Deities*.
 Nor need young *Saints* that old ill *Proverb* fear;
 While they good *Angels* in mens shapes appear:
 Children whose Age with *Holiness* begins,
 In *Earthly forms*, are heavenly *Cherubims*.
 Men in their *Gardens*, and their pleasant *Bowers*,
 Delight to have their earthly *Fruits* and *Flowers*:
 So *God* in his *Plantations* pleasure takes,
 Where forward *Spring* a fruitfull *Autumn* makes.

The

The flow'rs of *Grace* at all times *Sweets* dispenſe,
 Yet Vertues *Prim-Roses* moſt take his *Sence* ;
 As do his *Taſte* the *Grapes* of tender *Vines*,
 While they preſent him the more luſty *Wines*,
 Who *youngest* came to *Chriſt* : did longeſt ſtay
 With Him, nor can the *boiling Cauldron* ſlay
 Whom he annoints to *tarry till he came*,
 Or *Nature* ſummon'd in her *Maſter's* name.
 But although *Torture* ſpare him, yet *Exile*
 Drives him to a remote and *deſert Iſle*.
 What may the beſt expect ? yet ſees he more
 There, than in all his *Latitude* before ;
 Into that *Angle* of the *Earth* being hurld,
 He ſees an ample *Proſpect* of the *World*,
 Of *Heaven* and *Earth* and *Seas* ; *Hell* not conceal'd,
 All future *Times* and *Actions* there reveal'd.
 The *four* and *twenty Elders* and their *Seats*, (*treats* ;
 Their *Palms* and *Harps*, and of their *Crowns* he
 How all adore the *Lamb* his *Pen* reveals,
 And who alone could ope the *Book* and *Seals*.
 Then worthily, of all the *Saints* thy *Birth*
 We celebrate with *Chriſt's*, throughout the *Earth*.
 His *early* and *late fruit*, the reſt we ſing
 Their *Deaths* as waiter on Him *suffering* !
 As thou *Chriſt's* honour, ſo thine make we known,
 Loving thee twice, for *His* ſake, and *thine own* ;
 For leading us the way unto the *Breaſt*
 Of our dear *Lord*, where's found the only *Reſt*.
 Bright *Love*, lend us thy *wings* that we may fly
 To *Chriſt*, and ever in his *Bosom* lie ;
 And if our tardy *Zeal* ſhall make no haſte,
 Lord, draw us and accept us at the laſt :
 And while w^e are Banish'd to this *Iſle* of *Clay* ,
 Do Thou to us thy ſaying *Truths* diſplay.

PRAYER

PRAYER VI. { On S. } John. }

O Indulgent Jesu, who so sweetly invitest all Ages and Degrees of Men, and condescendently acceptest all that come unto thee, especially, all those that (like good Servants, or obedient Children) with good Christian manners hasten to thee; and come quickly when thou callest; vouchsafe us Grace to make our speedy Addresses to thee, and laying aside the manifold unneccessaries of this world, to mend our pace unto that only Necessary; and with this thy young Disciple, to devote our selves, as early as is possible, unto thy service: knowing that such holy speed doth more endear thy favour, and afford S. John Prerogatives above the rest; while on our part, delay is dangerous in holy matters, a Taskmaster far worse than Pharaoh; multiplying our Tale of Brick and hardships, and subtracting the materials of our Time and Opportunities! O therefore draw us by the magnetic virtue of thy Grace and Love, that we may straight run after thee, by running the ways of thy commandments! And seeing thou seemest to be delighted most with early fruits of Holiness, let us never think to offer thee what is rotten at the Core! Let us not sport away the Candle of our Lives in the vain services of Sin and Satan, and attend thine Altar with the Snuff, when our Light of Life burns dim in the Socket of old Age! Let us not presume upon reception at all hours, into thy Vineyard; lest with those untimely knockers at the Bride-Chamber door, we stand without an hearing, and be repulsed without admission! Remembring that sad tardy suit of Esau, who came short of the Blessing which he sought with tears. Thou therefore that commandest, give what thou

thou commandest; that we may remember Thee our Creator in the days of our Youth; that we may leave our sins before they leave off us, or the days come wherein we shall say, we have no pleasure in them! before the keepers of the House do tremble, or the strong men bow themselves: before the Grinders cease, or they grow dark that look out of the windows! before Man goeth to his long home, and the Mourners walk about the streets! And if the first fruits of our lives be but thus dedicated to Thee, all the latter shall be thereby consecrated; that henceforth we be no longer Truants in the School of Vertue, but like S. John here at the Fountain, improving the advantages of Knowledge and Instruction; first being Cisterns to receive these Holy Waters, and afterwards to become Conduit-pipes for conveying them to others; first as Disciples sucking at thy Breast the sincere milk of thy word, and then as Apostles, Stronger men, trumpeting thy Name and Glory in our several vocations.

To which end, O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallel'd love of thy Humanity; that both may so transport us into Gratitude and Obedience, as that nothing may seem too much for us to do, or suffer for thy sake and service; but that we may chearfully resign our selves (with S. John here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering that without thee, the best of homes is dismal Exile! and thy Presence maketh a very Patmos, Paradise. And if it shall please thee, that we tarry till thou comest, till thine Angel strike us on the side, and knocks off the Fetters of our Souls, our Flesh; give us grace to have our Lives in Patience, although Death in desires, all the days of our appointed time to wait till our change come: so that however if we are not Martyrs in Act and Execution, yet, like this thy Servant, we
may

may be such for readiness and resignation; and so through the debt of thy Promise, though not of our Merit, we may, like him, be accepted as beloved Disciples, enjoying the happy consequents of that Love, Instruction, Protection, Direction, Consolation; and at length have the Honour and Happiness to lean upon thy Bosom, to repose an Holy confidence on thy Grace and Goodness; as to Temporals, thy Providence being sufficient for us; as to Spirituals, thy Grace being sufficient for us, (it being indeed all our sufficiency;) and for Eternals, thy Glory being infinitely sufficient unto everlasting Ages. Amen.

{ The COLLECT. }

Epistle. 1 John I. from Verse I. to the end.	<p>Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church that it being lightened by the Doctrine of thy blessed Apostle and Evangelist S. John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.</p>	Gospel. John 21. from Ver. 19. to the end.
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Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms for
D. M. 28.

M. I. Lesson

Jer. 30 to
vers. 18.

2 Matt. 25.

UPON

*The Festival of
Innocents Day.*

E.

1 Lesson.

Wisd. 1.

2 Lesson.

1 Cor. 9.

6 *Herod slayeth y^e Children Math. 2*



*Then Herod when he sawe that hee
was mocked of the wise men, was ex-
ceeding wrath & sent forth and slew all
the children that were in Bethlehem. &
in the coasts thereof from two Yeares
old and under &c.*

Mat. 2: 16.

DISQUISITION VI.

WHy the Feast of Christ's Nativity is attend-
ed with these *Saints* above the rest, S. Ste-
phen, S. John, and these blessed *Innocents*, is hand-
somely

Johan. Ramin.
Ser. 2. de beat.
Innocen.

Mat. 16. 28.

Cyprian. De
duplici Marty-
rio.

Voluntatis &
operis.

Voluntatis, sed
non operis.

Operis, sed non
voluntatis. Ser.
de Innocen.

Can. 5. 10.

* Candidus in
Johanne, Rubi-
cundus in Ste-
phano, electus
ex millibus in
Innocentibus.

Ludol. de vit.
Christi, p. 1. c.

13.

somely conjectured by some, to shew his coming into the world for all sorts of men, of what degree or age soever, and by these severally represented; or haply, that these here applied rather than other, as having more fulfilled that of *Christ*, Matt. 16. by taking up the Cross, and following him. Among the works of S. Cyprian, there is a Treatise of a two-fold *Martyrdom*; one by Death, the other by a witness-bearing Life: others make a treble *Martyrdom*; there being three kinds of *Martyrdom* in *Christ's* Cause (as S. Bernard notes.) The first both in Will and Act, as that of S. Stephen. The second in Will, but not in Act, as that of S. John. The third in Act, but not in Will, as this of the *Innocents*. And forasmuch as S. Stephen's *Martyrdom* comes nearest unto *Christ's*, his Festival is next unto him; and in the second place, S. John's; and in the third, these suffering *Innocents*: all three making *Christ*, as Cant. 5. * *White and ruddy, the chiefest of ten thousand*. White, in S. John's early Holiness; Ruddy, in S. Stephen's *Martyrdom*; and the chiefest of ten thousand among these tender *Innocents*. And it was impossible to Christen the Day with a Name of a more vast Reputation than *Innocency*, which dare not signifie any thing here below, but either the state of the *first man*, or that of *Children*: and sure he must have little of *Man* in him, nothing at all of *God*, the more of the *Devil*, that could so break into the circle of such *harmless simplicity*, and self-shielding *Innocence*. Yet this doth barbarous *Herod*! but which of them? (he deserves to be known, that he may, both in person and example, be abhorred!) Then, not to wrong the rest, (as most do by their not distinguishing)

* Vide Disquisition 30. & 28. ly'd, not only in Name, but in Blood also. 1. He-

rodes

des Antipas, that beheaded *S. John Baptist* Mat. 14.
 the Brother of *Archelaus*, and Son of *Herod* the
 great. 2. *Herodes Agrippa*, the Son of *Aristobulus*, *Alsted. in Chr.*
 and Grandson of *Herod* the great, that killed *Pontif. Judaeorum.*
S. James, and imprisoned *S. Peter*, *Acts 12.* And
 thirdly, this *Herodes Ascalonita* (as born at *Ascalon*) *Acts. 12. 2, 3.*
 surnamed the great, Son of *Antipater* an *Idumaean*, *Joseph. de Bello*
 of an obscure Family and Education (saith * *Euse-* * *Eccl. Hist*
bins) and this was that Fox which worried the ten- *I. c. 7. B.*
der Lambs: an Act reflecting upon *Christ's* huma-
 nity, *Matth. 2.* as being a Child and forced to flee; *Matt. 2. 16.*
 and upon *Herod's* inhumanity, in murdering
 those that neither could, nor would have injur'd
 him. We must glance on the first, for *Christ* was
 mainly aimed at; I, only that King of Israel: but
 he is warned away by an *Angel*, Verse 13. Gods *Matt. 2. 13.*
 mercy and his Angels miniltry vigilantly attend
 his Children in affliction, *Psal. 34.* and *103.* *Psal. 34. 7. 103*
 Yet flight is Lawfull in the times of danger; Lawfull *13.*
 by the *Dictates* both of *Reason* and *Religion*; very
Nature teaching all things a self preservation,
Reason proportioning *Prudential Actions* towards
 it, and our blessed *Saviour* allowing us a Warrant
 for it, *Matth. 10.* *When they persecute you in this Ci-* *Matt. 10. 23.*
ty, flie ye into another: and so in this case did him-
 self *Matth. 2.* a double Warrant, both of his Pre- *C. 2. 13.*
cept and *Example*: and he that biddeth us flie,
 when we are persecuted, hath neither excepted
Angel, nor *Man*. Flight is Lawful from both *swords*, *Flight lawfull*
 whether of *War*, or *Pestilence*; for both equally in war or
 are *God's*. He unsheaths the sword of *War*, and *Pestilence.*
 we flie, why not also from the sword of *Pestilence*?
 when both (I say) equally are his? The *Leprosie*,
 you know, although no mortal Sicknes, yet by
God's own *Law* required a *Separation*: then how
 much more this mortal one an opportune avoid- *Levit. 13.*
 ance?

Job 14. 5.

Vide Beverovici-
cium de termi-
no vitæ.

Prov. 14. 16.

Psal. 91. 10.

Mark 16.

ance? and who knows whether God hath not appointed him a *Zoar* of safety? But you will say, it is *God's visitation*! true, what evil is not? Whither shall we fly, but our *Destiny* will follow us? Our *months are numbred*, and God will not alter them, *our bounds are set which we cannot pass*! What of still this? Because *Death* will overtake us, shall we stay, or run to meet it? Because *God's Decree* is just, shall we be desperate? Why do we then fear so every *Disaster* and *Disease*; if *Death* be neither capable of *Prevention* or *Delay*? Our *end* is set indeed, but not without our means; so that in case of *danger*, freely may the *means of flight* be used, while the fool-hardy *Conscience*, that willfully opposeth *Convenience* of *Flight*, may stay and meet with an untimely *Grave*! Ask *Solomon* else, *Prov. 14. A wise man foreseeth the Plague, and departs from it*; (whether *spiritual*, or *literal Plague*) but *Fools run on and are careless*. I, there are some over-confident *Zealots* in the world. that as though they had *Achilles Armour* on, or had been *charm'd* beyond *Fear*, think themselves *ἐξω βέλας*, *shot-free* to all outward *Judgments*; I, to this *Canon* of the Lord of Hosts himself, the *Pestilence*; that should a *Plague* come, and (like the *Deluge*) unpeople the *world* again unto the *Family*, they doubt not but so succeed *Noah* in his single safety. They will tell you of their *Guard of Angels*, and shew you *Gods Seal* in their *Forehead*, for their *Deliverance*; what care they for *common Dangers*? literally relying on that, *Psal. 91. Thou shalt not fear the Arrow that flies by day, nor the Pestilence that walks in darkness*: which sure 'tis safer taking in a *spiritual sence*; lest also they should relie on *Mark 16. where 'tis promised, they shall tread on serpents, and if they drink any deadly thing it shall not hurt*

hurt them. These had their *miraculous* fulfillings
 in their *seasons*; but now rash *presumption* whither
 wilt thou? Does the *destroying Angel* visit sin, and 1 John 1. 8.
 have these none for which to *fear him*? or were a-
 ny as *righteous* as they can pretend themselves, yet
 I must tell them from good *Authority*; that herein
 (as in other dangers) *Piety is no absolute Privilege* Job 2. 7.
from outward Judgments! an upright *Job* may be
 smitten with these Biles (for *Satan* would inflict
 the worst,) a very *David's loins may be filled with* Psal. 38.
this sore Disease, Psal. 38. (who knows the contra-
 ry?) and the godliest *Ezekiah* may be *plagued*, I-
 saiah 18. (as generally *Expositors* agree upon it)
 but beyond all doubt or cavil so died *Ezekiel's wife*;
 Chap. 24. *I will take away the delight of thine eyes* Ezek. 24. 16.
with a stroke, במטפה. I, the *In percussione*, from the Root, פגג
 dearest servants of God may (i. e.) *plaga affecit*, such a stroke
 be liable to this Infection; and whence the word *Plague* is denomi-
 their flight justifiable from nated, and the same used for the
 such Contagion, as *David* *Butch of Egypt*, Isa. 19. 22.
 (being a wise man; and a good man too) 1
 Chron. 21. *durst not go up to the House of God* 1 Chr. 21. 30.
in Gibeon because the Angel of the Lord, that
smote the people with the Plague, stood between
him and it, that is, (as a great *Gamaliel* of Bishop An-
 our own expounds it) because he was to pass *adversus*.
 through infected places thither. *Corporal Flight*
 is lawful; yet *Spiritual Flight* from sin far the *Cito, longe &*
 better *Safeguard*: to know the *plague of our own heart*, *propterea mi-*
 and shun it (1 Kings 8. 38) that's the one y *Flight*, *quam*.
 that needs not doubt of Safety. Flight is lawfull
 though into an *Egypt*; where *Christ* at once fulfil-
 leth Prophecies; and giveth an earnest to the *Gen-*
tiles. Take the Babe and his Mother: not third
 the Wife of *Joseph*, to speak her more the *Virgin*;
 and the Child named first, to hint the greatest

*Quia totam
causa salutis
nostrae occider-
at. Beuxamis
in locum.
John 17. 4.*

*Aretius, Mus-
culus, Maldo-
nat. in locum.*

*Non crudelita-
te sed credulita-
te querendus
est Christus.*

Job 5. 13..

Matth. 2. 16.

care for him, as most designed at, and the greatest duty to him, as most worthy; not as Son onely, but Saviour to his Mother, Fly into *Egypt*: *Christ's* entertainment was so hard at his coming into this world, as shews *his Kingdom* was not of it. He flieth (saith one) because if *Christ* had permitted himself to be slain so young, the whole cause of our *Salvation* had suffered in it, his work not being as yet done, nor *his hour come*, John 17. for which he came into the world. But why into *Egypt*? touched before, and thither as the nearest opportunity, out of *Herod's* Jurisdiction: and to shew his *Spiritual Kingdom* should be translated from the *Jews* to the *Gentiles*. O the riches of divine mercy! that even those places and persons, that were *malorum officinae*, formerly the shops of villany, should now become *Custodes Filii unigeniti*, ensafers of Gods only begotten Son, instead of *Persecutores populi primogeniti*, opposers and destroyers, of his first-born people. But *Christ* is to be sought by *Faith*, and not by *Cruelty*, and therefore *Herod* found him not, for all his project with the *Wise men*, who were indeed too wise for him, returning home another way *God taking the wily in their own craftiness*, Job 5. and *Honesty* being ever the best Policy, the *Mocker* was mocked; he mocked the *Wise men* by pretending *Servire*, when he intended *Servire*; to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, *Matth. 2.* As commonly such usurping Tyrants, when they fail of their *Machia-villian Rhetoric*, betake them to their *Carters Logic*; as here did *Herod*, who was troubled much at the first news of him, *Vers. 3.* But when he saw that he was mocked by, &c. *Vers. 16.* is all on a flame

flame with wrath and frenzy, fearing *Christ's lineal*
descent from the seed of David might restore Ju-
dah her own native *Successor*, as the *Christian*

* Poet sweetly
 chaunts out *Herod's*
 passion. And this
 design of destroying
Christ, he driveth
 upon a double ac-
 count; first to vindi-
 cate to himself and
 his *Posterity* an high
 opinion which some
 flattering *Pharisees*
 raised of him a-
 mongst the *Jews*;

that he was the foretold *Messiah*, and had a *Celesti-
 al* Title to the Kingdom of *Judea* (as * *Josephus* † *Antiq.* l. 14
 largely tells the story.) & these were called the Sect
 of the *Herodians* (saith † *Epiphanius*) and frequently
 mentioned in * *Scripture*. Secondly, He designed
 the death of *Christ*, the more to ingratiate himself
 with *Cæsar*, by this diligence in cutting off all
 Heads of *Defection* from the *Roman Empire*, and all
 pretended occasions of *Sedition*; and to render this
 the more remarkable, the wretch seems so impar-
 tial, as that his own *Infant Son* * is slain among
 the rest, whom (*Philo* saith) he had by a Wife of
 the line of *David*: which † *Augustus* hearing with
 some delight, smil'd out that expression, which
 afterward became a *Proverb*, It was better being
Herod's Pig than his *Child*, his *Hog* safer than his
Heir; as you shall hear more anon. Thus, like a-
 nother *Hercules furens*, He lays about him, and
 would not suffer the King of Heaven and Earth,
 and of all the World, to reign in *fewry*, if he

* *Successor instat, pellimur.*

*Satelles, I, ferrum rape,
 Perfunde cunas sanguine.
 Mas omnis infans occidat;
 Scrutare Nutricum sinus,
 Interque materna ubera
 Ensem cruentet pugio.*

Prudent. Hymn. Epiph.

*Impius innumeris Infantum cædibus hostis
 Perfurit Herodes, dum Christum quærit in illis;
 Fumant Lacteolo parvorum sanguine Cuneæ!
 Vulneribusq; madent calidis pia pectora matrum!*
 Prudent. in Enchirid.

† *Antiq.* l. 14
 c. 17. & l. 15
 c. 1.

† *Hæresi* 20.
 contra *Herodia* 2
 nos.

* *Matt.* 22. 16.
Mark 3. 6. a.
 12. 13.

* *Vide notas
 Christophers.*

in *Euseb.* l. 1 c. 8.
 † *Melius est*

(inquit) *Hero-*
dis porcum esse
quam filium:

quia sc. Judæi
porcos non ma-
stant. *Macrob.*
Saturn. l. 2. c. 4.
Heb. 1. 8.

could hinder it ; and to this end, sends out Those that live by others dying, to massacre all the *Beth-lemitish* sucklings ! (as * *Prudentius* excellently.) And truly, *Massacres* are a *Diabolical*, an execrable Practice, in no sense whatsoever *lawful* ! far differing from that *severity* of War, called Putting all to the *Sword* ! which in

* *Locum minutis artibus
Vix interemptor invenit,
Quo plaga descendat patens,
Fugioque major pugio est.*
Loco citat.

1 Sam. 15. 3.

Massacres ex-
ecrable and
unlawful.

1 Kings 2. 9.

*Invidia Siculi
non invenere
Tyranni Tor-
mentum majus.*

some Cases hath been commanded even by God himself, 1. Sam. 15. Now go and smite *Amalek*, and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass ! An harsh Commission (I confess) but with reflection on the merit, Remember what *Amalek* did to thee in the way as thou passedst, &c. for the extirpation of a brimfull sinfull Nation ! and perhaps it hath been too much Translated by the great Sword-men (of the Greek and Latine Histories) *Draco*, *Alexander*, *Hannibal*, *Scipio*, and enough other since, (for terror they say, and to prevent the like elsewhere) but it oft put a Fallacy on themselves, rendering them the more odious, causing stronger oppositions, and sometimes their Expulsion. Yet this being a military custom doth both forewarn and arm men in such Exigents, for resistance or submission ; but Massacres of another Nature, are a base and desperate perfidiusness of the Actors toward some permitted by themselves to dwell among them, without Provocation, shedding the blood of War in Peace, (as the Scripture phrase is) a barbarous surprize of unawared sufferers, affording them neither opportunity of defence or preparation, (as far as in them lies,) like Devils, murdering Souls and Bodies both at once ! Such were those of the *Sicilian Vespers*, who live in the Infamy of being the Inventors of cruelty !

such

such the Inhumanities of the *Spaniards* in the *West-Indies*, that even rendred *Christianity* it self abominable, and caused the *Name of God* to be *blasphemed* ! such also were those *Parisian Vespers*, Anno 72. (to name no more of them) when they made the *Streets of Paris* run with humane blood ! and that, of the *reformed party*, that were *peacefull in the Land*, and some of them *eminent in the service* of their *War*, as *Cbatillion* and others. This is commonly the *practice of an unchristian and heretical Religion* ! *Massacres*, the *design* of cowardly and baser *Spirits* ; true *valour*, like the *Lion*, more satisfied with the *Prostration*, than *Destruction* of a supposed *Adversary* ; and true *Christianity* ever more endeavouring the *Conversion*, than *Subversion* of dissenting *Brethren* : I say, *Cowardise* and *Irreligion* are ever *cruel and blood-thirsty* ! And a man of this metal, here, was *Herod*, who finding persons fitted for their errand, they ransack all poor Mothers Beds, and Nurses bosoms, making their Cradles swim with blood of Innocents ! while their small joints could scarce be handled by the cruel *Murderers* ! and these throats too little for their *Ponyards* ! There is an high *aggravation* in the number of them (at least) if rightly recorded (by the Greek tradition in the Rubric for the Day, ^{ὅτι Ἰσραηλῶν} and by the *Æthiopic Missals*) that is, no less than ^{χιλίας ἑκατόν} 14000. whereof his own Son made up the sad account, (as *Barchius* tells us out of *Philo*) which caused *Augustus Cæsar* to fix that due Proverb on him; Better be *Herod's Swine* than his Son ; for the Jews kill'd not their Swine as he did his Son. And *Brocardus* in his Description of the Holy Land, points us to the very place where they were slain; *Adricomius*, and others, to the Chappel where they were buried. I could wish he had said only where *some* of them

were *buried*, there being so many *thousands* of them *slain*, and at so large a *distance*; (nor is it clear that they could be all collected) it is hardly probable, that that age, which was so *cruel* to *kill*, would be so *charitable* as to bury them *solemnly* together; and therefore some others *modestly* affirm, that they be buried in the way between *Berbleem* and *Bethany*, for the *space* of about eight miles *distance*, and some of their *Sepulchers* there *visible* unto this *day*. And yet after all this, perhaps it is most likely, that their own sad *Friends* and *Parents* were indulged leave to *bury* them, near their own

Relations; which is but an *ordinary* favour for the most *inexorable* *Tyrants* to afford, after their *executions*. But who-soever gave them *Sepulture*, *Prudentius* hath added a most *ingenious* *Epitaph*.

*Sapete flores Martyrum,
Quos lucis ipso in limine,
Christi Insecutor sustulit,
Ceu turbo nascentes Rosas!
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cuius simplices
Palmæ & Coronæ luditis.
Epitaph. Hymn. innocent.*

I. These were (as *S. August.* sweetly) *Primitiæ Martyrum* (as it were) the *Primroses* of *Martyrdom*, early witnesses to the *Lamb*: *Non loquendo, sed moriendo*:

Not by speaking, but by dying; (as our Church out of that holy Father.) Yet was there a voice

Jer. 13. 3.

As I signifieth High.

James 5. 4.

heard in *Ramah*, a cry not only of lamentation here below, of poor, robb'd, despoiled Mothers! but too in *excelsis*; above (that is) even in the ears of God, a knocking at the Gates of Heaven, *James 5.* and that as for vengeance on their persecutor (which fell heavy afterward) soon afterward, *statim post insidias*, very little time being interposed, after his offending *Christ*, and so many of his *little ones*. He was smitten *exaltatus*, from Heaven, with such *signal vengeance*, as will need a *Credulity* beyond all the Poets *Tragedies* (saith * *Eusebius* :) for as his *Blood-guiltiness* was a complicated sin, (made up of *Pride*, *Anger*, *Envy* and *Revenge*) so

* *Ecc. Hist.*

1. c. 3.

Was

was his Punishment a complexive Judgment! made up of Tortures both of Soul and Body! He's scorched with an unknown Fever! and especially in his Bowels, which had no compassion! a furious Itch invadeth his Skin! as strange Ulcers did his Entrails! together with the Putrefaction of his Genitals! and a Vermiculation in his Muscles! Convulsions seize on his whole Body, and Distraction on his Mind! beyond the relief of Baths and Medicines, of all Physicians and Assistants in the world! as * Josephus tells you more exactly. I shall only add his last cruel stratagem, (for that Fury never left him, no not in the midst of all these Torments!) for having formerly caused his Wife and two Children, with most of his near Relations to be destroyed, besides his other Son, just before his own expiration. And having exercised so much Savageness every where throughout the Nation, that he thought the Jews would triumph at his Death, and make an Holy-day of his Funeral; as sick as he was, He bethinks himself of this Wile: causeth all the Nobles and chief persons of the Land to be imprisoned, and shut up in the Hippodrome; privately instigating his Sister † Salome, and her Husband Alex, just at the moment of his expiration, to make the Souldiers put them all to death; that so in spite of their Teeth, he might have the Tribute of their Eyes, and his Obsequies performed with general Lamentation: but Salome and her Husband, if they were any of his Executors, would be none of his Executioners; whatever they said to him, herein they honestly deceived him. For when he was once shut up, they were all set free again, to the general Joy and Triumph, the whole Land was set at Liberty. Thus was the voice heard in Ramah, and that not only as to vengeance, but also as a song of

* Πῶς ὁ δὲ μα-
λαχὸν ὡς, πυ-
ρετὸς χλιαρὸς
ἔσ. ποιήλοισ
πάθει διαμε-
ρίζτο. Joseph.
l. Ant. 17. c. 7.

† Δύναμαι ἢ
πυνθέδου δι
ἑτέρον, καὶ
λαμπρόν ὄπ-
τασιον ἔχον,
ἀν' ὑμῶς δι-
λύσθητε ἢ ἐ-
μαῖς ἐντολαῖς
ὑπακούται,
ἔσ. Loc. cit.

Vide Euseb. l. i.
c. 8.

Pfal. 8. 2.
Mat. 21. 16.

*Qui prius in ca-
perulis Coro-
nas, quam ca-
pillis accepistis.*
Giron. in Fest.

Phil. de. Com.

Matth. 19. 14.

& John. 3. 5.

1 Cor. 14. 20

Matth. 18. 4.

Praise, Psalm 8. Matth. 21. Christ surely got great praise by the *Angelic Anthem* at his Birth, *Glory to God on high*; and great praise by S. Stephen his *Protomartyr*, and by S. John that same *beloved Disciple*, (as is foreshewed;) but you see, *his praise is made perfect by the mouths of these Babes and Innocents*, who here came to the Haven without knowing tempests, enjoying the comforts of another life, before they knew the sins and miseries of this, (as one wittily.) Blessed Babes, that have your heads Crown'd with happiness, e're covered with Hairs! Herod's cruelty in respect of you, was turned by God into a felicity, translating you from your earthly Mothers Arms, in a valley of tears, to your heavenly Father's bosom, in his Kingdom of Glory. It hath been a custom, and yet is elsewhere, to whip up the Children on this Morning, that the story might stick the closer; but this is to act it over again in kind, by a moderate proportion. Lewis the 11. of France was so serious a Remembrancer of this Martyrdom, that he would not be interrupted in it by any affairs of State, how important soever. While all then seem to condemn the literal cruelty of Herod, I wish they may not imitate him in the Figure, snatching Children from the arms of their Mother-Church, and from her breasts of holy Baptism; and so, as much as in them lieth, killing them spiritually! not regarding Christs words, *Matt. 19. Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of Heaven*; or his Apostles, *1 Cor. 14. Instead then of injuring them, become like unto them, for humility, for innocency, for obedience, for dependance. Who so humbleth himself as a little Child, the same shall be great in the Kingdom of heaven.*

POEM VI. { On the } { Innocents. }

Herod here made as *Hercules*, with Rage,
 To *murder* the worlds Saviour, doth engage
 His men of *Arms* ! whoſo uſurps a *Crown*,
 Dreads every one comes near, will pull him down.
 See, ſee (quoth he) a *Succeſſor's* at hand
 That will in time *deprive* me of *Command*.
Souldiers, betake ye to your *conquering Arms*,
 And free me quickly, from theſe *growing Harms* !
 Let all the young *Males* of *Judea* feel
 The ſudden *Force* of your *impartial ſteel* !
 Snatch them from *Nurſe*, or tender *mothers Breast* ;
 And with your *Arms* rock them to *endleſs Reſt* !
 And ſuch as from them will not *calmly* part,
 Let *Babes* and *Mothers* joyntly ſhare the ſmart.
 Till *Parents* ſlighted *Tears*, and *Childrens Blood*,
 Make a *Spring-Tide*, and a ne'r-ebbing *Flood* !
 Thus *Herod* raging, nocent hands doth ſtain
 With blood of *Innocents* ! among the *ſlain*
 Hoping to number *Chriſt* ; makes *Cradles* ſwim
 In *Blood* and *Tears*, nor can both ſoften him !
 Multiply'd *Perſecution* ! that deſtroys
Millions of lives, involved in theſe *boys* !
 Whoſe ſmall unſettled *Limbs* ſcarce yielded place
 For the *Deſtroysers weapons*, or a ſpace
 To entertain theſe *Butchers hungry Swords* !
 Their *Wounds* b'ing *Mouths* accusing, without
Fie, Souldiers, Fie, you loſe, not gain *Renown*, (*words* !
 By knocking *Infants* and their *Mothers* down !
 Engage with *men*, and thereby purchaſe *Fame* ;
 This ſpeaks your *Metal* baſe, your *Valour* lame.

But

But you are *Slaves of Fortune*, and must do
 Whats'ere your *bloody Masters* put you to !
 These *Infants*, by the *Tyrants* raging mood
 Were thus to *Christ* baptized in their blood ! (*Fame*
 And though their *Tongues* too young to speak his
 Yet Dy'd they *first-fruit-Martyrs* for his Name :
 Whose early *Graces*, Men for *shame* improve,
 Their *Harmlesness*, *Humility*, and *Love* ;
 That howsoe're our *Guides* shall us dispose ,
 We may be *patient*, *meek*, *submiss* as those ?
 And then though *cropp'd* like *Flowers* before their
 'Tis but *transplanting* to a better *Clime*. (*prime*,
 Hail sweetest *Flowers* of early *Martyrdom*,
 Whose bright *Arising* was your *Setting Sun* !
 Whom *Herod's* frantick *Jealousie* destroy'd ,
 As pregnant *Rose-buds* by fierce *storms* annoy'd !
 You were the *first-born-Christian* Sacrifice ,
 A *Flock of Lambs* that for your *Shepherd* dies !
 Upon whose *Altar* as you *bleeding* lay,
 You seem'd but with *Palms* and *Crowns* to play.
 The *Fox* worries the *Lambs*, and 'tis the *Sin*
 With which the *world* will end, as't did begin !
 This day a double *Prophesie's* fulfill'd
 In these sweet *Innocents* untimely kill'd !
 Here's *Ramah's Cry*, and *David's Song of Praise* ,
 Which *God* did from these *Babes & Sucklings* raise ;
 Hark how they *shriek* below , to see their *Foys*
 Extinguish'd in the *Murder* of their *Boys* !
 Hark how they sing above with trebled *Hymns* ,
 To see their *Quire* so fill'd with *Cherubims*.

PRAYER

PRAYER VI.

{ On the }
{ Innocents. }

O Immortal Jesu, who for our sakes descendedst to
 every hard entertainment in this World, (not only
 at the instant of thy Birth, but ever afterward) being
 no sooner born almost but persecuted! Herod seeking thy
 life to destroy it! making thee to fly before thou wast
 able to go! and banishing thee to seek a refuge in an
 enemies Country! give us grace (we beseech thee) to
 value thy Love, and to imitate thy Prudence; who
 fledst from thy persecutors, not out of fear of them, or
 death it self; but out of desire to preserve thy self unto
 that great work for which thou wast ordained; for the
 doing and suffering of thy Fathers will, both as to our
 Salvation and Example. Lord make such the effects of
 all our care and vigilance, that our self-pervations
 may end in holy obedience to our heavenly Father, and all
 our deliverances be inservient, not to Secular or Sinful,
 but to Spiritual and Celestial ends. Protect us from the
 band of Tyrants and blood-thirsty men, (O thou Preser-
 ver of men) vouchsafing us assistance, as well as ex-
 ample of avoiding them: Direct us in our innocent eva-
 sions, bless us with trusty friends and honest Coadjutors;
 and in such cases do thou provide us a retiring Egypt,
 and a Zoar of safety: Hide us in the Clifts of the Rock,
 from the spiritual Tyranny of Sin and Satan, and in
 respect of both, under the shadow of thy wings, let be
 our refuge, untill the Tyranny be overpast. And if it
 shall please thee, for proof of our graces to give us up to
 Trials, and for hastening of our Joys to give us up to Sor-
 rows, by yielding us up into such bands, (as we see, this day,
 the whitest Innocence is no shelter, or security!) O Lord
 of Hosts, shield us with Patience and submission to thy
 will;

will ; more looking at thy hand in it , than theirs that strike us ; that like thee our good Shepherd , and these tender Lambs of thine , we may be as dumb before the Shearers , glorifying thee more by actions than expressions , by sufferings than by sayings : And since thou art pleased in thy Gospel , to set us all to School to Children , and having been one thy self , hadst so great kindness for them , as to invite them to thee , Suffer little Children to come unto me , laying thy hands upon them and blessing them ; to rebuke those that kept them from thee , Forbid them not , for to such belongs the Kingdom of heaven. O Lord , make us such in all good acceptations , though it cannot be for Innocence , yet at least for Penitence and aptness unto mourning : that however a sinful Nicodemus cannot re-enter his Mothers womb ; yet bathed in our own tears , and thy blood , like Naaman washt in Jordan , our flesh may come again as a little Child , (our Leprosie of Sin being cured) and so we may be born again ; becoming Christs little ones : Children (though not for Levity , Peevishness , and want of understanding , yet) for Humility in our Conversation , for Docibility to thy instruction ; Children for chearfullness in their condition , towards one another for Affection ; Children for obedience to thine Ordinances , for Prayer in our own wants , crying and calling after thee in our Afflictions ; for Reverence and good manners in thy Presence , for Gratitude to thy Bounty , and for all kind of dependance on thee ; upon thy Providence for Temporals , on thy Grace for Spirituals ; and upon thy Mercy for Eternals. That so at length finding us what thou commandest us to be , as little Children , thou mayst embrace us likewise in thy Arms of Mercy , and Invite us home unto thy Fathers house , in everlasting Habitations ; Come ye Children , Come ye blessed of my Father , Receive the Kingdom prepared for you , and such as you , from the beginning of the world : That so

with good Children, having here sung Hosannahs to the Son of David, we may hereafter sing Hallelujahs to the God of Glory. Amen, Amen.

{ The COLLECT. }

Almighty God, whose praise this day the young Innocents, thy witnesses, have confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord. Amen.

Epistle.

Rev. 14. v. 1. to the end.

Gospel,

Matt. 2. v. 13. to 19.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for D.
M. 1.
E.
Psal. for D.
M.

UPON

The Feast of the Circumcision of Christ.

M. Leff. 1.
Gen. 17.
2 Rom. 2.
E. Leff.
1 Deut 10.
from v. 12.
2 Coloss. 2.

The Circumcision Luc. 2



And when eight dayes were accomplished for the Circumcising of y^e child: his name was called Iesus, w^{ch} was so named of y^e Angel, before hee was conceived in y^e wombe. 21

DISQUISITION VII.

Almighty God (out of a merciful condescension to our Nature) both before and after the Fall of man; before, under, and after the Law; still

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still manifested his will by *two things* especially, viz. an *understanding Mind*, and a *perceiving Sense*: as in *Paradise* at first, *Adam* had his word, and that witnessed by a double sign, the *Tree of Life*, and that of *Knowledge*, *Genesis* 2. After his *Lapse*, he *Gen.* 2. had a promise, *Gen.* 3. and thereunto *Sacrifices* ad- C. 3. 15. ded, as outward *signs*: so after the *Flood*, a pro- C. 9. 13. mise of no more *Deluge*, and the * *Rainbow* for a * *Arcus erat prius ut effe- sign* *Gen.* 9. † A *Bow* without an *Arrow*, or if *ctum Naturæ, non ut signum* with any, one shot against himself in his *Son*; for it stands bent always towards *Heaven*. The pro- *Misericordie † Arcus sine sagitta.* mise of deliverance from *Egypt* is sealed with the *Paschal Lamb*, *Exod.* 12. and that to *Abraham* of *Exod.* 12. multiplying and magnifying his seed, signalized by instituting this *Circumcision*, *Gen.* 17. Lastly, *Gen.* 17. God giving his *Son*, and by him everlasting life, *John* 13. 16. to believers, confirms all with *two Sacraments*, as seals of his grace, viz. *Baptism*, and the *Lord's Supper*. Thus the *Father* of mercies hath in all ages provided for mans weakness, that he might *tast and see how gracious the Lord is*, *Psal.* 34. And *Psal.* 34. 19. therefore those that pretend to be so *spiritual*, as not to endure significant Ceremonies, and outward Rites in the Church, run a violent course, quite contrary to the goodness of *God*, and the meekness of his *holy Spirit*, who doth instruct the conceiving *Mind* by the perceiving *Sense*, and by visible words, as * *Augustine* calls the *Sacraments*; one * *Apud Martyr. in Rom. 4. התדרמים* of which was this of *Circumcision* to the *Jews*, and that may well appear in a red Letter, as being their bloody *Sacrament*; who therefore when they *Circumcised* a Child called him the *Spouse of Blood*, *Sponsus Sanguinum* applying those words of *Zippora* unto him *Exod.* 4. Thou art a bloody Husband; because that day, they *Ex.* 1. hold the Child is married to the *Covenant*. *Circumcision* was used by many other Nations also, (though

Herodat. l. 2. § (though not as a *Sacrament*) by the *Ethiopians*,
 Diodor. Sicul. *Egyptians* and others, besides the *Turkish Nations*
 1. 2. c. 1. to this day.

There were in this of the old, (as in the *Sacra-*
ments, of the *New Testament*) two constitutive parts,
Signum & Signaculum, both the sign, and the Seal
 of a sacred Covenant; not only bare badges, as
 the defective *Anabaptists*; nor immediate justifiers,
 * *Ista non tri-* ex opere operato, as some others in the excess; * They
buunt, quod do not confer what is conferred by them. It is cal-
per ista tribui- led a *Sign* by God in its first *Institution*, Gen. 17.
tur; Hook. 1. and a *Seal* by the Apostle, Rom. 4. Yea, it is called
 5. Sect. 60. so by a Doctor of the *Jews*, more ancient than
 Rom. 4. 11. their *Talmud*. This *Circumcision* here was a triple
 Zobar Gen. 7. sign. 1. Memorative of the promise to *Abraham*,
 touching his seed, his inheritance, and the *Messiah*
 to come of him. 2. Distinctive, of the *Jews* from
 all other people, and of the Sex, Males only un-
 dergoing it (Females yet being within the Cove-
 nant *Reductive*, as sprung from *circumcised* Fa-
 thers, and married to such Husbands:) 3. Pre-
 figurative, of *Baptism*, and the *spiritual Circumcision*
 of the heart. Again, as *Circumcision* was thus a
 various sign, so was it a *Seal* also; a double one,
 on Gods part, as the *Patent of Kings*, for Confirm-
 ation; on *Abraham's* part, as his *Obedience and*
 Ardens in loc, *Faiths* Attestation. Some note a three-fold *Circum-*
cision, viz. Carnal under the *Law*, Spiritual under
Grace, Celestial in the Kingdom of *Glory*. The first
 is *Nascentium*, good in its due time, of children
 Gen. 17. the eighth day, Gen. 17. The second; *Renascen-*
tium, at all times better, of such as are *born again*,
 Rom. 2. 29. and that of the heart in the spirit; Rom. 2. effected
 by the sword of the Spirit, (sharper than all the *stim-*
 Josph. 5. 2. *ty knives* of *Circumcision*) λόγος & ὁπλον, Heb. 4.
 Heb. 4. 12. the word of God sharper than any two-edged sword;
 that

that *circumciser*, not only the fore-skin, but all the faculties of the Soul, the parts and senses of the body. The eyes, *Job 31.* turneth away those, *Job 31. 1.* lest they behold vanity, *Psal. 119.* the ears and lips, that they hear or speak no guile, *Ephes. 4.* *Psal. 119. 37.* Circumcising the hands, against all Theft and Idleness, *Ephes. 4.* the Head from *imagining* mischief, *Ephes. 4. 25.* and the feet from blood-shed, *Psal. 12. 6.* Circumcising the Intellect from ignorance, curiosity and error, *Acts 15. 25.* *Psal. 19. 13.* *Acts 26.* the Will from perverseness and all presumptuous wickedness, *Psal. 19.* the Affections from irregularity and disorder, *Colossi. 3.* even the very Thoughts and Imaginations, *Isa. 1.* In a word, Circumcising the whole man; cutting off all superfluous cares of the world, and lusts of the flesh; even to the *Metamorphosis* of the old, transformed into the new man, *Ephes. 4.* whence flows the third kind of Circumcision by consequence, *Resurrection*; in the World to come, when all superfluity of sin, deformity and corruption shall be cut off utterly, so that we may appear before the Throne of God, without any spot in our soul, or corruption in our body, *Apoc. 14. 5.* *1 Cor. 15. 53.*

But in this Circumcision of Christ, which was literal only (as needing none of the other) four circumstances are remarkable the Time, the Place, the Manner, the Reason. The time was the eighth day, *Gen. 17.* (and Christ then undergoes it, *Luke 2.* *Coming not to destroy the Law, but to fulfil it*, you see in every circumstance.) Some say, then, because that tender age could more easily bear the griefs; but this is too dubious, and too general; and some say, because under the *Pædago*gy of Moses, there was a kind of Legal uncleanness, in which the Creatures were thought to be remaining in their blood for the first seven days,

Levit. 22. 37. Levit. 22. whence the eighth day was so precisely
& 12. 2, 3. observed by the Jews, that if it fell on the Sabbath,

*Circumcisio
pellit Sabba-
rum.*

John 7. 22.

that Circumcision driveth away the Sabbath, so
that the Sabbath giveth place to Circumcision,
which accordeth with the words of our Saviour,

John 7. Ye on the Sabbath day circumcise a man.

The Jews superstitiously conceiving that each per-
fection depended on the sanctification of one Sab-
bath at least; and think that God did therefore en-
joyn the eighth day, that one Sabbath might first
pass over each Male, before this Sacrament admini-
stred: But 'tis probable that God would not suffer
them to prevent the eighth day, to shew that in
matters of Religion, He neither was nor is abso-
lutely tied to Sacraments; for then had not the
Love been greater in permitting Circumcision on
the eighth day, than the Severity in forbidding it
till then, since many might Die without it: yet
longer than eight days God thought it not conveni-
ent to defer it, for the Comfort of the Parents, by a
seasonable Initiation of their Children. Others

Chrys. & Mar.
in Rom. 4.

say the eighth day, because that was the time of
our Lord's Resurrection: So Lombard in Rom. 4.
seven days figuratively signifying the time of this
present World, and the eighth day the Resurrexi-
on; wherein Mortality shall be cut off with Im-
mortality, 1 Cor. 15.

1 Cor. 15. 53.

* Paul. Fag.

Deut. 10.

The manner how Circum-
cision was administred, I find thus * recorded.
Some of the Relations that were present held a ves-
sel full of dust, into which they did cast the fore-
skin being cut off by the Priest with a sharpned
Flint, or small Knife for that purpose. For their

† Veniet Elias,
Et enodabit
omnia.

Ceremony of setting in the Room a void Chair for
† Elias (as their expected Oedipus of all their
doubts; We know that Elias will come, and He
will

will tell us all things) I pass it over as a novel
 Fancy of the latter Jews, unknown in our Saviour's
 time, to whom the Samaritan Woman truly ap-
 plieth that Proverb, *John 4.* The Messiah, who is *John 4. 25.*
 called Christ, will tell us all things. At this Sacra-
 ment of Circumcision the Witness held the Child
 in his Arms, (so ancient is the custom of God-fa-
 thers) and was * called *Dominus Fœderis* the Ma-
 ster of the Covenant. And indeed the custom of
 Baptismal undertakers, or Witnesses in the Chri-
 stian Sacrament, was, I know not which to say, *Sponsores &*
 a greater Piety, or Charity; but certainly very *Susceptores,*
 much of them both were in it: Nor mean I for the *Promissores.*
Muneris Natalitia, the Gifts then commonly be-
 stowed, (which yet are early Engagements of
 their Duty) but for the pious Care of conscienti-
 ous God-Fathers (in case of the Death, Absence,
 Irreligion or neglect of Parents) to season the
 new Vessel well, to help God to the first Possession
 of it, by virtuous Education, and Instruction of
 the Infant. Again, these times were the *Nomina-*
lia (as *Tertullian* calls them) among the Jews; *De Idol. c. 16.*
 at Circumcision they imposed Names upon the
 Children, *Luke 1.* and that was done by the Pa-
 rents, or by the Witnesses with their Consent, as
 is likewise requisite in its Successor, Baptism. Nor
 let it therein scruple any, who should confer the
 Names, whether the Authority of the Father,
 because *Abraham* Named *Ishmael*, and *Zachary*
 Named his Son *John*, *Luke 1.* or whether the
 Affection of the Mother should not carry it, as
 'twas *Gen. 30.* and *Isaiab 7.* and she shall call his
 name *† Emanuel*; (as some have troubled them-
 selves to flatter either Sex) but 'tis happiest where
 the Man's Prerogative, and the Woman's desire,
 cluse in a loving Prudence, consenting in the
 (i) *Deus No-*
biscum; *Jesus,*
 (i) *Salvator,*

Fœderis Domi-
nus.

* בעל

ברית

Sponsores &

Susceptores,

Promissores.

Muneris Natalitia

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

Deus No-

biscum; Jesus,

Salvator,

O Nomen prædulcē mihi, Lux, & Decus, & Spes,
Præsidiumque meum, requies O cœra laborum,
Blandus in ore Sapor, fragrans Odor, irriguus Fons.
Castius Amor, pulchra & Species, sincera Voluptas.
Prudent. Apotheos. advers. Judeos.

‡ Bonum
Nomen, bonum
Omen. * Pro-
bus, vir sui
Nominis. Not
like that
Pope, called
Sergius, who
was indeed
as Porci (i.e.)
Swines face,
&c. Plat. in vit.
Pontif.

Aug. in Johan-
tract. 30.
Martyr in
Rom. 4.
Ad diminitio-
nem carnalis
concupiscenciæ.
Aquin. part. 3.
Quæst. 7. art. 3.
Heb. 2. 16.

Epiph. Hæres.
30.

Nomination: And that not in beaten-
ish and fantastick
Names, (too fre-
quent in these later
times) some, rather

affected Sentences, than Names: but serious and
significant Names; there being in good Names

† Presage of Goodness: As was said of * Probus,
that he was right Owner of his Name. But to

return to Circumcision, for the Ubi, where: Where,
as to the place? and where, as to the part? As to

the place, it was left at liberty, so it were public, as

to the Company, and Prayers: So for Baptism and

other Ordinances, though they may be private, in

the case of Sickness, Schism, or Persecution; yet

happier are they, when strengthened with a joynt

Devotion, with the united Prayers of the publick

Congregation. For the other Ubi: Circumcision was

placed in the generative part; 1. Because the pro-
pagation of Original Sin is thence traduced, Per-

actum generationis. 2. As a sign of the promise,

both to Parent and Posterity, Gen. 17. 3. For the

diminution of carnal Concupiscence. Lastly, the

Reason involveth the Cause, the End, and the Pe-
nalty of Omission: All making up the account

why Christ undergoes this Circumcision, you have

in Luke 2. 21. more particular reasons to shew

he was the seed of Abraham, Heb. 2. to demon-

strate that he had true flesh, against Manicheus

not his Body Coessential with the Dicty, as Apo-

limaris; or fetched from heaven, as Valentinus: But

as Rom. 1. 2. Circumcised he was, that He, who

was the truth and substance, might at once fulfil

and take away the Type of Circumcision: And all

this

this out of obedience for us, *Isa. 9. Nobis puer natus*; *Isa. 9. 6. Vobis*, saith the *Angel*, expounding the Propheſie, *Luke 2. 11.* unto you men. I, for us *born*, for us *Gal. 4. 4. Circumciſed*, *Gal. 4. made of a woman, and under the Law*, hereby giving publick testimony, that he would fulfil the *Law* (as the *circumciſed* is bound *Gal. 5. 2.*) and that he would do all the reſt for us, to make up our unwilling Failures, ſo we give but all diligence, *1 Pet. 1.* For eſe *S. Bernard* asks, *1 Pet. 1. 5, 10.* O what do ye circumciſing that Child? He having *Quid facitis circumcidentes puerum?* no ſin but ours: And we in a manner no obedience but his. This *Circumciſion* was the prologue of his *Paſſion*, and firſt riſe of *Ezekiel's* waters, *c. 47. Ezek. 47.* flowing *above the knees*, till after it came to *David's* Deluge, *Pſal. 99.* All the way *vir dolorum* *Pſal. 99. 1.* a man of ſorrows! to keep us from, or at leaſt to ſanctifie, our bloody ſufferings; as is intimated hence, by his conſolatory and ſaving name of *Jeſus* now impoſed, *Mat. 1.* For which all *hearts* and *Matth. 1. 21.* *knees* are obliged unto ſignal gratitude, *Phil. 2.* *Phil. 2. 8, 9,* whoſe merciful indulgence extends here to our Bodies as well as Souls, tenderly changing this ſharp, into an eaſie Sacrament; and inſtead of theſe knives of flint and ſtone (prefiguring this Corner Stone) commanded, *Joſh. 5.* ſaying now but, as *Joſh. 5. 2.* *Eliſha*, *2 Kings 5.* to each leprous Soul, *wash and be clean.* And how much eaſier of performance, ſo much the more dangerous the Omiſſion; whoſe Penalty runneth in this form, *Gen. 17.* *That Soul* *Gen. 17. 14.* *ſhall be cut off from his people*: From whence ariſeth a double *Quære*, what the phraſe of cutting off imports? and, who ought thus to be puniſhed? For the firſt, ſome underſtand the ſentence of *Excommunication*, or caſting out of the *Synagogue*, *The danger of Omiſſion of ſacred duties.* Which though I ſuppoſe not, yet I incline rather to thoſe who underſtand hereby a *bodily Death*; in which

- Exod. 31. 14. which sense the same phrase is taken, Exod. 31. in the case of violating the Sabbath, *that soul shall be cut off from among his people*; and it is remarkable that when Moses his Child was uncircumcised, the Lord met him with great indignation, and as the
- Chap. 4. 24. Text saith, *sought to kill him*, Exod. 4. Which as it intimateth the Punishment of this fault, to be a bodily death; so it answereth the second Quære and clearly evinceth, that not the Child till it cometh to years of Discretion, but the Parents and Friends are liable to it; *They were cut off from the people of God*, for the contempt of Circumcision, and not for the want of it; Therefore the Jews, who bury their Infants (dying e're the eighth day) before the door of their Synagogues, and not with the rest, mistake that place, Gen. 17. and so doth others, who think all Infants unbaptized to be secluded from the Kingdom of God. He who despiseth his Circumcision, shall die the death of the uncircum-
- Gen. 17. 14. cised, Ezek. 28. So the wilful Neglecters and Contemners of Baptism run into the danger. It was a good decree of the Council of * Bracara, which
- Ezek. 28. 10. ordained that those who Despised their Baptism, and Dyed, and those who hanged themselves, should be buried together! as both guilty of Soul Murther (and if this were still in force, such Burial-places need to be much enlarged.) And upon this Necessity, there were some who Baptized them after they were dead, and put the Sacramental Bread in their Mouth, as their Viaticum: Men were Baptized for the Dead, (saith the Apostle) their friends should rather have it by Proxy, than altogether go without an Ordinance so necessary. And therefore if the neglect of that Circumcision were so severely punished, how much more the contempt of this more easie Seal of the new Cove-

* Concilium
secund. Canon.
34. 35.

1 Cor. 15. 29.

nam Baptism? Whereof such Children are also Joh. 3. 3. together as capable, as of that of old, being indeed still but one and the same renewed Sacrament. Lastly, as Circumcision among other things was to the Jews a sign of Mortification of the old Man; so should This Day to us be of putting on the New Man, and being renewed in the spirit of our minds. Being New-years Day, intimates a new Life unto us, and our Sins expiring with the old year.

Much Superstition there was among the Gentiles, in the Observation of the Calends of January; but two passages there were not to be disliked by good Christians. The first, that they did strive every man to shew his Skill that day, in some eminent Act of his profession. The second

was a neighbourly commerce of Presents, that Customable vicissitude of giving

— *Favus ait;*
Tempora commisi nascentia rebus agendis.
Totus ab Auspici ne foret Annus iners.
Quisque suas Artes ob idem delibat agendo, &c.
Ovid. Fastor. 1.

and receiving of new-years Gifts: and why we may not wish one another a good year (at the beginning of it) as well as a good morrow, or a good night, I know not; and why we may not then testify our mutual Affections one towards another, by some Presents, as it was usual at Feasts, Esther 9. I see Esther 9. 22. no reason; only let us Babrize the Practice, by this Christian Addition, that we now forget not to tender God a Present, and such an one as may be acceptable to Him, such an one as he calls for, by the Wise man, Prov. 23. Son, give me thy heart; Prov. 23. 26, or by his Apostle, Rom. 12. That you present your Bodies a living sacrifice (the Casket here involving the Jewel) your Body a living sacrifice holy and acceptable unto God: which is your reasonable

service. You see, the Present that is *holy*, is acceptable to God, and the most *reasonable service*: And that not only in respect of *Him*, but of our *selves*, for by this surrender of the *Heart* to God, it shall be again returned to us with *infinite advantages*, (as the *Clorb* is from the *Fuller*, as the *Ship* is from the *Indies*) cleansed and garnished with *Grace* and *Mercies*: God will not be behind-hand with us, *having given us his Son* (saith the Apostle) *how shall he not with him give us all things?* especially if we but craye them of him in the words and Spirit of the *Royal Propber*, *Psal. 51. Create in me a clean Heart, O God, and renew a right Spirit within me!* And so to make each of us a *new Creature*, is infinitely the best of *New-years Gifts*.

Rom. 8. 32.

Psal. 51. 10

P O E M VII.

{ Upon the
Circumcision. }

What mean you, *Sirs*, with sharped *Flints* on
Knives,
To wound this Princely Babe? such tender Lives,
Methinks, were fitter for the sugred charms
Of *Nuts*, *Breasts*, and *Mother's* lulling Arms.
If it be *Circumcision* that you mean,
The *sinful* are concern'd, and not the *clean*.
Yet *Imnocence* it self here underwent
The *Torture* of a bloody *Sacrament*!
While He vouchsafes to us a gentler *Mean*;
But only wash, with *Naiaman*, and be clean.
Who turn'd the *Egyptian waters* into blood,
Here turn'd our *Gore* into a *Chrystal Flood*:

Deserving

Deserving the more *Gratulant Respect*,
And more severe *Chastisement* for neglect !
Christ came not then for to destroy the Law,
But to fulfil it, now all plainly saw.
These early drops of his effused *Blood*,
The *Tragick-Prologue* may be understood
Of his last *Passion* ! where pure *Innocence*
Victim became for *Disobedience* .
Thus teaching us his *Precepts* to fulfil,
Spar'd not his *Blood*, both first and last, to *spill* !
Whose *healing Name* declared on *this Day* ,
Doth saving *Health* unto our *Souls* conveigh;
For which, no less in *Thankfulness* we owe,
Than that our grateful knees to *Jesus* bow ;
That we still with a *circumcised Ear*,
His sacred *Hests*, and *Institutions* hear ;
And that our *Eyes* may *covenanted* be,
To read his *Word*, and turn from *vanity* ;
That from all *loosness* and *inferiour lays*,
Our *Lips* be *circumcised* to his *Praise*.
And that *accepted* may be every part,
Vouchsafe, O God a *circumcised Heart*.
Since 'tis a *Day of Gifts* He'll not deny
That Boon (at least, *exchanged courtesie*.)
Give but your *Souls* to *Him* and He'll impart
New *Spirits* for old, a *sound* for *broken Heart*.
There needs no *Present* else, no further *shifts*,
These bring to both the happiest *New-years Gifts*.

PRAYER

PRAYER VII. { Upon the } Circumcision.

O Merciful Jeshu ! who wast pleased for our sakes, not only to be made of a Woman, but also, This Day, to be made under the Law, by Circumcision, to redeem us that were under the Law ; thereby engaging thy self to an exact fulfilling of it ; (so paying our debts, taking of the Malediction, and making up all our unwilling Failures, by thine absolute performance:) Give us answerable Gratitude and Affection, such a measure of Diligence and Imitation, that we may return such Obedience to Thee and thy Law (in the proportions of our Nature) as Thou didst yield unto thy heavenly Father. And that not only in the gentle parts of thy service, wherein thy Yoke is easie, and thy Burthen light; eschewing Evil, and doing Good ; (yet, O Lord help us to do these) but also in the severer parts of it, as Austerities of Life and bearing of Afflictions for thy sake, though sharp, as thou here underwentst for us in Circumcision. To this end we beseech Thee, circumcise our Hearts to meditate the favours of this great compassion ; to consider how early thou begandest thy Sufferings ; to expiate our sinful protractions and delays ! Let the remembrance of thine Eighth day, spur on our slack Obedience and Repentance : And as thou now recievedst that same holy Name of Jeshu, (designed in Heaven by the witnesses of Angels) so manifest thy self, This Day, to our poor Souls a Saviour : And because there is none other Name under Heaven given unto Men, by which they may receive Health and Salvation, but thine only, dear Jeshu ; be thou henceforth unto each of us a Jeshu ; giving us always thankful Eyes, obedient

dent Knees, and reverential Hearts, unto thy sweet
 and saving Name. O thou true Vine, who wast (as
 this day) pruned with the sharp knife of Circumcisi-
 on, and afterward trod'st the Wine-press alone! Glad
 our Hearts with that same Wine of Angels and let
 those precious drops (the earnest of thy Passion) which
 Thou now bleddest, Bathe our sinful Births, and purge
 out the Pollution of our Natalities. No impurity could
 be in the Immaculate Lamb; in Thee the Lamb with-
 out blemish; the Lamb of God, who thus beganest
 to take away the Sins of the World, by bleeding for
 them! no superfluity there to be pared off, the blemishes
 were in our Skins, yet the bloody knife in Thine! the
 ulcerated sores were in our Bodies, and yet the Lance
 in thy Flesh! the malignant Fever in our veins, yet
 the Phlebotomy in thine! Lord, thou smartedst not with
 thine own, but with our wounds! or rather Thou hadst
 the smart, and we the ease; Thou the Grief, and we
 the Cure! O wonderful Cure, more wonderfull Affec-
 tion! challenging an universal gratulation from all Ages
 and Degrees of Men: Even from the mouths of Babes
 and Sucklings, as thou hast ordained, so likewise me-
 rited Praise; in that Thy very Infancy paid the first-
 fruits of thy blood for their Redemption; and by a
 merciful Indulgence to them, hast turned that sharper
 Sacrament of Circumcision into Baptism, the more easie
 Laver of Generation, so mercifully turning our blood
 into water, and our water into wine of comfort.

In thine Infancy (O Christ) Thou bleddest for us;
 in thy Minority, Thou arguedst for us; in thy Youth,
 Thou obeyedst for us; and in thy perfect Age, Thou
 diedst for us! Now therefore we importune Thee, give
 us a reflective spirit, (O give us this, or all the rest
 are lost) give us returning Heart, or our Commerce
 with Heaven is at an end, to render back again some
 Echoes of thy Musick; to dedicate unto Thee the Buds
 of

of our Childhood, or the Blossoms of our Youth, or at least the Fruits of our maturer Age. As thou be-
times didst set upon the work of our Redemption, ap-
pearing in thy saving Name and Nature ; so vouch-
safe us the grace, early to give up our Names to Thee,
and to bear thy Yoke, even from our Youth. Let thy
literal excite us to the spiritual Circumcision ; and that
not of our Hearts only, but also (Lord) of our Hands
and our Heads ; circumcise our Ears, and all other
Senses, our whole inward and outward Man, that no
superfluity of Maliciousness or Pollution abide in us,
but that (with thy assistance) we may keep our selves
unspotted of the World.

And as Thou art now pleased to begin the Renova-
tion of the languish'd Earth, and to command the Sun
to chear the drooping Face thereof ; so let thy spiritual
compassion, this Day, begin to shine upon our darkned
Souls, and dayly to renew thy decayed Image in us.
As now the Year (like the Serpent its Emblem) be-
ginmeth to cast off its old Skin ; so design us Grace, to
cast of the old Man with his corrupt affections, and to
be renewed in the spirit of our minds ; that henceforth
becoming new Creatures, and walking to our Death,
in newness of Life, we may at last sit down (with
Abraham, Isaac and Jacob) welcom Guests in the
new Jerusalem, and drink of that new Wine with
Thee in thy heavenly Kingdom for evermore. Amen,
Amen.

PRAYER

UPON THE

The COLLECT.

Almighty God, which madest thy
Blessed Son to be Circumcised, and obedi-
ent to the Law for Man: grant us the
true Circumcision of the Spirit, that our
Hearts and all our Members being morti-
fied from all worldly and carnal Lusts,
may in all things obey thy blessed Will,
through the same thy Son Jesus Christ
Lord.

Epistle.
Rom. 4. from
vers. 8. to 15.

Gospel.
Luke 2. from
vers. 15. to 22.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



UPON

Psal. for D.

M. 6.

M. 1 Lef.

Isa. 40.

2. Luke 3. to

u. 30.

UPON THE

Feast of Epiphany, or
appearing of the Star.

E.

1 Lesson.

Isa. 40.

2 Lesson.

John 2. to

vers. 12.



10 When they saw y^e Star they rejoiced w^{ch}
 31 And w^{ch} they were come into y^e house they
 saw y^e young child w^{ch} Mary his mother & all
 done & worshipped him & y^e they had opened
 their treasures, they presented unto him
 gifts, gold & frankincense & myrror.
 12 And being warned of God in a dream that
 they should not returne to Herod, they de-
 parted into their owne countrye another way.

DISQUISITION VIII.

Seasonably doth the Church celebrate the honour
 of Christ's Epiphany, next unto his Circumci-
 sion, that his Glory might be manifested in the
 Flesh,

Flesh, as well as his Humility. And the very Aug. S. 301. Name speaks the Antiquity of this Festival, and de Temp. its early rise in the Greek Church; and 'tis fairly Englished by the day of Apparition, or manifestation of Christ from above; that ignorance (where it is the Mother of Devotion) might no more call it the Tiffany (as in the Legend) or as one that, bidding it Holy-day, said, he knew not well whether it were a He, or She Saint. It reflecteth on three special manifestations of our Saviour; and therefore called *ἑποφάνεια ἐποφάνειαι*. The manifestation of manifestations. The first *ἑποφάνεια*, being that of the blessed Trinity; all the Three Persons, as witnesses, sensibly appearing on it, *Casaub. exercit. 2. N. 35.* *Matth. 3.* the Father in the Voice, the Son in the Flesh, and the Holy Ghost in the Dove, manifesting Christ's glory at his Baptism. The second *ἑποφάνεια*, for that on the same day twelve-month after his Baptism (which Baptism was on the same day 29. years after his Birth) his Glory appeared at the Marriage in Cana, by turning Water into Wine, John 2. 11. *Boys in Fest.* But the most pertinent is this *ἑποφάνεια*, this appearing of the Star to the Wise men, and their holy Pilgrimage to Christ. It was no less the Admiration than Observation of * S. Chrysostome, what a plenty of new Miracles waited on our Saviour's Birth; what a conflux was there then of Rarities, and sublime accidents? such as excelled not only mans Understanding, but his Wonder? The Holy Ghost overshadoweth Flesh, a Virgin brings forth, Angels proclaim Him, Shepherds have Visions, Stars demonstrate Him, Heathens adore Him, Heaven and Earth contend (as it were) in joy and Duty, at the Incarnation of the God of both of them!

And

† *Ecce novum
signum de
Cælis, nova
Ecclesia in Ter-
ris*, in Serm.
Epiph.

And yet among them all, † *S. Bernard*, above the rest, *magnifies* the latter, the *Sages* adoration; Behold (saith he) here is a new *Light* from Heaven, and a new *Church* on Earth! first a *Star*, that was not more a conduct to the *Wise men*, than a fit *Emblem* of Him that was the *Light* of the *World*, and the true *Star* of *Jacob*: And secondly *Gentiles*, that not more in their own, than in the person of the whole converted *Church*, come and adore Him; I, in them all *Nations* kneel before Him, acknowledging that *ἡλθομεν προσκυνῆσαι*, &c.

Matth. 2. 10.

* *Itinerarium
sacrum, in quo
Itinerantes,
Iter & Negoti-
um, consideran-
da.*

We are come to worship him, Matth. 2. Wherein are most remarkable, the * *Travellers*, their *Journey*, and their *Business*: In the first, their *Condition* and *Country*: In the second, their *Guide* and *Diligence*: In the third, their *Bounty* and *Deduction*, (I must rather *touch*, than handle each of them.) First, their condition speaketh them at once, *Wise* and *Great* men: The Name then of *Magus* (in that Age when *Philosophers* did reign) being in greater account than that of *Magus* (saith *Ludolphus* and others.) *Magi* hints their wisdom, and † speaks them such among their own, as the *Philosophers* among the *Greeks*, *Scribes* among the *Jews*, *Chaldeans* among the *Babylonians*, *Gymnosophists* among the *Indians*, &c. of the wisest of their Country: Learned men, men dedicated to *Contemplation* and searchers of the depths of *Nature*, and such as were *transcendent* in the *Arts*. Yet may the word *Magus* well be deem'd of the number of those that are called, by *Criticks*, words of a middle signification, once of *Dignity*, now of *Ignominy*. So this word *Magus* (some having abused their *Science*) is now *stigmatized* with *black* and *Diabolical*, as we see in that *Simon*, from *Sorcery*, denominated *Magus*; whereas at first, when these

‡ *Strabo* l. 6.
Geograph.

*Quibus à me-
liore luto finx-
it præcordia
Titan.*

*Ἀπόρ μόνος ἡ
ἀξέως παρ-
μαχόν, πύγν-
ν, Μάγος.*
Eustath. in
loc.

Sages

Sages lived and travelled, it imported nothing but depth of *Learning*, and *Eminence* of *Wisdom*, and therefore the *Evangelist* here stiles them *Magi*, * *bonoris causa*, to grace them with a name of *bo-* * Maldonat. in
nour ; so that we shall not need to *startle* at the *locum*.
word, as if they were *Exorcists* and *Secretaries*
of *Hell*, (as *Origen* and others.) Not from any *Ma-* *Magi quasi sa-*
gick Art in that sence, but from the *magnitude* of *pietia magni*.
their *Art*, were they denominated, *Magi*, (i) *Ludolph*.
Wise men. And *Plato* tells us, that *magick* then in
its better sence, prescribed the due observance, and
the divine *Worship* of the *Gods* : for according to
Varinus , They were not only *Philosophers* , but
Priests also. And *These* hath *God* singled out, to
the *Honour* of the *manifestation* of his *Scn*. *Hu-*
mane Learning, you see, well improved, dispo-
seth men into a *Capacity* of *diviner knowledge* ; as
was seen in *Moses*, *Daniel* and *S. Paul* : To him
that hath shall be given : And *God's* goodness,
like the *Sea*, delights to run in its old *Channel*, and
to fill those *caverns* of the *earth*, which it self hath
formerly made and watered ; and it is but a bru-
tish humour to think *Humane Learning* either
superfluous or *Antichristian* : Which (I say) well
improved, rendreth men more capable of *Divi-*
ner knowledge ; yet it is That only which can *de-*
nominate any truly *wise*, while all the *knowledge*
and *wisdom* of the *world*, without it, is but *Foolish-*
ness, nay *Enmity with God* ! Had these *Astrono-*
mers (for such their *Apparation* speaks them) been
acquainted with all the *Stars* of *Heaven*, and not
with this of *Christ*, They had had but *light* enough
to lead them unto *utter darkness* : So let a man have
never so much of this *Worlds* *Serpent* in him, (that
Machiavel himself might be his *Disciple* for advan-
tageous contrivements) and have not withal some-

what of the *holy Dove* to temper it ; if his *wisdom*, I say, be not seasoned from the *only wife* ; why he is rather a Companion for *S. Luke's Fool*, than for these *Wise men* in *S. Matthew*. I, *Piety* is the *only Wisdom*, the *fear of the Lord* is the *beginning of it*, and his *Glory* the *End*. Whosoever then emulates the *Title* of these *Wise men*, and would enjoy it without *usurpation*, must bear them Company in seeking *Christ*, for * He is the *only Fountain* of all true *Wisdom*, the *Wisdom of his Father* ; and those that seek him (in his *Word* and *Ordinances*, and in the *Endeavours* of good life) are indeed the *only Wise men*, that is, *men wise unto Salvation*. And so much of that part of their *Condition*, that they were *Wise men*.

*At hoc minus
certum est.
Mald. in se-
cundum Mat-
thæi.*

*Malumus cre-
dere fuisse No-
biles, qui Re-
gum aut Regu-
lorum nomen
merentur.*

** Rex idem qui
Philosophus.*

It will be good manners now, to take some notice of their *Greatness*, for their external *State* and *Condition*. Some, you know, have *Traditioned* them to be *Kings* ; but this, saith one, is not altogether so *certain*, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination*, (though perhaps not so improbable as they conceived it :) yet with *Maldonat's* modester and second thoughts, we may rather think them to have been *Noble Persons*, and such as for their *Learning* and *Wealth* might deserve the *Name* of *Princes*, especially considering the *Custom* of those *Times*, usually to choose their *Kings* and *Governors* out of the most *Wise* and *Learned* sort of men : Which perhaps gave occasion to that *Platonick Proverb*, * *He is a King that's a Philosopher*, (as well for *Political* as *Moral Dominion*) for *Governing* of *People*, as well as of *Passions*. And 'tis further argued they were *Grandees*, from their going so undauntedly to *Herod*, whom meaner *Personages* durst not have saluted with such news, as of a *new King* born

born (the *Crown* and the *Bed* being the two Things that can endure no *Rival*;) and indeed Pſal. 62. 29. & most of the *Propheſies* run of *Kings*; and 'tis the general *Consent* of *Antiquity*, That They were *Great Ones*; whence *Foreigners* commonly call this of *Epiphany*, * the *Festival of Kings*, and the *Star* * *Dies Regium*, *Royal*. And as there were *Shepherds* before for the *Stella Magna* *Imitation* of meaner People; so here ('tis like *tum* enough) were Men of *Place* and *Quality*, for the *Conduct* and *Example* of Nobler Personages. Here then are *Fashions* for *Great Ones* to follow; *Patterns* of *Goodness* for the best to *imitate*; for without *Virtue* and *Religion*, what is *Nobility* and *Gentry*, but a thing made up of a *Herald*, a *Lawyer* and a *Taylor*? What, but like a *Diamond* set in *Lead*? or the *Horn* of an *Unicorn* in a degenerated *Head*? but how sweetly they accord together! (*Apples of Gold in Pictures of Silver*) well-Tuned *Cymbals*, that yield a charming *Harmony* both to *Heaven* and *Earth*. Those *Kings* in the *Revelation*, cast down their *Crowns* before the *Throne* of *Christ*; and so (you see) here did these *Eastern Princes*: None too great to stoop to *Him*, by whom *Kings* reign; to prostrate both *Themselves* and *Substance* at his *Acceptation*. That they were great, not to mind the *Friers* only, or *Jesuites*, who somewhat modeſter, say they were *Reguli*, not *Princes*, but petit *Lords* of some small *Places*, probably like those *Kings* of *Sodom*, *Gen. 14*, &c. and so sufficient *initiation* to make good that of the *Pſalmist*, *Kings* shall bring *Gifts*: And if *Shepherds* were too homely *Fellows* for you to sort with, these *Magi* are *Companions* for the *Nobleſt*; they were *Company* for *Cyrus* and *Darius*, and the greatest *Monarchs* of *Persia*.

Quam bene
conveniunt &
in una ſede morantur, Nobilitas & Virtus?

Maldonat. in
loc.
Pſal. 62. 29. &
72. 10.

Which leads us to a Glance on their Countrey; as many striving for *Ibem*, as e're for *Homer's* Birth. *Herodotus* will not allow the word *Magus* to be a Name so much of *Art* or *Quality*, as of *Country*, and makes them to be one of those five Nations that once inhabited *Media*. † *Epiphanius* calls them the Successors of *Balaam* and inhabitants of a Region of *Arabia* called *Magodia*. * *Pelicanus* he knows not his own mind, but wavereth, whether from *Persia* or *Arabia*, he cannot tell, both lying toward the *East*. Others from that of the Psalmist, *Psal.* 72: will have them to come from *Sheba* and *Saba*, those borders of *Ethiopia* (though they lye Southwards;) and then those of *Tarsus* and of the *Isles*, may as well come in and challenge them. All which do rather intimate the future Propagation of the Gospel, and universal subjection to the Name of *Christ*, than any peculiar native place of these pious *Easterlings*. But not to afflict you with the *Fars* of *Expositors*, the stream running into *Persia* for their *Country*; that they were wise men of *Persia*; that lying Eastward, not only in respect of *Jerusalem*, but in regard of the whole habitable earth. The Name, the Gifts and the Custom of Presents, all argue their Country to be *Persia* (saith *Maldonat*.) The Name *Magi* was only famous among the *Persians*, it is no *Latin*, *Greek* or *Hebrew* Language, but a *Persian* term for those that were eminent in Learning. Secondly, the magnificence of their Gifts, notheth their Country to be *Persia*, whose Munificence through all *Histories* excels for Pomp and Splendor. And thirdly, It was the *Persian* Custom to accost itinerant, or new-born Princes with Gifts and Presents. All which exactly seem to Map out their Country to be *Persia*, though I will

not

† *Epitome Fidei Catholicae.*

* *In locum.*

Psal. 72.

Sapientes Persarum.

Ex ῥ' Αβαζολῆς.

Nomen Persicum, munera Persica, Persica Lex.

Mald. in loc. & Cajetan.

not positively (with some) point out the very *Town*, sc. *Susa*, the *Metropolis* of that Country, from whence (some say) they came. But for their particular names coyned in *Hebrew*, *Greek*, and *Latin*, as also for their exact number, punctual Age, and several Translations, and changing of their *Scene*, is sooner painted on a wall, than proved by the Word; and therefore I pass them all, as too uncertain and ridiculous, wondering that men should be so easily fooled with an abused story of the *Wise men*. Their Country in general was *Eastern*, and so Heathens; the first-fruits of the *Gentiles* (saith *Chrysologus* sweetly;) from the East they came to Him that was the East; whose name is the East; *Zech. 6. Revel. 2.* And hence the ancient Christians used that posture toward the East in Prayer, Burial, &c. as the *Moors* towards the South, and others towards the West. Thus whence the light ariseth, the Day-spring of Grace appeared.

Constat ex pictura, sed non ex scriptura. Ault. meditat. in Fest.

Ab Oriente ad Orientem. S. 156. Zech. 6. 12. Rev. 2. 8.

Unde dies nascitur, inde fidei initium.

I, whatever their Country was, I am sure the Religion of their Country was no better than *Heathenship*: Yet how forward are these Aliens and Strangers to the House of *Israel*, to adore the new-born King of *Israel*? how ready are they to seek our *Saviour*? and to seek him that they might worship him? Him whom all the rest of the *World* neglected? inasmuch that *St. Bernard* magnifieth their Faith, as *Christ* did the *Centurions*; that there was not so great Faith found, no not in *Israel*. No, He came to his own, and they received him not; but many here come from the East (fulfilling a part of his Prophecy beforehand) and sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdom of *Heaven* by Grace and Belief, while the Children of the Kingdom are excluded: The

*Non tantum fidem in Israel. * In Festo. Matth. 8. 11.*

Gentiles here embrace the *Covenant*, which the *Jews*, in an affected ignorance, reject, though they see all the *Shadows* substantiated, and all the *Prophecies* accomplished in him: So that if *Christ* be a *stumbling-block* to the *Jews*, or others, a *Rock* of offence; all the fault is their own, not following the *light* which is afforded them: He came first to the *Jew* (saith the *Apostle*) and after to the *Gentile*, indeed to be a *Light* unto the *Gentiles*; but (could they have seen it) to have been the *glory* of his people *Israel*. The *Star* was visible to all, but understood and obeyed in its *Message*, by none but the *Wise men*. None can justly complain, that *God* is deficient in the *Assistances* of his service, but men only are *neglective* in their portion of the work: He calling all persons by one *Star* or other; either by the *Light* of *Nature*, or *Revelation* of the *Gospel*, or *Illumination* of the *Spirit*, or by the *Instruction* of *spiritual* Guides; if we shut not our own Eyes, but endeavour to follow it, as the *Wise men*.

Acts 14. 27.

These *Gentiles* here see their *Light* and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: Acts 14. For now hath *God* opened a door of *Faith* unto the *Gentiles* also, at which door we likewise enter, we with them, and they with us; They the *first-fruits*, we the *second*. I, in Them, here; was the whole *Christian Church* presented, and, as it were, first espoused to her Head and Saviour *Jesus Christ*. What a shame was it to the *Scribes* and *Pharisees*, and great *Doctors* of the *Jews*, that these *Sages* should come so far to worship Him, whom They had among them, and regarded not; these *Heathens* are upon their way full of expectation, full of desire, while of so many thousand *Jews*, none (save a few silly *Shepherds*)

berds) once stir a foot, to see that *King* of theirs, which *Angels* proclaimed, *Heaven* illustrated, and *Strangers* came to worship ! How justly are those *made Darkneſs*, that when *this Light* came into the *World*, comprehended it not, but loved *Darkneſs*? Our *Saviour* himself told the *Pharisees*, Matth. 12. Matth. 12. 24.

That the *Queen of the South* should rise up in *Judgment* against their neglect of Him. O take we heed then, that these *Kings of the East* rise not up in *Condemnation* of our *Slackneſs* and *Backwardneſs* to seek our *Saviour*, They were fain to come from far (many hundred miles in *Winter-time*, though *dangerous Ways*) while we, like the *Shepherds*, need but go over the *Fields* to *Bethlem* (nay, but over the way to *Church*) the *Place* where the *Babe* lieth, and will not. And this leads us from the *Persons*, to their *Journey*, the second *Considerable*; which though long enough to them, we shall soon pass over: And therein, first observe their *Guide*; they had an heavenly

Conduct, a *Star* (so the *Scripture* calls it.) What need we strain to think it an ** Angel*, with some, because they are called *Stars*, *Job* 38. 7. *Rev.* 1. 20. or the ** Holy Ghost*, with others, here in the

Form of a *Star*, as sometimes of a *Dove*? *Mat.* 3. I am content to think it, with † *Nyſſen* and *Aqui-*

nas, a ** new Star* created for this purpose, portend-

ing some strange News unto the *World*, and differing from other *Stars* in glory, in motion, in situation; for *Place*, in the *Air*; for motion, not circular, but like *Israel's* *Pillar of Fire*: and for brightness, (during its *Design*) shining both night and day; as the wise ** Poet* sweetly chants out the wonder of it.

* Euthym.

Theop. in loc.

* Author de ad-

mirab. Scriptu-

rae.

† Orat. de Na-

tiv. in loc. cit.

* Nova stella

huic fini crea-

ta, destinata.

* Quicumque Christum quæri-

Oculos in altum tollite, (in,

Illic licebit videre

Signum perennis gloriæ.

Hæc Stella, quæ Solis rotam

Vincit Decore ac Lumine,

Venisse Terris nuntiât

Cum Curne terrestri, Deum,

Prudentius.

God ever encouraging pious inclinations, He that led Israel by the light of fire into the Land of Promise, here led the Wise men by the light of a Star unto the promised Seed. The Wise men by a Star; see the admirable Dispensation of the all-wise God, that proportioneth the means of Grace, to the Capacities and imployments of the Receivers; He invites these Philosophers, and leads these Astronomers by a miraculous Star, to a new and more glorious light: making their innocent Curiosity instrumental to Ends higher than their whole Art could produce, or promise by its own Activity; even till their custom was changed into Grace, and their Learning heightned with Inspiration; God's usual manner to bring us to him, first by ways agreeable to us, and then by ways agreeable to himself, the goodness of his Grace increasing its own Influence.

Fides lumen
Animarum

The very eyes of Nature might here well observe some strange event portended to the World; but that this Star designed now the birth of Christ, and that that Christ was the Messiah of the World, it needed yet another, and a better Light: Indeed any might look up and see, Stellam, the Star, but whence should they know the Ejus of it? that it was his Star? We have seen his Star, &c. * Interpreters seem at a stand here, and call it a difficult question, a Riddle, too obscure for an Oedi-

* Cajetan.
Mald. Bern.

Unde vobis hic,
O Alienigenae?
Ber. in Felto.

† Τὸ πρὸς αὐτὸν
Δαυνοῖαν ἀ-
ποδιδόντων.
Orig.

† He (who when he is good, none better, and when bad, none worse) was of opinion, that the Father of Lies reveal'd this Truth unto them, thought

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Sh
fe

thought them *Sorcerers*; and that as those Shepherds which commonly fate looking toward *Heaven*, heard of it from thence by *Angels*: so These commercing with *infernal Spirits*, were thence informed of it by the *Devil*. But this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledg them *Learnedly*, but not *evilly Wise*; nor *probability*, for *Satan* then should cast out *Satan*: No, rather accept the *verdict* of some others, who say, that when the ten *Tribes* were led away into *Captivity* by *Salmanasser*, into *Assyria*, *Media* and *Persia*, no question but they took with them the *Holy Books*, the *Volumes of the Laws* and *Prophets*, whereby many of those people and *Philosophers* of the *East* came to have a taste and knowledge of the *Worship of God*: And too the Prophet *Daniel* (brought up in all the *Arts of the Chaldeans*) his *Writings* and *Prophecies* were not only published among the *Babylonians*, but had * *Constantissima veterum* in great account among their *Eastern Magi*: while others affirm their *Star* took light from * *Balaam's* *Opinio est ex Balaam accepisse. Mald.* *Prophecie*, Num. 24. *there shall arise a Star of Jacob*. But after all, the safest *Truth* is, that it was revealed in loc. to them from *Heaven*; without whose *Illumination*, what a palpable darkness are we in? without a *lectum qui prae-* guide from *Heaven*, there's no getting thither: no *stetit signum.* finding the way to *Christ*, without his *Star* do lead us. For so were These led more by an *inward*, Leo Serm. I. Epiph. *than an outward light*: Not as *Albertus* thought, *Qui duxit idem* only by their skill in *Astrology*; but as *Leo*, * *Truth* *instructit.* *illuminateth the Wise men*, while *Infidelity* blind- Ludolp. de vit. Christi. *ed the foolish Jews*, whose great *Doctors* were * *Veritas il-* *luminat Ma-* like the *High-way statues*, directing others while *gus, infidelitas* themselves stand still; or like the *spoils of Bevers*, occ.ecat Magi- *Sheep and Silk-worms*, clothing others, while them- stros. S. 3. in *selves are naked unto death.* A Fest.

Numb. 27. 14.

Magnifica lin-
gua cœli, enar-
rans gloriam
Dei. S. 3. in
Fest. Psal. 39. 1.

Eusebius, Epi-
phanus. Matth.
2. 1.

ut intelligas
statim venisse.
Cajet.

* Strabo and
others.

A Star is their conduct, as holding best propor-
tion to its object, Christ, the *Light of the World*;
and the *bright Morning-Star*; to the Prophecies,
Numb. 27. the *Star of Jacob*; and to themselves,
as being *Astrologers*, and *Stars* the *Capitals* of the
Book of Nature; and this in particular as S. Au-
gustine calls it, the *Eloquent Tongue of Heaven*;
and I may add, that declares the *Glory of God*,
his light unto the *Gentiles*. Nor was their *Guide*
more eminent than their *Diligence* imitable; for
no sooner it appeared, but they followed and at-
tended it, not two years after the *birth of Christ*;
(as some argue from *Herod's* inquiry and cruelty)
but even the same day the *Star* first appeared,
being the very day whereon *Christ* was born
(saith *Cajetan*) they set forth on their *Holy Pil-
grimage*: And he collects as much from the *Ecce*,
vers. 1. *Behold wise men from the East*; that we
might know they presently began their Journey.
Spiritual Diligence is the way to *Christ*, wise men
set forth timely, and they were *foolish Virgins*
that came tardy! Yet, had they set out betimes,
and loitered afterward, they had come within the
Proverb (Early up and never the nearer;) but the
length of their way, *shortness* of their time, and
difficulties of their passage, sufficiently manifest
their *expedition*, for according to * *Geographers*,
they went about 520 miles in the space of twelve
Winter-days, and on this thirteenth they worship-
ped; little less than fifty miles a day with their
loaded Camels; not sticking at the *season*, nor the
distance, or the *difficulties* and *dangers* of it, as
through craggy thievish Desarts of both *Arabia's*
(especially the *Stony*) and the black Tents of *Ke-
dar*, those Hills of the Robbers, so infamous to
this day! Faith takes no notice of *Discouragement*;

but

but persevereth, as they did, till it come to Christ. For the *Terms* of their *Progress*, one of them you had before, the *Place* from whence; in *general* Terminus à quo. from the *East*, and more particularly from that ** Academy* and *Metropolis* of *Persia*. Wherein did ** Sufa*. They not (without *Command*) do, what *Abraham* at *God's* command, *Gen. 12.* that is, *Come out of their Countrey* (for a time) *leave their Kindred and their Father's house to seek a Saviour?* Worthy *Sons* of that *Father* of the *Faithful*; and what shall we now think too dear to leave for Him? *Countrey, Friends, Possessions*, or whatsoever else shall stand in *competition* with attending *Christ*? For his *Sheep* know that voice, *Luke 14. Whosoever* Luke 14. 24. will not leave all to follow me, cannot be my *Disciple*.

The *Terminus ad quem*, whither they went, was indefinite and uncertain, till the station of the *Star* designed it *Bethlem*, though by the way they turned in to *Jerusalem*; purposely (say † some) to enquire for the *new King*; and where but in the *Imperial City*? And therefore ** S. Bernard* thinks the *Star* then withdrew it self, that those who hunted after *humane Counsels*, but justly lost their *Celestial Conduct*; *Providence* so disposing of it, to make the very *Gentiles* become *Preachers* to the *Jews*, and Them more *inexcusable* for their *Insolence*; their enquiry being of more *affirmation* to the *Jews*, than of *dubitation* in themselves, *Where is he that is born King of the Jews?* They enquire one thing, and testify three. First, They affirm a *King* born, asking only of the *place*. Secondly, they avouch the *means* of their knowledge, *We have seen his Star*. Thirdly, they acknowledge the cause of their enquiry, that they might worship him. Or lastly, God withdrew the *Star*,

† Ludolph. de
vit Christi.
* Hoc divino
factum consi-
lio; Ut qui
humanum
quarebant
Auxilium, di-
vinum amit-
terent Ducem.

† Num Domus
Cedrina, Lectus
Eburneus Betm.
in Feste.

hinc,
Haler
Carthago

Terminus ad
quem.

Star, to show both them and us, that He is Lord of all his Creatures, a most free Agent to dispenſe (as he pleaseth) or ſubſtract his Graces. No ſooner have they left the City, but they enjoy again that Harbinger of Light; at which happy Re-appearance, what Joy they then conceived, they only can tell, who after a ſad night of Temptation, have but ever ſee the Light of God's countenance ſhine forth a freſh upon their Souls: Nor diſappeared in any more, till it had lighted them to Baſtlem, where ſurely, when the Sages ſaw the Star ſtand ſtill, they looked about to ſee what Palace might be near, fit for the Birth of ſo great a Prince. But finding their Guide ſettled, they enter the poor Cottage; and, good God, what a King do they find there! wrapt in Rags! cradled in a Manger! attended with Beaſts! What a ſight was this, after all the glorious promiſes of that Star? after the Predictions of the Prophets? after all the magnificence of their expectation? Enough, if it were poſſible, to diſcourage even the very Elect! But paſſing the ſcandal of all theſe, They enter and Adore Him: As thoſe that could not have been wiſe men, had they not known, that greateſt Glories have riſen from mean beginnings; all theſe obſcurities bred wonder in them, and not contempt: They ſee a Royalty more than Humane, knowing that Heavenly Stars are not to attend Earthly Princes, and, if their aim had not been higher, what was a Jewish King to Perſian ſtrangers? and therefore, mangle all Impediments and Diſcouragements whatſoever, (as wiſe men ought in ſacred buſineſs) they came, and that to worſhip Him: Which was their Buſineſs, and our laſt conſiderable, *eternum, to worſhip him.*

I, this was the Occasion and End of all the rest; The third and without this, all their Seeing, Coming, Finding, had been to *no purpose*! The Scribes could tell well enough where *Christ* was; but were never the nearer, for they *worshipped Him* not; but These (like the great *Treasurer of Queen Candace*, Acts 8.) came to no other End than to *Adore Him*. I, this is that which *Heaven and Earth*, the *Stars and Prophets*, serve but to *conduct* them, and *instruct* us to, *viz.* All ends in *Adoration*. The *Scriptures* and the *World* are but to this End; that He who *Created* the one, and *Inspired* the other, might but be *worshipped*; so high a Duty is the *worship* of the *most High*: And especially this practical *Devotion*, and that *Devotion* here exemplarily evidenced in three things, *Matth. 2.* First, in *Prostration* of the body: They fell down before him; a word of most emphatical *Humiliation*; even fawning and creeping, like Spaniels to their Master: Pardon the Metaphor, for thence 'tis taken. How immodest then are those that grudge him Hat, or Knee, in sacred Ordinances, even in the nearest Approaches can be made to him on Earth, the blessed Sacrament! Secondly, in *Adoration* of the Soul, *προσκύνησαν* believing, confessing, *worshipping* him, *vers. 3.* (How these first-fruits condemn the latter!) And Thirdly, both these heightened, and confirmed by an *Oblation* of their presents, *προέβησαν*, *vers. 11.* They offered. Faith justifieth the Soul, but Works justify our Faith. As though their Piety and Bounty had been emulous of His they worshipped; who indeed giveth every good and perfect gift, corporal, spiritual, temporal, all which they return and echo, in some measure, by their former actions: These three involving all the *subjects*, whereby a Man

part.

Acts 8.

Scriptura &
mundus ad hoc
sunt, ut colatur
qui creavit, &
Adoretur qui
inspiravit: tan-
ti est Adorare.

Matth. 2. 11.

Προσκύνητες
προέβησαν
Se more canum
prosternebant.

James 1. 17.

Man may *worship God*, sc. the *Soul*, with which He hath *inspired* us; the *Body*, which He hath *ordained* us; and the *worldly Goods* He hath bestowed upon us: And if any of these be wanting, the *Offering* is unperfect and unacceptable. Where the *Reverence* of the *Body* is wanting, there wants the *Salt* of the *Sacrifice*; where the *Charity* of worldly goods is lacking, there wants the *Fat* of the *Offering*; and where the *Zeal* of the *Soul* is missing, there wants the *Fire* of the *Sacrifice*: But where they are all three (as here) *united*, they make a compleat *Holocaust*, a *reasonable service*, a *living sacrifice*, *holy*, and *acceptable unto God*.

† Non tantum
genuflexerunt,
sed in faciem
cecidērunt.

Here therefore, first they fell at his Feet, (saith *Cajetan*) and not only † *bowed the knee*, but (after the *Eastern* manner) fell on their *Face* before Him. What *Reverence* is due unto his *Name* and *Ordinances*, by which alone we can be saved? The inward *worship* alone is not enough for Him, (whatever some pretend:) And one had need have abundance of *Charity* to believe any such fire within, when we see no *smoak* of it without: And grant it, yet such put *God* to his *Thirds*, and give Him but one of Three! Since he hath framed these *Bodies* of ours, and every *member* of them; let Him and his *service* have the honour of *Head* and *Knee*, and every *member* else.

Exteriores
actus demon-
strant interio-
res affectus.
Matth. 2.

Secondly, They did *Adore*, which speaks the *Obedience* of the *Soul*, and *Homage* of the *Heart* (so *Maldonat*;) their external *Actions* were real witnesses of their inward *Affections*. They *worshipped*, not (as *Calvin* thought) *urbana* *Adoration*, only with a complemental *Salutation*, but with all their *Heart* and *Soul*. Beware we of an *outside* of *Religion* (*God is not to be mocked*) who present only *bodily worship*, lay but *Nut-shells* on the

the *Alter* ! Let our *Hearts* draw as near *God* as our *Lips*, or else both are far from him, He from both ! and you know, *Hypocrisie* worse than *Nul-*
leth his own *Ordinances*, *Isa. i.*

Isa. i. 14.

Thirdly, They worshipped with *Oblations*, having first given *Themselves* an *Offering*, for *God* is said first to accept the person of *Abel*, then the *Gift* ; and where the *Persons* are not *Figures*, all the *Gifts* are but *Cyphers* ; but then our *Gift* is pleasant, when it cometh to expresse the truth of the first *Sacrifice* : As here, they offer the *Principal* of earthly *Treasures*, teaching us, like *David* * and * 2 Sam. 24. *Araunah*, to think nothing too good for his *service*, *An tres singula ? an singula tria ?* who is nothing but *goodness*. Let *Rhemigius* and *Maldonat* dispute whether the *three Worshippers* presented each a *several* gift, or each *several* man all the *three* gifts, *Gold*, *Frankincense* and *Myrrhe*, all which were not only enriching *Treasures*, but significant † *Emblems* on both parts. I look on † *Non parum Mysterii in Muneribus.* them as mysterious on *Christ* : *Gold*, as to a *King* : *Frankincense*, as to an *High-Priest* ; and *Myrrh*, as to *Ludol.*

embalm *Mortality* :

as the *Christian* (a) *Poet* sings. On (b) *Men's* part, the *Gold* of *Faith*, the *Incense* of *Prayer*, and the *Myrrhe* of *mortified Affections* ,

(a) *Hic pretiosa Magi sub Virginis ubere Christo Dona ferunt Puero Myrrhæq; & Thuris & Auri. Miratur Genitrix tot casti ventris honores, Seque Deum genuisse, Hominem, Regemque Prudent Enchirid,* (*Supremum*)

(b) *Offeramus aurum charitatis, Tibus orationis, & Myrrham mortificationis. Lud. de vit. Christi.*

which the poorest man may offer. To close up all, the Church this Day bespeaks thee, Reader, in her Master's language, *Go and do thou likewise* : Seek *Christ* by the Guidance of the *Star* , that is, by the Light of his word : Offer the *three Gifts*, thine *Alms*, *Prayer*, and *Fasting* ; which respect *God* thy *Neighbour* , and thy *Self* : And then re-

turn

To hinder their *Devotions*, Hills and Rocks,
And thievish *Desarts*, They endure ; the *shocks*
Of all the *Elements*, nor e're desist
Until They happily arrive at *Christ*.
No envious *Circumstance* should us detain
From *Him*, where we may still a *welcome gain*
Faith startles not at less, or greater *harms*,
But *Perseverance* lodgeth in his *Arms*.
And now being entred, trebly They adore
The *Royal Babe*, with *Body*, *Soul* and *Store*.
The *Body* prostrate, on an humble face !
Where *Christ* is, O ! what *Rev'rence* suits the *place* ?
Nor did an *Outside* serve them, but within
With *flames* of *Love* and *Zeal*, They worship *Him* ;
And happy 'tis, where outward *Postures* shew.
The *holy fires* that in the *Bosom* glow.
Their *choicest Treasure* purposely they brought,
Scorning to serve their *God* with *Things* of *nought*.
Blush then; cheap *Christians*, and your *Custom* hate,
Who serve the *Highest* at the *lowest Rate* !
Their *Presents* are both *Rich*, and *mystical*,
Fitting *Themselves* and *Country*, yet withal
Suiting their *Object* : *Gold*, as to a *King* ;
As to a *Priest*, their *Incence* offering ;
Embalming Myrrh as to a *Mortal* given,
That speaks *Him* our *Preservative* for *Heaven*.
As to *Themselves*, the *Largests* of their *Gold*
Did well the *pureness* of their *Faith* unfold ;
The *Frankincense*, so good against ill *Rheums*, (*fumes* ;
Smells like their *Pray'rs*, which are as *Heavens* per-
Lastly, the *Myrrh*, which humbly they dispence,
Figures their *mortifying Penitence* !
And now, methinks, our common *Master* cries
Write by these *Copies*, Go, and do likewise.
These as the *Earnest* of the *Gentiles* come,
I, They were the *first-fruits* of *Christendom* ;

To all the *World* these *Sages* lead the way,
 Which *Wise men* follow, and without delay.
 The *Kings* of *Tarshish* here their *Present*s bring,
 And *Sheba's* *Princes* add their *Offering*,
 Nor stays *Saba's* *Potentate* behind,
 To *Christian Adoration* all inclin'd.
 All *Nations* therefore of the *World* rejoyce
 With grateful *Triumphs*, both of *heart* and *voice*:
 Let *Roman*, *Græcian*, *Persian*, *Indian*, *Jew*,
 And those *Eclipse* with *Africks* *fable* hue;
 Let *Thracian*, *Scythian*, and *American* shore,
 This new-born *Monarch* of the *World* adore;
 Let both the *Poles* to this *puissant* *Lord*
 The *Tributes* of their *Loyalty* afford;
 Both *High* and *Low*, *Rich*, *Poor*, the *Weak* and
 Let all make up one *universal* *Throng* (Strong
 The *Living* *Mortal*, and the *dead* in *Sin*:
 No *Soul* can dy that here comes *timely* in.
 Oh *Star* of *Jacob*, *Royal* *Root* of *Jess*?
 Thou *Day-Spring* from on high! so visit us,
 That we, like the *Wise men*, may *Thee* adore
 With *Bodies*, *Goods*, and *Souls*, for *Evermore*.

PRAYER

PRAYER VIII. { On the
Epiphany. }

O Illuminating Jesu, who didst vindicate the mean Circumstances of thy Birth, with many noble and illustrious Miracles; and those not only visible on Earth, but from Heaven also: So that thine humble Cratch and Stable were dignified with the Obumbrations of the Holy Ghost, and the Virginity of thy blessed Mother! That coarse society of Shepherds and Brutes, Elevated with that of Angels and Wise men! The dark Vault of the Womb, and Manger, afterward Récompenced with the glories of Heaven in a Refulgent Star! In which thy Goodness did shine to the whole World, but especially to the Wise men, who apprehended and followed it, followed and persevered, till they enjoyed thy Presence, and found acceptance of their Service and Oblations. O Thou that art the Light of the World, and bere a light unto the Gentiles, cause the Day-star of thy Grace to arise in our Hearts, to illuminate our understandings with Knowledge and Comprehension of Thee; our wills with submission and obedience to thee; our Affections with desire of Thee, and Endeavour toward Thee: That we may not be of those, that, when light is come into the World, comprehended it not, much less of those who loved Darknes rather than Light; but that we may be Companions for these Eastern Sages, these pious Travellers; ready to leave the dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travel that leads unto thy presence.

And as Thou wast pleased to lead these Astronomers by a Star, (as S. Peter by a draught of Fishes, Zachary the Priest by a vision of the Temple, &c.) so let thy goodness still condescend to the condition of thy servants: O take advantage of our Natures, Customs and Employments; that like Wise men we may the readier follow that light which shines unto us, in our several capacities, whether it be that open Light of thy Word and Ordinances, or the more secret Light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that Inheritance of the Saints in Light hereafter.

Mean time, O Christ, who dost enlighten every man that comes into the World, unless such as, like Bats or Moles, hate and shun the light, and yet withal art pleased sometime to withdraw thy Beams (as Thou didst this Star from the Wise men, when they turn'd into Jerusalem) when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Rays in Clouds of Absence and Suspension! O leave us not to the darkness of our sin and sorrow! Benighted with Irreligion and Discomfort! But as to these Wise men desiring, seeking, praying for it, Thou didst return the Star, to their exceeding comfort; so lift Thou up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presence; whereunto being approached, let us first tender the sincere Oblations of our selves, (that our persons being accepted, our gifts be not rejected:) create in us such Excellencies as may be fit to be presented to thy Majesty, and then crown ours, or rather thy own Gifts with Acceptation: Give us enlarged Hearts and Hands, the Christian Sympathy of giving and forgiving; both the Expences and the Affections of

of Charity, tendered to thee or thine: To thee, the Gold of a pure Faith, the Incense of our Prayers and the Myrrh of Penitence; to thy service and servants, the relief of our wealth, the Odours of our counsels and assistance. And having done all this out of unfeigned Adoration; let us, like the Wise men too, return back another way: When thou hast called us by thy marvellous Light unto the knowledge of thy Truth, and redeemed us from our vain Conversation; O let us never return again unto folly, but take another way to our true home in Heaven, (following thy Word, that light unto our feet, and Lamphorn to our paths) until we come unto that Eternal Vision, where we shall see thee, not in an Earthly Stable, but an Heavenly Palace; nor receiving Gifts from men, but bestowing Crowns, and Palms, and Robes upon thy Servants; and instead of accepting from men, presenting to the Father of Lights a golden Censer full of Incense and sweet Odours, which are the Prayers of the Saints; among which (we beseech Thee) accept and present these of ours to thy Eternal Father, O compassionate Jesu, to whom with the Spirit of Illumination, three Persons, one co-eternal God, be all Honour and Glory, Praise and Adoration, henceforth for evermore. Amen, Amen.

{ The COLLECT. }

Epistle.
Ephes. 3. from
vers. 1. to 13.

O God, which by the leading of a Star
didst manifest thine only begotten Son to
the Gentiles, mercifully grant, that we
which know thee now by Faith, may
after this life have the fruition of thy
glorious Godhead, through Christ our
Lord. Amen.

Gospel.
Matth. 2.
vers. 1. to 13.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. Psal.
Pénitent.
6. 32, 38.
E.
51, 102.
130, 243.

UPON THE

Solemn Fast, commonly
called Ash-wednesday.

M. Less. 1
Isa. 58. 2.
Luke 3.
E. Less. 1.
John 3. 2.
1 Cor. 7.

A sorrowful spirit is a sacrifice etc



*And the Lord looked up
on Peter, and Peter re-
membered the word of
the Lord, how he said unto
him, before thou shalt deny
me thrice, and Peter
went out and wept
bitterly etc.*

*And he stood at his
feet behind weeping
and began to wash
his feet with tears
and did wipe them
with his hair, of his
head, and kissed his
feet and anointed
them with ointment.*

DISQUISITION IX.

THis Day is (as it were) the Christian Tropick, or Term of Reflection, turning the sensual Career, and Jocularity of the Year into a

*Dies iste quasi
Tropicus est
Christianus.*

*Qui Deum per
escas colit. prope
est, ut Deum
ventrem habe-
at. Tert.*

† Dies cin-
erum.

Gen. 3. 19.

Job 42. 6.

Isa. 58. 5, 6, &c.

Τὴν θανάτω-
σιν τοῦ φερον-
ματός σου
ἀποδοῦναι
καὶ τὸ εὐσε-
βεῖας ὁκνοῦν
ἐκτελεῖν
τὴν ἀποχρῆ-
σιν ἡμῶν. S.
Basil.

Christian Sorrow and Humiliation: For he that worships God only with Feasts, is somewhat suspicious of making his Belly his God. *This Day* was called by some of the Ancients, *Caput Jejunii*, the *Head of Lent*, and a time of extraordinary *Humiliation*: the *Church* beginning her *Lent* this day, with which, and the three following, they did use to supply the *Sundays* (whereon the custom was not to Fast, they being rather *Festivals* commemorating *Christ's* joyful *Resurrection*;) so that deducting out of *Lent* the six *Sundays*, there will remain but six and thirty *Fasting-days*, to which these four of this week added, make the just number of *Forty*. This Day is unto *Lent*, as a fair *Portal* to a goodly *Building*: and is of very grave *antiquity*, carrying in its very † name *Emblems* of *Mortification*, *Ashes*; and first putting on us the necessary *Weeds* of *Sorrow*, *Sackcloth*: A strong and needful reflexion on that, *Gen. 3. Dust thou art, and to Dust thou shalt return*: checking our extravagancies, and bringing us into *Job's* good company, *Chap. 42.* that we being more sinful, might be as penitent, and *abhor our selves in dust and ashes*; as the *Eastern* manner was, to sprinkle those upon the head, in case of deep *Affliction*, *Job 2.* and to cloath with *Sackcloth*, as you see the usual *Rites* described, *Isa. 58. 5.* whence good *Christians* borrowed, and, as on this day, better used those *Ensigns* of *Humiliation*. *Mortification* is one half of *Christianity*, it is a *dying* to the *World*, it is a *denying* of the *Will*, and its natural *Desires*; an *Abstinence* from *sensual Delights* and *Complacencies* of *Nature*; that the *Flesh* being subdued to the *Spirit*, both may unite in the *Service* of *God*, and the *Offices* of *holy Religion*. It is exercised in actions of *Severity* and *Self-denial*, it re-
nounceth

nounceth *Vanity*, in what shape soever, nor loosens it the Reins to all *lawful* things, lest it be *tempted* to some things *unlawful*, (as He that walketh as near the Pits brink as he can, will at some time or other fall in.) This practice of *Mortification* kills the *Lusts* of the *Flesh*; by *subtracting* of its *Fewel* and *Incentives*; and by using to contradict the *Sensitive Appetites*, inureth them the more easily to obey the *Rational Faculties*: And in a word, is nothing else but a *strict Guard* against all *Sin*, and a *wise Improvement* of those *Means* and *Remedies* which *Grace* and *Nature* have made for the *Productions*. Toward such habitual *Temperance*, frequent *Abstinence*, and constant *Devotion* do the most contribute. * And therefore let us *subtract* from the *Fewel* of our *Sins*, and every day steal somewhat from the *Pleasures* of this *World*: Enter the way of *Penitence*, and let it not seem grievous to thee, to omit those things *prudently*, which have pleased *vainly*. The flower of our *Youth* (perhaps) we have *sacrificed* to the *World*; Let us offer (at least) the dregs of our *Age* to the most *High*, and with the short *remnant* of this miserable *Life*, let us purchase that *Life everlasting*. And indeed this *Duty* well performed, is the great *Distinction* of *Christianity* from all *Religions* and *Institutions* in the *World*, and the best *Preparative* and *Disposition* unto *Prayer*. It consists of many *internal* and *external Offices*, (which this *Volume* affords not *space* to dilate on.) And because our

wills

Rogas ad Jucunditatem? cogis ad mortem. Ambros. in lib. de Eliast. c. 13.

Naturæ parum, Appetitui nihil satis. Senec.

* Subtrahere & furare aliquid singulis diebus de hujus mundi Voluptatibus: ingredi Penitentia Viam, nec tibi videatur austerum si ea prudenter omittas, quæ inaniter placuerunt. Florem nostræ Juventutis immolavimus mundo; saltem facem Senectutis immolemus Altissimo, & residuo brevis ac misera vitæ nostræ Regnum emamus æternum. Petr. Blæsenfis, in c. 42. Job.

2 Sam. 11.
Gen. 39.

Rom. 6. 4.

2 Cor. 7. 4.

Rom. 5. 3.

wills are our greatest *danger*, as being oft *contra-dictory* to God's Commands: We must endeavour to *mortifie*, that is, to deny our *Wills* and strongest *Desires*, in all the *Instances* of Sin (whatsoever) both as to *Justice* and *Temperance* of all kinds; *not my will, but thy will be done*. While our *Appetites* are full and high, there's no *Safety*; we are apter to be *surprized* than *David*: but honest *Joseph* suppressing all loose *Inclinations*, no *Circumstances* could make a Breach upon his *Virtue*. *Mortification* tells us, we should be all dead men, that is, neither move nor answer to the *Challenge* of *Temptations*; for so a *Spirit* mortified is without *Indignation* at *Injuries*, not *Impatient* in *Troubles*, *Indifferent* to all *Accidents*; and that not out of a *Stoical Apathy*, or *Inapprehensiveness*, but out of a *Christian Magnanimity*, which is far above all natural *Antipathy*; for we must mortifie not our *Vices* only, but our *Passions* also; there being a *Tempest* in the Soul of every *passionate* Person; but when these are killed, then *Grace* lives; then our *Life* is hid with *Christ* in God; and then, with *St. Paul*, we shall be ready to *rejoyce* in *Tribulation*, (so far from *fear* of them) not that the *Sensitive* can, but the *Spiritual* part of man shall *rejoyce*; looking through the *Clouds* of outward *sorrow*, at the great *felicities* that are the consequents of such a *sanctified Affliction*, the *glory* in bearing the marks of the Lord *Jesus*, that is, in a proportionable conformity to the *Passion* of *Christ*.

This *duty* hath also some *designs* upon the *Body* (that being the *forge* or *shop* of the *Soul*, where all her *transient Acts* are framed) which (like those *Elements*, *Fire* and *Water*) is a good *Servant*, but a bad *Master*! which made one call it his ** As*, and say He would keep it from *Kicking*: And
† *S. Paul*

Corpus anime
officina. S. Jer.
Domabo te, A-
selle, faciam ut
non recalcitres.

* S. Paul himself was at this Discipline (how much Rom. 6. 4.
more need we?) to keep his Body under; and I Cor. 9. 27.
bring it into subjection, lest it should become a Cast-
away. For bodily pleasures draw us, as Loadstones

do Iron; that is, not for Love, but for a Prey and
Nuriment; it feeds upon that metal, as these up-
on the life of the Spirit, which is lessened as those
grow high and stronger. Our Lusts are as wild and
as cruel Beasts, unless they feel the Fetters of re-
straint, they will grow insolent and dangerous: and
therefore here * Substractions are
rather needful than Impositions;
and bating of the Ferwel within, a
more hopeful Remedy than Austeri-
ties without. Yet Church-stories
afford strange Instances of that

* Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas, Suterq; Pcenus
Serviat uni.

Horat. Od.

kind: What hardship that Royal * S. Lewis put up- * Deposuerunt
on himself, the like Zenobius, Paulinus and others; so secuit Byssum,
that Sackcloth became intituled the Garment of sumptuerunt Ec-
the Church; they laid aside the secular Silk, and clesie vesti-
put on the mourning Garment of Humiliation: To mentum. Rur.
say nothing of some elder Christians, that used to Epist. 20. Eu-
ward themselves such harsh and uncharitable of- feb. l. Hist. c. 22
fences, as excell'd the cruelty of many of their Per- Clem. Alpæd.

secutors! And yet (as a great * Gamaliel of our * D. J. T.
'own observeth) all these corporal Austerities and Gr. Exmpl.
'Self-afflictions are nowhere precisely commanded,
'no instruments of union with Christ, nor any im-
'mediate parts of Divine Worship, and of no use

'in spiritual Temptations, (as of Pride, Envy, Blas- * The Flagel-
'phemy, all degrees of Malice:) these * externals lautes, an ig-
'so little co-operate to their Cure, that sometimes norant Facci-
'they become their Occasion; and that they are on, like Bual's
'in use only for carnal and natural Temptations, Priests, which
'while both are incumbent, and no longer: Such Nigrinus scoffs
in Lucian, l. 1. usque recurrit.

Colof. 3. 5.

Νεκρώσατε τὰ
μέλη Ἀπὸ δε-
δε τὰ πάσχα.

Principiis ob-
sta, serò medi-
cina paratur
Cum mala per
longas invalu-
ere moras.
Ovid.

Psal. 18. 23.

Heb. 12. 1.

Frequens pug-
na, rara victo-
ria.

'none for themselves valuable') whose effect is per-
'manent, and which take away most Fuel from
'the fire. Mortifie therefore your earthly Members,
and he instanceth in Carnal crimes, Fornication, Un-
cleanness, inordinate Affections, &c. Which may be
something abated by Corporal Mortification. (And
distinguishing them from spiritual Vices) he adds,
But now therefore put off all these, Anger, Wrath,
Malice, Blasphemy, filthy communication and lying:
Where he seems to distinguish the Remedy, by the
different nature of the Crimes, sc. corporal Mortifi-
cation to the former sort, and spiritual more pro-
portionable to the latter; and perhaps no less
is intimated by the several words, Mortifie, refer-
ring to carnal sins, and Put off, meaning spiritual
offences.

In this duty, it is prudence, not to neglect the
least evils of Concupiscence, because dangerous in
their growth, and easily extirpated in their weak-
ness; while twigs, they are easily pull'd up. But
our greatest care must be in mortifying our predo-
minant Sins and Passions, (and each one knows
best the Dalilah of his own bosom) here our main
force and diligence must be against our greatest En-
emy: And this was David's practice, I have kept me
from mine iniquity. Every one hath some sin or
other of peculiar propriety (as the Apostle hints)
that doth most easily beset him! And beset him!
take heed of that especially. Those that have no
Conflicts (may be feared) will have no Victory,
but are totally subdued! Such have the Peace of
Tributaries; for in the sense of Religion we are all
Warriors or Slaves; either we are dead in Trespasses,
or stand upon our Guard continually, against our
Lusts and Passions. And as some are at an ill
League, so other some multiply their troubles, by

too nice and impertinent *Scruples*; thinking every *Temptation* a degree of *Immortification*, which it is not, unless *yielded* unto; here we are in a *state* of imperfection, and can never be free from such *Solicitations*. but it is only our *consent* that rendreth them *criminal*.

Lastly, help all these acts of *Mortification* by fervent *Prayer*, that's the *Musick* of Gods ear, and, like the Dove, will at length return the *Olive-Branch* of *Victory* and *Peace*: The sum of all this was *mystically* signified by the two * *Altars* in So- * *Exod. 30.* *lomon's Temple*, in the *outward Court* whereof *Beasts* were *sacrificed*; in the *inner Court* an *Altar* of *Incense*: The former representing *Mortification*, or slaying of our *bestly appetites*; the latter, the offering up our *Prayers*: Which are not likely to become a pleasant *offertory*, unless our *Impurities* be removed by the first *Sacrifice*; without our *Spirit* be *mortified*, we neither can love to *Pray*, nor *God* love to hear us.

Now, I say, the *Christian Church* first puts on her *Blacks*; *David*, *S. Peter*, and *Mary Magdalen*, being now fittest companions for our *Meditations*: Not *David's Harp*, but *Eyes*! The noise of his *Water-pipes*! Not *S. Peter's Confidence*, but his *Penitence*! Not *Magdalen's Sins*, but her *tears*!

Then *David*, none ever wept more constantly, more continually, even till he had wept away his sight, and sighed away his voice: *My throat is dry* (saith he) *mine eyes fail*! Tears were his *Food* by day, and his *Bath* by night! *I have eaten ashes as it were bread, and mingled my drink with weeping: and I have watered my Couch with my tears*!

Then *S. Peter*, no man ever mourned more bitterly, with greater compunction of heart, *μετὰ πόνη*, bitterly! Then *Mary Magdalen* none ever wept more,

Davide, nemo constantius; Petro nemo acerbius: Maria, nemo abundantius, flevit. Psal. 6. &c.

more, for the time more abundantly, even till she almost actuated *Jeremiab's* wish, her eyes turned rivers, and her head a fountain! Her locks, by a just penance, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom perhaps thou hast out-gone in wickedness. We fill the World with sin, and sin fills us with sorrow; which that it may not be eternal, must be temporal: Here must be a sorrow of compunction, that hereafter none of condemnation, (as one saith sweetly) We cannot possibly follow *Christ* in the Sent of sweeter Oymments, than of *These Examples*. This *2^d Quid* *λυπη*. (The other worketh death) this is the godly sorrow, that by *Joel* and his other Prophets, God so earnestly, so often calls for. Not that he is an hard Master, and delights in his servants affliction, but only because we are so apt to be wanton with prosperity; and that affliction brings in far more Guests unto *Christ's Supper*, *Luke 14*. while all the prosperous make bold excuses; the poor, and halt, and blind, filled his house, *Luke 14*. This way God is pleased to use, only as it is the furnace to burnish his Gold and Silver, purging out the Dross, and taking away the Tin: And you may see the rare effects of it, *2 Cor. 7*. (and may we feel them too) well ushered with an *Ecce*; Behold (saith the Apostle) this self-same thing, that ye sorrowed after a godly sort: What carefulness it wrought in you? Yea, what clearing of your selves? Yea, what indignation? Yea, what fear? Yea, what vehement desire? Yea, what zeal? Yea, what revenge? In all things approved of God. Such are the happy consequents of true Contrition; Circumspection without, Renovation within, Approbation above, Consolation in all: Yet all this amounteth

Quos secutus es
peccantes, se-
quere poeniten-
tes.

Hic Fluxus
oculorum, ne
posthac stridor
dentium.

In odore horum
inguentorum
sequamur.

2 Cor. 7. 10.

&c.

Joel 2.

Luke 14. 20.

2 Cor. 7. 11.

eth not to any precedent or encouragement for those antick Formalities and bloody Disciplines now used by some; I will not say from what Originals, or to what Ends; not only to the impairing of health, but sometimes to the hastening of death also; and too far approved by some * Casualties! Which if free from Delusion, whether such be not half Felons of themselves, or false Martyrs my charity forbears to censure: While others think they have no better rise than that of Isa. 1. 12. Who hath required these things? &c. And no better close than that of Solomon, Prov. 19. 29. Indeed there was a laudable custom in the primitive Church, of a godly * Discipline (used about this time) against notorious offenders, of an open and severe enjoyned Penance; The manner and solemnity whereof, is their penitential Habit, Distance, Mourning and Prostrations, coming no nearer than the Church-door, until permitted by the Bishop; and their expulsion afterward, and excommunication, from which they were not (nor then without great evidences of sorrow and reformation) absolved until Maunday-Thurday following. But of these you may read enough in Gratian, Durandus, and others, and I must forget what Page my Book is of, to swell it with every circumstance of this kind. That their punishment being as public as their scandal, it might at once both reform themselves, and deter others (as in her Office of Communion, our Church prayeth for its restitution, as we do now for hers.) But the voluntary Humiliations were not of that nature and severity, but only by lessening of † Diet, humbling the Habit, and multiplying of Devotions, by giving up bodies and souls, a reasonable service acceptable unto God, Rom. 12. But of what kind sever, certainly

* Toletus & alii, in Cas. Con. Felinus de se, aut & de pte.

V. Dr. Donn's Pseudo-martyr.

Quis requisivit?

Flagellum sequitur flagitium.

* De qua vide Gratian.

Dist 50, c. 64.

† Quanto quisque sibi plura negaverit, a diis plura feret.

Hor. Λογικὴν λατρίαν εὐαγεσόν.

Viventem hostiam.

Rom. 12. 8.

they

they build on sands that lean on any such duties, as a *satisfaction* : To man, that may be, must be made; to God it cannot, but alone by him that was both *God and Man* : There being nothing of proportion (in the very *Ἀκμή* and height of our performances, *Mortifications and Austerities*) either *Arithmetical* or *Geometrical* ; either to our numberless offences, or the *object infinite*, Micah. 6. *Will the Lord be pleased with thousands of Rams? or ten thousands of Rivers of Oyl? &c.* Yet however, these duties of *Mortification* must be performed, not as the formal means, (that is *Christ's merits* only) but as commanded, *Isa. 22.* and out of *conformity to Christ*, 1 Pet. 2. 21. who though he *humiled*, yet (you know) he *tormented not himself*, nor did any of his Apostles do so. We must bear his Cross when imposed by him, but not make our own. We may, and now must with * S. Paul, 1 Cor. 8. 12. *subdue the body*, by *Mortification*, and devouter *Abstinence* ; thereby disarming the *Strong-man* of the weapons that our *Flesh* lends against us ; who is indeed most strong, by taking advantage of our weakness. Subtract we but the combustible matter, and his *fiery darts* will out of themselves, and prove but as *Granado's* against a wall of Adamant. Pride and Lust are the *Devils*, not to be *cast out but by such Mortification*, *Prayer and Fasting* : Of which, and all other good works, I may say as S. Paul doth, *Heb. 13.* (not as the *Rhemists*, *Promeretur Deus*, but) *ἐὐαρεστῆν ὁ Θεός* *With such Sacrifices God is well pleased* ; as it is exemplified in *Nimrod*, and even in *Abab* himself, 1 King: 21. 19.

Micah. 6. 7.

Ex necessitate
Præcepti, non
Medii, Isa. 22.
12.

Debemus ferre
Crucem, non
Creare.

1 Cor. 8. 12.

ὑποτάξαι τὸ
σῶμα.

Ex infirmitate
nostra, fortes
sunt Tentatio-
nes.

Ἀποχρῶν ἡ
μῶν οἰκιστῶν
ἔρχεται, ἥ ἡ
ἡδοναὶς δου-
λεύειν. Isoc. ad
Demonic.

† Mat. 17. 21.

Heb. 13. 6.

POEM IX. {On Ash-
wednesday.}

Now fast, and welcome to the Churches chear
Of strict Devotion, thriving all the year.
This is a Day *Antiquity* enrolls
Among the blest *Festivities* of *Souls* ;
For though designed a *Corporeal Fast*,
Yet is't each *pious Spirits* choice Repast.
The *Soul* is gayest, when the *sable Weeds*
Of true *Remorse* o're-spread her *blacker Deeds* ;
Ashes and *Tears* are the best *Cheer* of *Saints*,
A *Balm* of *Gilead* easing all *Complaints*.
Then bate your wonted *Measures*, now go less,
Clog not the *Soul* with *customed Excess* ;
Away with your *Fantastick Modes* of *Sin* :
Racers do use to *strip*, that mean to *win*.
Your *Scarlet* doth but *Figure* out the *Hue*
Of *Sins* in *Grain*, and *Vengeance* to them due :
Your *Silks* decypher but a *Life* of *Ease*,
Which doth not *God*, but idle *Wantons* please :
Your *Crimson* and your *Purple* but display
The deeper *Dyes* of your *polluted Clay* ;
Your *Rainbow-Colours* lead us to descry
Your *Protens-Mind*, and fickle *Vanity*.
But Oh how those *Religion* do disgrace,
Whose *spotted Sins* are written on their *Face* ;
Fond Fashions, that make *People* scarce be known
To others, or themselves ; will *God* such own ?
Away with *These*, and cloath thy humble *Back*
In *mourning Weeds*, and *penitential Black* ;
In *Dust* and *Ashes*, thus thy *Sins* lament ;
This *Garb's* the bravest *Christian Ornament*.

Pour out thy Soul in *Pray'rs*, thy *Sin* in *Tears*;
 Thy *Heart's Confession* in God's pardoning *Ears*.
 From *bended Knees* shoot up thy *mournful Eyes*,
Winged with *Sighs*: Such *Shafts* will pierce the *Skies*;
 Such *holy Water* makes the *Soul* more fair
 Than all their *Disciplines*, and shifts of hair :
 And who such *Penance* on themselves but urge,
 Shall need no lit'ral *Ostentations* scourge :
 This roots out *Sin*, that in the *Bone* is bred,
 While t'other's in the *Flesh* determined.
 I, these *Suppressions* more extinguish *Sin*,
 Than all their *Whips* can lash out of the *Skin*.
 Poor *Childish Satisfaction*! hugely short
 Of wrong'd *Omnipotence*, and *Justice Court* :
 Your inward *Med'cine* 'tis, expels the *Pain*,
 While all such outward *Application's* vain.
 Retrench then your *Devotions* from their stray,
 And with *Heart-Sorrow* vindicate the Day ;
 A *Joel's Day*, our *Sins* so to lament,
 As may the *Judgment* of the last prevent :
 That in *Job's Ashes* and our *Dust* abhorr'd,
 We yet may find *Acceptance* of the *Lord*.
Sackcloth doth best resemble the *dark Hue*
 Both of our *Sin* and *Sorrow* to it due :
 And *Ashes* equal *Monitors* may be
 Of our *Corruption* and *Humility*.
 These *Blacks* should serve to *chasten* our vain *Dress*;
 And *Ashes* to scour off our *Wantonness*.
 The *Calf* of *Sin*, that's framing all the *Year*,
 Should thus be *Sacrific'd* to *Ashes* here:

PRAYER.

PRAYER IX. { On Ash-
wednesday. }

O Father of Mercies, who as thou desirest not the death of a sinner, so neither his afflictions, any farther than as necessary Instruments of his Conversion; that he might turn from his wickedness and live: Our corrupt Nature being like the Prodigal, very apt to fly out and riot in Prosperity! But in the day of Adversity docible, and ready to consider and return unto our Father's house! O therefore sanctifie unto us (we beseech thee) those involuntary Chastisements which thou art pleased to dispense among us; frame them into David's practice and conclusion, that it may be henceforth good for us to have been afflicted; since before we went astray, but now do we keep thy Word. To which end (O Lord) assist and accept also the voluntary Humiliations of thy Servants, (for without that, there is nothing in them) and those more especially, which the whole Christian Church, and thy faithful people in it, this day tender to thee; with Prayers and Fastings, Sighs and Tears, Sackcloth and Ashes; for all the Abominations, and multiplied Transgressions that have displeased the eyes of thy Glory! O give us affections of Sorrow and Penitence, as real and hearty as ever were our sinful Pleasures! And then wash over all our Tears again, with the blood of that Immaculate Lamb, that so we may be thoroughly cleansed from all filthiness of Flesh and Spirit. Let us not do this serious business to halves! But take care of the inward and outward offices of Mortification; the spiritual part of it, both as to our Vices and our Passions; and the corporal, as to all kinds of Intemperance and Injustice.

justice, Lord help us, (for without thee we can do nothing) help us to mortifie our Spirits, by actions contrary to our particular Transgressions : As our Infidelity, by Acts of bearing and reading of thy Word; our Impenitence, by a true sense and sorrow; our Pride, by humility and lowly carriage; our Enmity, by effects of Love and Charity; our Anger, by exercise of Mildness and Moderation; our Diffidences, with Hope and Patience; our Presumptions, with Fear and Trembling; and let the outward Court of the building be answerable to the inward: Let corporal Mortification also change our Flags of Vanity, into Ensigns of Mourning; and substract we the fuel of Concupiscence; that those foolish fires may go out by abatements of Diet; (since little serveth Nature, and less sufficeth Grace) by quitting opportunities (because those oft make the Thieves) and by supply of business, knowing that Idleness breeds Temptation: Thus let us mortifie our earthly members, by an heavenly Conversion. And as our Sins have been habitual, so hereby make our Vertues. (O Lord) help our endeavours, to multiply them into frequent actions; those actions to raise them into habits; and those habits to be advanced into Constancy and Perseverance unto our lives end.

Mean time (O Christ) thou who hast told us, that the Kingdom of Heaven suffereth Violence, give us such measures of Grace, that we may offer this same holy Violence to our corrupt Nature, for the purchase of that Kingdom; and give us such strong assistances, that the violent may take it by force, by spiritual force offered to our perverse Wills, to our vain Desires and sinful Lusts; we may, as it were, scale Heaven by our Prayers and Tears; and (by these little Martyrdoms) become more than Conquerors, in laying hold upon eternal Life. And most especially we crave thine aid in the Mortification of our many Corruptions, in keeping

keeping us from our iniquity, from the sin that claims an interest, and is ours by peculiar appropriation; assist us against this Jebusite that dwells within us; against these Sons of Zerviah, that are too strong for us; against the Sins of our Inclination, Employments, Constitution! Herein, O Lord, rebuke Satan, give us a constant guard and vigilance, resolute Conflict, and frequent Victory: And because these are commonly of that kind, which are not cast out but by Prayer and Fasting; vouchsafe us fervency of Prayer (to sanctify our Fasting, as that elevates our Prayer) to cry mightily unto thee for the suppression of them; setting our own shoulder to the Wheel, endeavouring also by all Christian prudence the effect of what we pray for; until (through thy Grace) we become as Dead unto the World (doing none of the Acts of the Life thereof, either in seeking of our selves, or building Tabernacles here) but living unto God, in the works of Piety and Charity, of Holiness and Righteousness; till this state of Mortification shall be happily advanced into one spiritual Vivification, and that into a state of Glorification in the Region of Spirits, in the Kingdom of Heaven. Amen, Amen.

{ The COLLECT. }
 { for the first day of Lent. }

Epistle.
 Joel 2. 12. to
 18.

Almighty and everlasting God, which
 hatest nothing that thou hast made, and
 dost forgive the sins of them that be pe-
 nitent; create and make in us new and
 contrite hearts, that we worthily lament-
 ing our sins, and acknowledging our
 wickednesses, may obtain of thee the God
 of all Mercy, perfect remission and for-
 giveness, through Jesus Christ.

Gospel.
 Matth. 6. 16.
 to 22.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

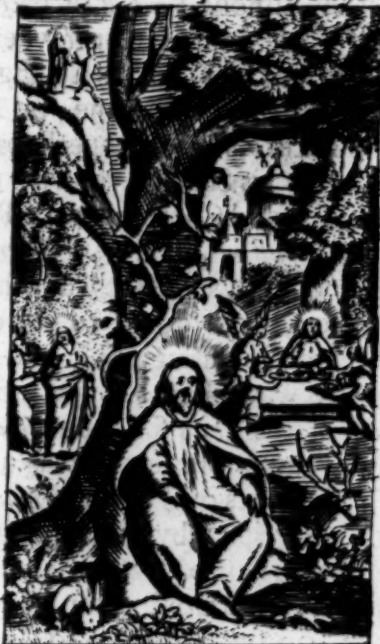
UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON
The Solemn Fast of
LENT.

M. Leff. 1.
Gen. 9. 2.
Matth. 16.
E. Leff. 1
Gen. 22. 2.
1 Cor. 13.

The Fasting & temptation of Christ



12 And immediately the spirit driveth
him into the Wilderness
13 And he was there in y^e Wilderness
40 dayes tempted of Satan & was wth y^e
wild beasts & y^e Snakes ministered unto re.

DISQUISITION X.

LENT (which is the Saxon Appellative of the Spring) is so ancient and solemn a Fast, that like the River Nilus, we can scarce find the Head

M 4

of

* Epist. ad
Philip.
† Hom. in Lev.
Con. 5.
de Quadragesima.

* *Ut quadraginta dies ante Pascha observentur, Ecclesia consuetudo roboravit, Epist. 519.*

† *Nos unam quadragesimam toto anno tempore congruo jejuniamus secundum Traditionem Apostolorum. Ad Marc. Hooker l. 5. Field, l. 3. Church.*

† *Jejunium triplex, viz. Expectationis, Contemplationis, Refrenationis.*

of it ; of very eminent Credit and Continuance in the *Christian Church* : We read of it both in the Greek and Latin Fathers (though not without some difference of their several times :) 'Tis mentioned by * *Ignatius* and *Irenæus*, two of *S. John's* Scholars ; by † *Origen*, who lived not long after them ; by the famous *Council of Nice*, little above three hundred years after *Christ*, where they mention the forty days of *Lent*, as a thing known, and long observed before their time ; by *Tertullian*, the first of the Latin Fathers (and perhaps too highly,) so by *S. Cyprian* his Scholar, and by that renowned *Triumvirate*, and Contemporary Pieties, *S. Ambrose*, * *S. Augustine*, and † *S. Hierom*, in their Writings frequently ; besides a whole *Cloud of Witnesses* since, even down to our own * *Times*. Some Observators distinguish it into a † threefold Fast. The first was a Fast of Expectation ; and such were those of the *Jews* for the *Messiah*, before the Bridegroom came. The second was a Fast of Contemplation ; such as of *Moses* and *Elias*, and others, sublimating the Spirit by unclogging of the Flesh. The third was a Fast of Restraint, and bridling in Corruptions. The two former directly concern not us (only in the Figure, as to *Grace* in present, and *Christ's future Coming*.) But the third, the Fast of Refrenation, we all must stand in need of ; I, the best of men, the very *Apostles* themselves, as our blessed *Lord* himself told them, after the Bridegroom was once taken from them, then should they fast ; which having him, they needed not ; who on all occasions was a Bridle to their Extravagancy ; whose *Eye* only, or *Word* being present, could do more in them, than all *Austerity* and strictest *Discipline* can in others : Yet after such Example and Instruction, they are enjoined *Fasting*,
after

after *Christ's* Departure ; then shall they fast in those days. Shall they? How much more then need we ; all whose Helps are too little to restrain Corruptions? The first Command we read of laid on Man after his Creation , was this of *Abstinence* ; Gen. 2. And you know the Law of *Justice* was given *Moses* by fasting, *Exod.* 24. And so again restored by *Elijah*, 1 *Kings* 9. The *Jews* had all their Weekly, Monthly, Yearly *Fasts*, as well as *Festivals* (as is shewed before ;) and this Duty was frequent among the *Prophets*, and holy *Saints* of God ; witness *David*, *Daniel*, *Esther*, *Judith*, the *Esther* 4. Mothers of *Sampson* and *Samuel*, the *Ninevites*, &c. And afterward the Law of *Grace* was proclaimed by abstemious *John*, *Matth.* 11. He and his Disciples *fasted* ; nor were they, or the *Pharisees* themselves blamed by *Christ* for often *Fasting*, but for their *Boasting* and *Hypocrisie* therein, *Mat.* 16. In such holy Duties, he loving *Chearfulness*, *Sincerity* and *Secrecy*. The designed eyes of men, being the *Basilisks* of all good Actions. Moreover, our blessed *Lord* himself, by his own Practice did *Canonize* the sacred Use of *Fasting*, *Matth.* 4. *Fasting* forty days and forty nights at the Dedication of the *New Covenant*, as *Moses* at the *Old*. During which *Time*, we know the *Devil* tempted our *Blessed Saviour* ; and as with subtillest * *Arguments*, and most alluring *Objects*, (scil. with *Plenty* for his *Hunger*, *Protection* for his *Danger*, and *Empire* for his *Poverty* :) so some say, he appeared in a *Religious Habit* (supposing the better to prevail) as they *Picture* him commonly in a *Fryer's Gown*, and with a *Monkish Cowl* or *Hood* : And if so, certainly he was the *First* of the *Order*. But all these *Overtures* *Christ* repelled as easily, as *Satan* made fallaciously : giving

Gen. 2.
Exod. 24.
1 Kings 9.

Matth. 11. 18.
Nec manducans nec bibens.

Chap. 16. 16.

Oculi hominum Basilisci operum.

Chap. 4. 2.

* Hieronym. in 2. Amos. super 3 sceleribus Juda: Avarus Aurum, Gulosus Ventrem, Libidinosus Baalphegor co-

lit. &c.

ving him enough of *scriptum est*. It is written, *Thou shalt not tempt the Lord thy God, &c.* Teaching us what *Ward* to lie at, *Fasting*, *Prayer*, and the *Sacred Scriptures*, *Fasting* forty Days and forty Nights, &c. In pious *Imitation* whereof, (not *Emulation*) hath his Spouse the Church since derived her *Quadragesimal Solemnities*; yet not as necessarily imposed from that example, but voluntarily thence devoting some such time to *Christian Abstinence*, looking at the moral of it, and not at the Miracle, *modo possibili*, (as the *School*) not wholly abstaining *à toto*, all sustentation, yet at least *à tanto*, bating both of the Measure, and the Manner of our usual Diet, like *Daniel* 10. *I was in heaviness three weeks of days* (saith he) *and eat no pleasant Bread, neither tasted flesh nor wine.* The better to prepare our selves for holy Duties, by subjugating the flesh, and infranchizing the Spirit to liberal Contemplation. And this

Janfenius de
Quadrages.

Dan. 10. 3.

* *Christus noluit tentari, usque- dum jejunasset.* Bern.

† Ὡς περ, ὅς μὲν τὸ βέλτισμα,
καὶ τεταραχόντα ἡμέρας ἐπειρά-
το ἐχ' ὅτι καὶ περὶ τέττα νικᾶν ἐκ
ἐδωκό, ἀλλ' ὅτι πάντα τάξει
καὶ ἀκολούθῃ περὶ πέν ἀβύλετο
ἐπὶ καὶ Σύ. Cyril. Hierōf. Cap. 3.

Soc. l. 5. c. 21. were the only Armour of proof against Temptation. To which end (as *Ecclesiastical History* telleth us) the Western Churches, Rome and others, fasted three whole weeks before *Easter*; but the Eastern Churches, all *Greece*, *Illyrium*, and *Alexandria*, continued this solemn Fast (as we should) for full six weeks before the *Resurrection-Festival*: And 'tis fit (saith one) so grand a Feast should

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should have such ample Vigils, and all Churches agreed, that *Lent* should end in *Easter*, though some difference there was, when it should begin; intimating, all our sufferings shall (at length) end in a joyful Resurrection, and that our Fast should be at this *time of the year especially, both for prudent and pious reasons. Now the *Body* best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year, for the *Soul*, for each one to take an account of himself, as well as of his *Shop*, or *Estate*; wherein by Fasting, Prayers and Tears, those three heavenly Companions, like *Abraham's three Angels*, to make his peace, with his offended God: And none so fit a season, as this; wherein we celebrate the *Passion*, Christ's suffering for sin! (the strongest motive to repentance) to see their *hainousness* no otherwise expiable, than by the blood-shed of the Son of God! And now did the *Church* humble her self with *Fasting*, *Prayer*, and other holy duties, that God would * vouchsafe a gracious acceptance of such as were presented by her, either in the holy *Sacraments*, or *Ordination*; both being as about this time more solemnly performed. This was the convenient *Tradition* of Antiquity touching *Lent* and solemn *Fasting*. And as *Lent* is the *Terra firma* of religious *Abstinence*, and the * *Ember-weeks* (as it were) the four main *Of which see *Continents* thereof; so are the *Vigils* and *Eves* of *Rogation-week*, *Festivals*, even as so many *dispersed Islands*; yet not without their native *Treasures*: and because our *Memories* are so elapsive, that an *Annual* Mo-

*Tempore congruo.
Hieron. loc. præcitat.

Gen. 19. 2.

* Adesto castis, Christo, Parsimonii,
Festumque nostrum Rex serenus aspice,
Jejuniorum dum litamus victimam:
Hinc subjungatur luxus, & turpis gula,
Vini atque somni degener socordia,
Libido sordens, inverecondus lepos,
Variæque pestes languidorum sensum,
Parcam subactæ Disciplinam sentiant.
Prudent. Hymn. Jejunant.

nitor

Job. i. 5.

* Valde absin-
dum est, nimia
Saturitate velle
honore Mar-
tyrem, quem
scias Deo pla-
cuisse Jejunis.
Hier. Epist. ad
Eustoch.

nitor of *Lent*, or the *Quarterly Remembrancer* of *Ember-weeks*, are not a sufficient *Bridle* for our *Looseness*! therefore did the *Holy Church* recom-
mend these monthly and weekly *Admonitions* to
her *Children*, (*Wednesdays* and *Fridays* anciently
being taken into her *Fasts*) that so abundance of
Caution might oppose abundance of *Temptation*;
we having need of *Philip's* daily *Memento*, and
each morning to be minded of our *Frailty*, nay and
each Evening also, especially at Eves of *Festivals*,
wherein (for the most part) the *World* hath, and
will ever deserve *Blame*; as *Job* was not ignorant,
that his *Childrens Banquet* (though intending
Amity) might need a *Sacrifice*: And therefore
have these *Fasting Eves* been set as *Ushers* unto *Fe-*
stivals, (except only those which fall out in the
Christmas Holidays, or 'twixt *Easter* and *Whitsun-*
day, whose sober *Foys* are no whit to be *sadned*
with intervening *Fasts*) which else lead in all the
Festivals, to caution and prevent *disorder* in them:
And a very wholesome *method* it is both as to *Soul*
and *Body*. It were but a * fond thing to think we
can honour *Christ*, or the memorial of any *Apo-*
stle, *Saint* or *Martyr*, with excess; whom we
know to have pleased *God* with *Prayer* and *Fast-*
ing: And therefore (I say) these latter *Fasts* are
added as frequent *circumspections*, to oppose all
such *intemperances* and daily *incursions*; that so,
often *Payment* may make our *Debts* the lighter,
and such even *Reckonings* keep *God* and us long
Friends, even everlasting *Friends* in *Heaven*. Yet
neither that *Fast* of *Lent*, nor these, as absolutely
commanded, or accepted (of *God*) barely for
themselves, as of some special merit in their own
nature, (as some strain up the pegs too high) but
respectively, and only for such ends as follow;

viz.

viz. as Fasting is a devout *Handmaid* both to *Piety* and *Charity*, Isa. 58. As it sets the greater edge Isa. 56. 4, 6. upon our * *Prayers*, kindles

our *Zeal*, and enableth us the more to every good work; it testifieth to the World our pensiveness for *sin*; doth (as it were) amerce and punish us for former excesses, undermi-

neth the strong holds of *Satan*, hardneth whom pleasure would melt; it not only relieveth, but encourageth the poor to *Patience*, in that hardship which they see voluntary in others, out of religious purposes; and it checketh and admonisheth sensual persons with wholesome examples of frugal and severer life. Lastly, by these abstemious contemplations, we here (as it were) begin the life of *Angels*, fore-taste the sweetness of that heavenly *Manna*; anticipate the excellency of that life, which we shall one day live in *Heaven*, where we shall hunger and thirst no more after such outward nourishments; fed only with the beatifick vision of the *Lamb*, and the *Fountain of living water*.

* *Frænentur ergo Corporis Cupidines,
Deterfa ut intus emicet Prudentia,
Sic excitato perspicax Acumine,
Liberque flatu laxiore spiritus,
Rerum Parentem rectius precabitur.*
Prudent. Hymn. Jejunant.

Yet for all this *Antiquity* and *Instrumental Piety* of *Fasting*, some are cloy'd with it, stomachful at very Abstinence, and even uncivilly disgorge them selves against it, both in their practice and invectives! So that the *Church* complains with *David*, *Jejunavit anima, My Soul fasted, and it was turned to my reproach!* These Fast-breaking Hereticks are as old as *Epiphanius* his time, who writes against *Arius* upon this account, (I might have said as *Epicurus*) *γαστρες ἀργαι, Slow Bellies* (saith the *Apostle* :) He meaneth not at their meat; but to all good inclinations; *Belly-Gods*, that thought the

*Psal. 69. 10.
Tit. 1. 12.*

Epiphan. 73.
her. adversus
Ærium.

* *Jejunia no-
stra vini copiâ
nascant, & pis-
cium varietate
carnium deli-
cias superant.*
Panoplia. l. 5.
c. 11.

* *Abstinet
eger, egens,
cupidus, fallax,
gula, virtus.*

* *Avaro tam
desunt quæ ha-
bet, quam quæ
non habet.*

the best Feast-maker the perfectest Saint (and espe-
cially if on an *Ash-wednesday*, or a *Good-friday*;) and yet so meer Spirit (forsooth) that all our cor-
poral assistance to Devotion pleaseth not. *Epiphanus* bestoweth on them his 73 *Heresie*, and they deserve it (you shall meet their Objections answered elsewhere) I will not here spoil the *Harmony* of our *Speculation* with their *discord*. Passing then the Adversaries, look we unto our own practice, lest some as justly complain of us, as honest *Lindanus* doth of the other persuasion. * Our Fasts abound with lusty Wine (*saieth he*) and with variety of choicest Fish; we out-vie the luxury of fleshly delicates! Or if not so, yet are there other abuses of this Fasting; some making it their *Gain*, some their *Physick*; some their *Art*, and (I hope) some their *Virtue*; according to that old * Verse, The sick man fasts, but 'tis for want of appetite; the poor man fasts, but 'tis for want of nourishment; the covetous man fasts, and 'tis for want too, for * want of the gift to eat of his labours. The Poet laughed to see an Ass loaden with Gold, feeding on Thistles; but a good man may mourn to see this folly among the Sons of men. The Hypocrite fasteth too, *twice a week*, (if you will believe him) but that Fast is a pampered body in a *Pharisees* dress (a short hair perhaps, and a sower look) but a meer *Phantasm*, an appearing unto men to fast. The fifth is the *Glutton's* Fast, whose stomach doth but *Arietate*, that is, play the fighting Ram, goes a little backward (as part of a meal, or so) to return with the stronger *Appetite*. The last and best is the Fast of *Virtue* and *Religion*; which besides habitual temperance, is the bodies parsimonious fare, for *spiritual advantage*; and this goes still accompanied with prayer in Scrip-
pture.

pture. *Nebemiab fasted and prayed before the* Neh. 14.
Lord; so Anna, so the Disciples. I, these two Acts 13. 3.
 together cast out the worst Devil that is. This is *Mat. 17. 29.*
 that acceptable *Fast*, by which God woes his
 people so: *Joel 2. Turn unto me with fasting* Joel 2, 12.
weeping, &c. to which they should answer with
David, We have humbled our selves with fasting,
Psal. 96. And then (as S. Austin saith) they
 would compleat each other: * *Fasting corroborat* * *Jejunium*
teth Prayer, while Prayer bettereth and sanctifi- *orationem cor-*
eth our Fasting. Hipocrates his Aphorism is true on *roborat; Oratio*
both sides; Diseases for the most part, both of Soul *Jejunium san-*
and Body, owing their Original to fulness and redun- *dificat.*
dant humours. And indeed, where Satan tempteth
one fasting, he tempts a thousand full, Prov. 30.
Lest I be full and deny thee, and say, Who is the
Lord? And therefore to be compelled to drink,
is as great an evil, as to be compelled to thirst;
there was a Law against this among very Heathens,
Hest. 1. And many are the Eulogies of such a Fast;
it is the August, that is the Harvest of the Soul,
the Tyth of our time, an unbloody Martyr-
dom: Such a Fast, saith Cyril, is a greater Sa-
crifice than that of Abraham; for that was to be
done upon anothers body, saith he, but this up-
on our own.

Fastings is one of the best *Shields to quench the* *Jejunium est*
fiery darts of the Devil; the foundation of many *Scutum contra*
 other Vertues; an Oar, a Spur, a Wind to Good- *adversarium*
 ness; as *Chrysologus* notes of the Prodigal, his *Fundamentum*
Fame pereio brings him to his *ibo ad Patrem*; his *virtutum.*
 hunger makes him resolve of penitence and dili-
 gence: *I will arise and go to my Father, &c.* Yet
 Fasting is not a *Vertue* in it self, nor to be rested
 on as a *Duty*, without superstition, unless in order
 to the end thereof; and so it may be an *Instrument*
 and

Jer. 5. 7.

* Εν τῇ γαστρὶ
καλῶν ἔσθας
ἐκ ἔστι, πεινῶ-
σιν ἢ ὑπερ-
πικροῖ, &c.
Achæus apud
Athenæum.

and Help to *Vertue* and *Religion*; it is Operative principally to the mortifying of carnal Appetites, while on the contrary, Feasts and repletion minister fewel to those Lusts and Inclinations. Jer. 5. When I fed them to the full (saith God) then they assembled by Troops in Harlots houses: Without

* Ceres and Bacchus fewel, Venus sits a-cold; and Cupid lets fall his Arrows. These Assistances of Abstinence seem to have a treble Aspect, according to three special Objects of fasting, and the three main Circumstances of Time: either it looks backward in order to Repentance; or beholds the present, in reference to Prayer; or respects the Future, for mortifying of Lust: And in all these, receives its value from the holy ends, and good performance of it. Fasting that looks back, becomes an Instrument of Penitence, a punitive and afflictive Action, a part of that same holy Revenge, which the Apostle accounts one of the effects of

2 Cor. 7. 11. Penitentia ip-
so quoque habi-
tu ac victu
mandatur, &c.

godly sorrow. 2 Cor. 7. a Testimony of contrition, a judging of our selves that we be not judged of the Lord. And this must be severe and sharp, to express an Indignation to the Sin; must indeed be proportioned to the Sorrow, as that should be to

Joel 2. 15.
Ezra 1. 21.
Dan. 10. 12.
Psal. 33. 15.

the sin of the Repentant, as that Fast of the Ninevites, Ezra, Daniel, &c. This Fast is to be renewed often, and like our Repentance it must be habitual and lasting. Secondly, Fasting, as it is inservient to Prayer, need be no protracted Abstinence, but an ordinary Act thereof, short and sharp, as the missing of a Meal, (the deferring or lessening of it) that Prayer may be the more elevated, proceeding from an unloaded breast, a more pure and defecated spirit, and an undistempred Brain. Prayers are the wings of the Soul, and Fastings are the wings of Prayer. One calls

Fasting

Fasting the * nourishment of *Prayer*, and another the *Aliment* of the *Soul* it self, if it be qualified as *Isa.* 58. negatively, as *vers.* 4, &c. and affirmatively, as *vers.* 6, &c. Thirdly, *Fasting*, as it looks on *Mortification*, must be in long and lasting *Austerities*, increasing by *degrees*, and not violent in any: 'Tis not an *Act*, but a *State* of *Fasting* that must effect this *business*, and cast out this *Devil* of *Concupiscence*; a perpetual *Temperance*, an habitual *subtraction* of nutriment from the *Body*; and this must be with respect had to *Sex*, *Age*, *Season*, *Constitution*, (*Children*; *Pregnant Women*, aged and *sick persons* not obliged:) and for others † *S. Hierom's* advice is very rational, not allowing violent and tedious *Fasts*, and then returns to wonted *Plenty*; (those extreme changes doing more harm to the *Body*, than good to the *Mind*) but gradual *abatements* of *Diet*, and answerable increases of *Religious Duties*, Meals little and necessary, at no time *Extravagancies*, this would be found to be a *Fast* best availing to suppress our pungent *Lusts*, and fond *Desires*: As was visible in the story of a *Religious Virgin*, whom an importunate *Lover* soliciting to *Re-affection*; she told him that she had put on an holy *Resolution* of *fasting* forty days with *bread* and *water*; and till that were performed, she could give no further account of her *Affections*; only in the meantime, desiring him to evidence his *Love*, by joyn- ing in the *Abstinence*: which he undertaking, to express his *heartiness*, proceeded unto half the time, by which he was grown so weak and feeble, that he thought more of *Death* than *Love*; and so was ingeniously cozened into a *Remedy* of his *Intemperance*.

* *Jejunium animæ nostræ Alimentum, le- ves ei pernas producens.*
Bern. Sermon. in Vigil. S. An- dreæ.

† *Parcus cibus & venter semper esuriens triduana Jejunia superant.*
S. Hier. Ep. ad Demetriad.

Jejunia nos contra Peccata faciunt fortiores, concupiscen- tias vincunt, tentationes expellunt, &c.
Leo Sermon. 4. de Jejun.

The best Companions of our Fasts, are the Retirements of Religion, and the Enlargements of Charity, giving to others what we deny to our selves, making all our Actions pursue the same Design; that we restrain our Thoughts from Cares, and all our Senses from loose Objects, as well as our Palates from Dainties, or else we make that become a Sin, which is not in it self a Virtue, but may be a Foundation of it, by the End and Manner of per-

† *Perfectum & magnum jejunium est, non tantum à cibis, sed ab omnibus iniquitatibus, & illicitis oculi voluptatibus abstinere.*
Aug.

* *Si sola Gula peccavit, sola jejunet, & sufficit; si vero peccaverunt cetera membra, jejunent omnia.*
Bern. de Jejun.
Psal. 113.

formance. The † great and perfect Christian Fast, is not only to abstain from Meats and Drinks, for that the Devils do; yet cannot it be called a Fast, because it is Meat and Drink to them to do evil; but also from the Vanities of the World, and all the Vices of our sinful Nature. If the belly only have sinned, (saith * Bernard) let that Fast alone, (go about to starve the Belly again (but if the other parts (as which hath not?) have offended, let them all fast for company; I, all our Senses, for being the Cinque-Ports of Sin! Let the Eye fast from all uncovenanted Gazes; look not on fair dust, but on the real Stars; shut those Casements unto Vanity, and open them toward Heaven, for which they were so elevated: Let not our eyes be fixed upon Dunghils while the eyes of all things else wait on the Lord (saith David) even as the eyes of a Maiden on the hands of her Mistress. Let the Eye fast and desire none to the beautifying Vision. Let the Ear also fast, shut its doors against all looser and prophane Discourses; opening to the dictates of the Wise Charmer: Let not Satan or his Fishers of Men, Angle thy Soul out of thy ravish'd Ear; but whensoever Verine speaks, He that hath Ears to hear, let him hear.

The Tongue too above all needs Fast, that little busie Film it is, that fills the World with fars; and

and therefore need keep Fast with David, That we Psal. 39. 1.
 offend not with our tongue : A double Portcullis Na-
 ture hath made, and all too little to keep in that
 unruly Member ; And better it is by Silence to ex-
 press some Wisdom, than by much Talk much Folly :
 Yet when God's cause requires, let the Tongue
 be the Pen of a Ready Writer, refrain not without
 Grief ; but better were it, the Tongue should cleave
 to the roof of that mouth, that spends it self in putrid
 Language, customary Oaths, Lies, Blasphemies, and Matth. 12. 36.
 Imprecations ; since of every idle word that men shall
 speak, they shall give an account at the day of Judg-
 ment. Let the Tongue therefore fast and pray too
 (with David) Set a watch (O Lord) before my
 mouth, and keep thou the door of my lips. Let the Psal. 141. 3.
 Hand also fast from Idleness, and all Evil works ;
 from Achan's Theft, from Ahab's Oppression,
 from Haman's Projects, from Nabal's Gripping,
 and from Belshazzar's Sacrilege : each of which
 is inscribed with a Touch me not , and it is one of Noli me tan-
 the Qualifications of a Saint, that he be a man of gere.
 clean hands, Psal. 24. The Foot also must over- Psal. 24. 4.
 take the rest in Abstinence, and Fast from all guilty
 paths, from bloody swiftness, and the ways of Ra-
 pine ; from the black steps of ill Society, whose paths
 tend to the Grave, and lead down to the Chambers of
 Death ! And last of all, the Heart must fast (or Prov. 7. 27.
 all the rest do nothing) an heartless Sacrifice was
 never offered, I am sure never accepted ; that (I say) Quod cor non
 must go alone with all ; nay before all the rest in facit, non fit.
 holy duties. The Understanding must fast from Error
 and Scrupulosity, the Will from precipitate Elections,
 and the Memory (that mouth of the Soul) from Os Anima
 eating so much Trash, and from storing up so many Memoria.
 gross Crudities, and trivial matters. I, such an uni- Rom. 12. 1.
 versal Abstinence of Soul and Body, will give up both a
 living

living Sacrifice, holy and acceptable unto God
 Rom. 12. Such a penitential Lent shall find a joyful
 Easter, so pious a Life a blessed Resurrection. But
 least while I treat of Abstinence, I glut your Pati-
 ence, I here enjoyn my Quill forbearance.

P O E M X. { On }
 { Lent. }

LENT signifies the Spring, a Spring of Grace,
 Where Pray'r and Fasting keep their ancient
 Which sometime in a treble Aspect stood, (place;
 To God, our Selves, and to the Common-good;
 God's honour here below expressly stands
 In due observance of Divine Commands;
 Those call for Fasting, with Contrition joyn'd,
 For which the Church this Season hath design'd:
 That all in penitent Dejection, now
 Their Souls and Bodies at his Foot-stool bow
 Uncage the Bird of Paradise, that she
 On wings of Abstinence may homeward flee
 The Epicure but thickens the Mud-wals
 Of that Flesh-prison, which his Soul enthrals
 Wine is a Mocker, and deludes the brain,
 Transporting Wit and Health to stolid pain
 Then, who doth not fond Appetite withstand,
 But arms his Foe, and lies at his command?
 While Prayer and Fasting are the wings of Souls
 Whereby they mount above the starry Poles;
 Not as though these could satisfaction make,
 Or our unprofitable Service take
 So far with God, as the least grain to merit;
 (By whose sole Promise we all good inherit;)
 But to declare, that who commands, doth prize
 Obedience here, above all Sacrifice.

And

And as *Lent* upward, so it downward looks:
 This solemn *Fast* sends *Christians* to their *Books*,
 That *they* as well as *Tradesmen*, once a year
 At least, might cast *Accompts*, and *Reckonings* clear:
 And if they thrive in *Grace*, bids them improve
 Still more and more, in *Gratitude* and *Love*:
 But if they find *decay*, and *Debts* increase; (*peace*
 Warns them compound with *God*, and make their
 By *Pray'r* and *Fasts*! mourn but the *Stock* is lost!
 And with red *Ink* *Christ* all their scores hath *cross'd*.
 Your *Fasting-Spittle* *Serpents* kills (they say:)
 True in the *Figure*, it helps *Sin* to slay.
 'Tis your fed *Horses* neigh, and are so rude;
 Most pamper'd *Bodies* meagre *Souls* include.
Fewel subtract, fond *fires* will out again;
Satan shall blow his *Bellows* but in vain.
 Whose *Pietie's* their Sauce, have *Angels* fare;
 But who for *Mischief* fast, right *Devils* are!
 Nor less contributes *Lent* unto the *health*
 Of *Body*, or the gain of *Common-wealth*.
 The best *Preservative* against *Diseases*,
 While most of them flow from *Redundancies*.
 And all this *Abstinence* may best be born
 When the *Son* cheers us with his kind *return*:
 And now most *opportunely* we give way
 For *Creatures* to recruit their long *decay*.
 Now then to spare their teeming *generation*,
 Prevents unnatural *Depopulation*;
 Encouraging the *Seas* industrious *Trade*
 With *Strange Varieties*, not vainly made:
 Else, while the ransack'd *Earth* endures *vastation*,
 The *Seas* may multiply to *Inundation*.
Souls, *Bodies* and *Estates* need ne're repent
 Th' observing this same treble good of *Lent*.

PRAYER X. { On
Lent. }

O God of infinite compassion, since dust and ashes hath begun to speak unto thee, let not our Lord be angry that we still sollicite thee, since all our importunity proceeds from our being angry with our selves for sin! And why should our Transgressions call louder on thy Justice, than our Prayers on thy Mercy for penitent Sinners? Of which number we now unfeignedly desire to appear before thee, being heartily displeased with our selves (above all things) for displeasing thee! not only putting on external weeds of Sorrow, but also intimately grieved in our Spirits, for our so frequently grieving of thy holy Spirit, and violating those Seals of Grace, as far as in us lies, by which we were consigned to the day of Redemption: For these, and other our Sins (O Lord) we justly deserve to be abhorred of thee, and now therefore abhor our selves for them in Dust and Ashes; humbling our Souls with Prayer and Fasting. Thou (O Christ) who for our sakes fastedst forty days and forty nights, not needing for thine own Defence any such Fortification, or for thine own Orizons any such elevation; but for our sakes, both as to Satisfaction and Imitation; Conduct and sanctifie our Humiliations (at this season) into some answerable proportions to our Crimes, that we may recover our lost Virtues, by Acts and Habits fully opposed to our Sins; that as we have formerly offended by Intemperance and Excess, we may now deny our selves the wonted measures even of our lawful Comforts; as we have often trespassed more than on the Borders of Epicurism,

let

let us now embrace such a charitable Abstinence, as may afford to others what we deny our selves: And as we have oft washed out thine Image with Incuriations of Ebriety; let us now practise stined and restrained Appetites; knowing that the evil Spirit wandreth up and down in dry places, seeking rest, and finding none, while he hurrieth the drunken Swine into the Sea of Riot and Destruction. And though we have exchanged dispositions with Goats and Apes, and other wanton Animals: Yet now we endeavour to imitate the Lamb, and mourning Turtles; by subtracting Fewel from those Lusts, possessing our Vessels in holiness, and giving our Bodies a living Sacrifice: And though formerly we have delighted in Luxury of Fashions, (those Effects of Shame, and Flags of Vanity) yet this holy Season doth admonish us to cast off the old Man, with his corrupt Affections, and the Garments spotted with the Flesh; not fashioning our selves according to this World, but to put on the new Man in Holiness and Righteousness all the days of our life: And though heretofore transported with the Abuses of rare Musick, the looseness of amorous Songs and Recreations; yet now we hang those Harps upon the Trees of Sorrow; chearing our Souls with inward and retired Mirth, with Psalms and Hymns, and spiritual Songs, making Melody to thee in our hearts. Thus, thus (O Lord) at this time, we desire and endeavour with the penitent Prodigal, to return unto thee: Father, we have sinned, and are no more worthy to be called thy Children, make us as some of thy hired Servants: Because we have broken all thy Commandments; Lord, here we tender thee a broken heart; and such a Sacrifice (O God) thou wilt not despise: Hear therefore, and have mercy: Thou that bealest those that are broken in heart, and givest Medicine to cure their Sicknesses, raise up our prostrate and dejected Souls: Why didst

thou fast so long, but to teach us what Guard to stand upon? Why didst thou hunger and thirst, but to satisfy for our excess? Why didst thou mourn, but to expiate our sinful joys? Wherefore thine Agonies, but to sweat out our sinful pleasures? Why thine ignominious Death, but as a Ransom for our shameful Life? O thou that offeredst up Prayers with strong Cries and Tears, hear now the Prayers and Cries, and vocal Tears of us and other thy penitential Suppliants; Thou that fastedst forty days and forty nights, give us grace to follow thee, though not in the Miracle, yet in the Moral; though not with equal paces, yet so as we are able; that so our Fast being neither envious nor ostentatious, not for Strife and Debate, or any Pharisaical Ends; but Charitable and Pious; loosing the Bands of Wickedness, and dealing our Bread to the Hungry; our sour Herbs may prepare for a comfortable Passover, our penitential Lent may end in a glad Easter, and all our Sorrows in a glorious Resurrection, Amen, Amen,

{ **The COLLECT.** }
for the first Sunday in *Lent.* }

Epistle.
2 Cor. 6. 1.
to 11.

*O Lord, which for our sakes didst fast
forty days and forty nights; give us grace
to use such Abstinence, that our Flesh be-
ing subdued to the Spirit, we may ever
obey thy Godly Motions in Righteousness
and true Holiness, to thy Honour and
Glory, which livest and reignest, &c.*

Gospel.
Matth. 4.
vers. 1. to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON Palm-Sunday.

M. Less. 1.
Exod. 9. 2.
John 12.
E. Less. 1.
Exod. 10. 2.
Ephes. 4.

Christ riding to Jerusalem Luc. 19. 28. 37



7. And they brought of Collicious & cast their
garments on him, and he sat up on him
8. And many spread their garments
in the way and others cut downe
branches of the Trees and strowed
them in the way
9. And they that went before, and they
that followed cried saying Hosanna
Blessed is he that cometh in the name of the Lord.

DISQUISITION XL.

THis Day (for some Considerations) beareth
away the *Palm* from all the rest, as beginning
the

the * Great, the Holy, and the Painful Week. The *great*, as being that, indeed, wherein were the most various *Scenes*, and greatest interchanges of our *Saviour's* life and death: The *holy*, as that wherein our meditations should be such, in conformity to *Christ*, by the apprehension of our *sins*, and his sufferings: and the *painful*, as that wherein was more than *personated* the last act of our blessed *Saviour's*

Tragedy on the Cross, for the *Mortification* of our *sins*! and yet the great Week beyond all this again, for the happy *Catastrophe* of his *Resurrection*, both for our *Souls* and *Bodies* *Justification*,

Rom. 4. And first, this day openeth a pleasing *Scene*, Rom. 4. 2. presenting us our *blessed Lord* riding in *Triumph*

to Jerusalem, and that in some measure of befitting equipage, suiting (at least) the *Prophecie*, if not his *Majesty*, Zech. 9. yet with general accla- Zech. 9.

mations round about him, *Behold thy King* cometh, the *King of Israel*, and *Glory in the highest*; cheerfully, and with a double *Hosannah* acknowledging his *Godhead* and *Humanness*, and the dignity of both: Where I shall contract your *Speculations* unto *Christ's* *actions* herein, and theirs, the Jews.

S. *Matthew* registreth the History at large, Chap. 21. Matth. 21. 4.

where at the second Verse, *Christ* sends two of his *Disciples* for the *Ass* and the *Colt*: In the very circumstances of which *Message*, as well as in the substance, appeared some glimmerings of the *Deity*, foretelling them some contingencies, whereof *Angels* have no cognizance, but in the prospect of their causes; and likewise his *Authoritative* sending for those *Beasts* (whosoever was the owner)

this

* *Hebdomada magna, Sancta, Penosa* (as Antiquity calleth it.)

The *Latin* Fathers call this Week before *Easter*, *Hebdomada penosa seu dolorosa*. By the *Greek* Fathers it is called, Ἑβδομάς μεγάλη, ὅτι μεγάλη ἡμῶν γέγονεν ἐν αὐτῇ ἡμέρᾳ πάσχε καὶ ἰορδάνια. Chr. Tom. 5. Sav. Ed. p. 140. Where he hath writ a peculiar Homily, 'Εἰς τὴν μεγάλην Ἑβδομάδα

this speaks no less than his divine *Prerogative*, (as the School speaketh) that he was the grand *Master* of the whole *Creation*, by which he might at any time *curse the barren Fig-tree*, command the *Fish* to be his *Treasurer*, send whom, and whither, and for what he pleased, with a *Dominus opus habet, the Lord hath need of him*. And therefore such actions of our Saviour are no object of our imitation, unless we will become like the *Beast* he sent for, and that was an *Ass*, both as to the Prophecy, *Zech. 9*, &c. and as to the *mystery* of his taking our flesh, compared unto such a riding, and as to the *Allegory* of *Christs*, and all true *Christians* meekness, laboriousness, and patience ;

Non trahendum in exemplum.

Zech. 9.

Afinus est laboriosum, patiens, & mite animal.

Psal. 72. 24.

Matth. 21. 5.

*בלועאל **

sine jugo.

Psal. 72. 23.

Vide Boys in Fest.

The Jews actions.

Mat. 21.

Mark 11.

And now let us look a little on their actions, wherein they are grown so officious in attending *Christ*, as though they would become his *Proselytes* rather than his *Persecutors*, and *Jerusalem* happily exchange her old bloody title, of *stoner of the Prophets*, for an *honourer* of them, if not an *odorer* of their *Master* ; evidencing their affections by flocking out in throngs to meet him ; which

which when they did, they cut down branches, and strewed them in the way (so hot on it) as they would make every Tree pay a Tribute to his welcome. From the story, as described by S. Luke 19. and S. Matth. 21. Some of the ancient Church took occasion, as on this day, to go in Procession with Palms in their hands, and denominate it *Palm-Sunday*; and these Trees being Palms, though native to that Country, and very numerous there, were nevertheless Emblems emphatical of his Victory and Patience: We too should strew his way, that is, our life, with * flourishing Vertues, breaking down boughs, from Abraham Obedience, from Joseph Chastity, from Moses Humility, &c. and then as David saith, * Psal. 92. The righteous shall flourish like the Palm-tree. Besides, as if the Trees yielded not ornaments enough, they even strip themselves to dress his way, spreading their Garments: And so should we cast our Garments of Pride, into his way of Humility; and our Garments of Charity to his poor servants, like Job, casting garments to the poor; that would make Christ exchange garments with us, even the robe of righteousness wherewith he is clothed, as with a garment.

And then, that their hands might not out-act, nor their feet out-run their tongues, they make a consort of both Sexes, and all Ages; distributing themselves in Royal method, vers. 9. The multitudes that went before, and that followed, singing all Hosannah to the Son of David, as though it had been no other than the solemn Proclamation of the King of Israel: for the * word signifieth to save, and is taken, Psal. 118. as a Prayer for the King, and like that, 1 King 1. God save the King. Nay, some carry it higher, affirming Hosannah, or Hosannab,

Luke 18.
John 12.
Luke 19.
Matth 21.

Dominica in
ramis Palma-
rum.

* ἡ δὲ ἑλὼν
ἀρετῶν καὶ σε-
φάνων ἀποστο-
λῶν. Pind.
Aktissimarum

virtutum &
Coronarum
flore su-
avem.

* Psal. 92. 12.
Matth. 21. 9.

Psal. 118. 25.

* Hosanna.
Vocabulum Sy-
riacum ex He-
breo

* הושיענו
quæso. Pl. 118.
25.

Salvare, aut
salvificare: ser-
va, O quæso,
Regem Dom.
Exoptatio si-
milis illi 1 Kin.
1. 34. Vivat
Rex Solomon.

Hosannah, to be a form of *Exclamation* used to the honour of God, and that in great Solemnities; and signifies (saith Learned * *Drusius*) Adoration to the Son of David, by the Right of carrying branches: An honour so great, and unusual to be done unless to Princes; that the Pharisees were like to burst with envy, Matth. 21. nay, they disdained, knowing this to be an appropriate manner of Address to God, vers. 15. *Hosannah* in the Highest: and said one to another, (between anger and astonishment) Hear ye what these men say? vers. 16. for they were troubled to hear the People revere him as a God: and this *Hosannah* was the cry of both of them, the *Ante-nati* and the *Post-nati*. Those that were before, were the Patriarchs and Prophets; they that followed after, are the Apostles, Martyrs, and all pious Christians; all whose Praises and Gratulations make but up the same *Hosannah*, either of Acclamation to Christ, or Appreciation to themselves; *Salva obsecro*, or Glory to the Saviour: The Ancients Faith and ours is the same, though the manner of believing diverse.

But alas! how soon the beams of Popularity are be-clouded! Their Sun goes down at noon! (as is said in another case) the Scene again is suddenly and sadly changed, their Acclamations turned into Accusations, their Benedictions into Blasphemies, their Palms into Thorns, and their *Hosannah* into a double Crucifige! No stone so rolling as the *Mobile vulgus*; it is like its Gender with *Grammarians*; the Common People sometimes Masculine, and sometimes Neuter. So fluctuant and unsteady is popular Affection, that David calls it madness, & paralleleth it with the Seas tumultuousness; and there is but one hand only that can still

* De vocibus
Hebr. N. T.
c. 19.

Matth. 21. 15.

The *Ante-nati*
& *Post-nati*.

Neutrum modo,
mas modo, vul-
gus.

Psal. 65. 7.

still them *both* and therefore let him caution how
 far to trust it, *Psal. 118. Trust in the Lord, cease from man, whose breath is in his nostrils, &c.* See the
 instability of earthly favour, and learn to scorn
 it; how aguish the temper of the many-headed
 Monster? against which, of all Beasts, make use
 of your Litany, *Good Lord deliver us.* Their *Magnificat*
 is soon turned into a wronged sense of
 * *Come let us sing, let us heartily rejoice, &c.* as our * *Venite Exul-*
 Saviour this day found (and we have often seen!) *temus.*
 who was never in any great honour all his life, but
 twice; externally had but two chearful days, one
 was that of his *Transfiguration*, yet there he Talk-
 ed with Moses, and Elias of his death, whereby
 that was *fourred*; and here he is going to his death
 indeed, and weepeth even in the *midst* of his glo-
 ry! *Luke 19.* and this honour continued but a ve-
 ry little while. So slippery a pinnacle is the bo-
 som of a multitude, *a reed shaken with the wind*;
 nay, like the wind that shakes it! for they that
 so admired him in the morning, would none of
 them vouchsafe him a lodging a night, *Mat. 21.* *Matth. 21.17.*
Fain to go back to Bethany, there he supped; his
 goodly Day of Triumph having been a Fasting-
 Day with him, and a Day of Mourning! and when
 we come to weep for sin, it will be our Souls best
 Day of Triumph and Jubilee. Their affections
 cooled faster, than ever before they kindled, till
 that fire became a frost! They that even now cried
 him up as the King of *Israel*, soon after cry louder,
We have no King but Caesar; and they that e're-
 while cut down boughs to strew his way, soon
 after cut down a Tree to hang him on, the Cross,
 the *Curse*; and those that cast their Garments in
 his way, now soon cast lots for his. So that the
 Church (as by her Devotions on it appeareth) may
 well

*Dominica Pas-
sionis.*

we'll call this the Passion-Sunday, as being but one step short of *Calvary*. We see how dangers tread upon the heels of Triumphs! how near our sorrows border on the confines of our joys. This is the Stage of changing Scenes, be not therefore high-minded, but fear! Fear, like the timorous Hart, in fattest pasture, *Let him that standeth*, (especially that standeth highest) *take heed lest he fall*.

P O E M XI. { On Palm-
Sunday. }

What means this *Multitude*? say, what's the *news*

With this strange *concourse*? Is't the King o'th

Jews

Inauguration-Day? look how they throng,

As they to swear *Allegiance* to him long.

Their *Love* out-runs their *Patience*, they contend

Whose *Duty* shall him *first* and *last* attend.

Hierusalem runs out o't self, as 'twere,

To meet him by the way, and greet him there:

The *Trees* are clambred, and each breaks his *bough*,

Nor have their numerous *Palms* branches enough

To dress his way; their *Garments* too they strew,

To fill the *Ostentation* of their show.

Mean time, behold his *Humble Highness* pass,

On the meek *Emblem* of a *sluggish Ass*;

To fulfil *Prophecies*, and *Patience* teach

To all that Learn, when *Word* and *Action* preach.

Thus *Equipag'd* they wait on him to *Town*.

Where, of all sorts, what hurrying up and down

To have a *sight* of him? the windows throng'd

With *Gazers*, who for the *Messiah* long'd,

And

And that, with *holy Austin*, most desir'd
 To see *him* in the *Flesh*, e're they expir'd.
 Now all the way as this *King* pass'd along,
 What *Acclamations* both of old and young?
Children their *Cries* into a *Treble* raise;
 While *Parents* chant the *Bases* to his *Praise*:
Ages and *Sexes* both in *Consort* sing,
Hierusalem doth with *Hosannas* ring.
 So should we *deck* the places *Christ* frequents,
 With inward *Praise*, and outward *Ornaments*.
 All this was right and due, what his *Desert*
 Challeng'd, not only from their *Hand*, but *Heart*,
 And from *Ours* too; but both are *Jews*; alas,
 What *venom'd* *Serpents* lurk in *pleasant Grass*!
 All these are *pious Frauds*; in this sweet *Calm*
 A *Storm's* wrapp'd up; a *Snare* in every *Palm*.
 This very *Day* *Christ's* *Passion-week* began;
 'Twas but a *Preface* to — *Behold the Man*!
 What *Vanity*, what *Danger*, O what *Death*,
 Sculks in the fond *Applause* of *vulgar Breath*!
 And whosoever *thereupon* relies,
 Must look at length, to prove a *Sacrifice*;
 And in mean time like a *Camelion*, lives
 On *Air* and *Fancy*, that no *Nurture* gives.
 Then'ware the *gilded Pills*, the worldly *Palms*;
Storms oft *assail* us, when we dream of *Calms*:
 Listen not to those *Sirens*, unless ye
 With wise *Ulysses*, first *secured* be.
 The chased *Hart* here well *instructing* us,
 In *fattest Soyls* to be most *timorous*.
 Thus having heard how *Jews* their *King* proclaim,
 See next his *Coronation* by the same,
 Both strange and true: The *Passion* *Muse* will sing,
 How *feigned Saints* did use their *real King*.



PRAYER

PRAYER IX. { On Palm-Sunday }

O Condescensive Saviour, who vouchsafedst, as about this time, to chuse no statelier Creature (being Lord of all) than a meek Ass to ride into Jerusalem; and that not only to fulfil a Prophecy, and instruct us to Humility; but further teaching us to lay aside all Ostentation and Ambition, and to stoop below our own Condition, whenever it may advantage or advance thy Service; Give us grace in the mean time, to be still thankfully contented with such Accommodations as thine all-wise Providence affords us; knowing, that if our State be not of the Upper Form, yet neither of the Lower, but such as thy Goodness knows to be the best and fittest for us, of all the World. O therefore grant us all Minds unto our Means, which is better than Means unto our Minds; unless thou shalt be pleased to better both, that so we may comfortably enjoy our selves, and progress in thy Service, with all submissiveness of Spirit, and lowliness of Mind. And as thou didst now also set us a Pattern of great Prudence and Consistency, of Evenness and holy Gravity, in the midst of general Acclamations, this being the greatest Day of Triumph (if not the sole) of thy whole, Life on Earth: So guide our hands to write after this fair Copy, that we may be wise and humble, modest and pious, even-tempered and un-transported in all our Elevations, whether on the wings of Praise or Favour, born up in the estimation of the People, that we may (like our Master here) improve them to thy Glory, and not our own, that Satan may not throw us down from the Pinnacle of Vain-Glory, nor such waxen Wings let us fall into a Sea of Ruine; that we may not be one day answered among those that have received their reward even

even for thy popularity. O let us never be like vaunting Herod, smitten in the midst of his pomp, because he took, and gave not thee the glory! but like high, yet lowly David, Not unto us, O Lord, not unto us, but unto thy Name be all the praise and glory; Hosannah in the Highest. And this, O Lord, we tender out of duty, though common prudence also challenge it; observing here the aguish distemper of popular affection, the fickleness, and instability of earthly favour! that even the same day wherein they honoured thee as a Prince, nay as a God, they dismiss thee from Jerusalem, and put thee to seek a Lodging in Bethany! How soon their Palms are turned into Thorns, and their Hosannah's into Crucifixes! And if the World deals so with the Master, what may the servant look for? O let us never lean upon such reeds, to receive both a fall and a wound! but on thy Cross (O Christ) that Tree of Life, whose fruit is for the saving Souls, and whose leaves are for the healing of the Nations. Let us never build upon the Sands of secular Insinuations, which the next Tide washes into Gulphs and Graves! But on that Rock of thine, where all the angry Elements can do no violence. Cease we then from man, whose breath is in his nostrils! whose life is in his breath! and therefore whose kindness can be no more! but stock we up all our confidence in thee in our God, whose favours are unchangeable; whose affections, like thy self, are everlasting. Trust not then in man, no not in Princes, or any child of Man, for in all cases and calamities, vain is the help of man, and of all things that belong unto him. Vanity of vanities, all things are vanity! Our help standeth in the Name of the Lord. Thou art our helper and defender, our refuge whereto we must always resort; our Castle and Fortress, and all our other Instruments of Safety; in whose favour is Constancy and Life, loving unto the end, with-

out end, even till our Hosannah's be exalted into Hallelujah's: To whom therefore be all Honour, Praise, and Adoration, henceforth and for evermore. Amen.

{ The COLLECT. }

Epistle.

Phil. 2. 5. to
11.

Almighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great Humility: mercifully grant that we busb follow the example of his patience, and be made partakers of his Resurrection, through the same Jesus Christ our Lord.

Gospel.

Matth. 26. 1.
Chap. 27. 57.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. Leff. 1.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON
*Christ's Passion, commonly
called Good-Friday.*

M. Leff. 1.
Gen. 22. 2.
Matth. 27.
E. Leff. 1.
Isai. 53. 2.
Rom. 8.

Christ praying in y Garden



*And he gave him self from them about
a fower o'clock and knelted down and prayed
Sa Father if thou wilt take away
this cup from me, etc.
43 And there appeared an Angel unto
him from heauen comforting him
45 And he rose up from prayer and
came to his disciples and found them
sleeping for heaviness*

DISQUISITION XII.

AS an affectionate and Loyal Wife, that hath
had her most indulgent Husband wronged,
wounded, murdered! telleth it ever after with

As in the Pro-
phets, Canticles,
Gospels, and Apoca-
lypse.
Sponsus Eccle-
siae, Sponsus
Anima.

Quotidiana
lectio Passionis
recordatio.
Bern. in Passi-
onem.

John 19. 5.
* Ad minus
septies in die.
De vita Chri-
sti in John 19.

Judg. 14. 21.

Ecce Homo.

John 19. 5.

tears and sorrow to her Friends and Neighbours. So likewise doth the Spouse of Christ the Church in these her solemn Anniversary, fly to the World her Well-beloved's Passion; How that Bridegroom of the Church, and of each pious Soul, was scourged, thorned, murdered, crucified! and once brought forth by Pilate, (as by Marcus Antonius sometime the mangled body of Caesar) with an *Ecce Homo*. Behold the Man! Indeed our Sacred Passion should not only be an Annual, but even a Christian daily Contemplation; this Christ-crucifixion should be our constant Lesson, which we should read (saith * Ludolphus) seven times a day at least; it being *Liber vitae*, a Book of Life to us, although of Death to Christ; prefigured in Samson, who was ploughed against by his own Heifer, and, as it were, killed into the hands of his malicious Enemies, who having first cruelly tortured him by putting out his eyes, and binding him with Fetters of Brass, they bring him forth afterward in a general confus, led in a ridiculous manner, to exercise their wits and spleens! And here behold the Body of that Figure, the substance of that shadow, Christ, the true Nazarite and Champion of our Souls, betrayed also by one of his Bosom, by his own familiar Friend, too familiar so to kiss him into bloody hands! who having inhumanly scourged him, bloodily crowned him, and ridiculously clothed him, next add scorn unto their Tyranny, bringing him forth into the clamorous Throng of his insulting Adversaries, to be the subject of their scoffs and fury; Behold the Man! For that's the most contracted passage of this main ground of Christianity, diffused through both Testaments, the Center of the whole Circumference; yet like a curious Perspective

Give, shewing the most ample view of him even from his ~~Crucifixion~~ ^{Crucifixion} to his Cross: all the while that he was man — **THIS** ^{Other} **Behold**, going along with him as **Ruth** and **Naom**. Whereforever is this **Ruth** i. 23, **Man of Sorrows**, there is likewise this same **Ruthful** **Ecce**, **Behold the Man**! which Text I may call a safe and inoffensive **Crucifix**, to be worn not so much in the Eye or Ear, as in the Bosom, in the Heart; lively representing our dying, yet ever living, our life-giving Saviour, to each faithful Soul. **Behold the man**! Pilate spake this in part despitely, and partly (saith **Endolphus**) to move the Jews to pity. As well it may bear either sense, either a **Quail of Pity**, or a **Belch of Envy**! **S. An-** **gustine** is for his Pity, whether rais'd from any **Justice** in himself, as seems, *vers.* 4. or from his **Wise** caution, if matters not, but, that they are words of **Compassion**, he argues.

He here cry'd out to them, **Behold the Man**! * **Ut ejus ludibria inimici biberent, & alterius sanguinem non sitirent.** **S. Aug.** in **Pa.** **Si Regi invideatis, jam parcite, quia dejectum videtis. Non clarus imperio, sed p'enus opprobrio. Ferret ignominia frigescat invidi. Videat caput perforatum. faciem consputam corpus laceratum, &c.** **Beda** in **lcc.** * that they might satiate their malice on his **Reproaches**, and so turn no further after **Innocent blood**: as much as if he had said, If you envy or fear his being a King; yet be appeased now, seeing him debased thus below the form of a **Servant**! not swelled with any **Ambition**, but even like to burst with **Grief**: not glittering with pomp, but soiled with abuses, (as that sweet Father warbles on.) Since then he trieth in such a fiery trial! let now your **Envy** cool, (saith he) and be extinguished! Look well but on his bored head, his smeared face, and furrowed body, and see whether he be not likelier for a **Grave** than a **Throne**, **Ecce Homo**, **Behold the Man**! Yet all this is not enough for Jews, or Jewish spirits! And therefore **Venerable Bede**, and others, are for the latter, and think that these words were a **Belch of Envy**,

Nam quem
absolvit Judi-
cio, crucifigit
ministerio,

* Hac demon-
strativa parti-
cula Ecce, vo-
plurimum veris
bonis, & mag-
nis præbitur,
& hic officio
functi Baptiste
prodromus est
Christi.

Isa. 53. 8.
Quis enarrabit
generationem
ut est Aquila in
Nubibus? sed
ut vermis in
pulvere intueri
potest.
Vir dolorum.

The Quis?
answered with
ὁ ἄνθρωπος.

whether from fear of *Cæsar*, or to please the *Jews*, not much material; and they prove it by the close; For whom *Pilate* cleareth in word, he doth condemn in action. *I find no fault in him; take ye him, and crucify him! Behold the Man!* So that all the washing of his hands, though he rubbed never so hard, would hardly ever fetch out the stains of this *Blood* from his heart.

But here not to build a *Myndus* (Sorrow loving no descant, and being but an ill *Methodist*) I shall briefly resolve this subject into these three Circumstances, (reserving the * *Ecce* to attend the Application, if not rather carrying it along with us all the way) viz. the *Quis?* the *Quid?* the *Quare?* and consider the *Person*, the *Act*, and the *Reason* of it: Who it was? What it was? and, Why it was he suffered? All wrapped up in this same *Ecce Homo, Behold the Man!*

First for the *Quis*, who, as to his being the *Son of God*, is answered with another *Question*, Isa. 53. *Who shall declare his generation?* Not the *Tongues*, or *Quills of Men*, or *Angels!* as he is S. *John's Eagle in the Clouds:* Yet may we look upon him, as *David's Worm in the dust*, and out-cast of the people. Though we cannot reach his *Deity*, yet, as this *Text* inviteth, we may *Behold the Man!* And so indeed was he too plainly seen, by the eye of an *oppressive World*, no sooner man, then center of calamities, one acquainted with *Griefs!* His only *Intimates* and *Familiars*, his inseparable *Companions!* Thus as in relation to his sufferings (our business here) this word particularly answereth the *Person* with the *Man, Behold the Man: Man*, and *Son of Man*, our Saviour's usual Compellation, John 8. and frequently e'sewhere, *the Son of Man:* And that for weighty rea-sons.

sons. As first, to strengthen his *Disciples Faith*; Whom say you that I the Son of Man am? Second-John 8. 28. ly, to demonstrate his *Humanity*, as his *Miracles* did his *Divinity*: And here most properly *Man*, as being *Passive* only in his *Humane Nature*. Thirdly, called *Man*, to shew *Christ* was not ashamed of our *Infirmities*; but, as the *Prophet* speaks, *bath born them and our sorrows*: meaning all those infirmities that are painful without sin; but none of those that are sinful without pain, as *Lombard* well distinguisheth. And yet withal *L. Distinct. 4.* he is *Man* with an *Article*, that imports an *Emphasis*, ὁ ἄνθρωπος, that is, among men, as *Demosthenes* among *Greek Orators*: or as *Tully* among the *Latine*; as *Homer* among the *Grecian Poets*, ὁ ἄνθρωπος, or *Virgil*, among the other. The *Man*, by a *Figure of Excellency*, Behold the *Man*! *Christ* here emphatically stiled *Man*, and by a transcendent singularity above all others: Not like ordinary men propagated in *Sin Original*, and by a double *Parentage*: This spotless *Lamb* having in *Heaven* no *Mother*, and on *Earth* no *Father*: No, nor like *Adam* in his best state, with a *Posse labi*, with any possibility of falling into actual: But the man in all things like unto us, but that which is nothing, sin excepted, *Heb. 2.* 'Tis remarkable, that none is called *Son of Adam* in Scripture (except *Daniel* once) but only the *Prophet Ezekiel*; and *Dan. 8. 17.* he so called near an hundred times in his own *Prophesie*, as being more conversant with *Angels*, and *Divine Revelations*. How much more *Christ* in that regard, here stiled emphatically, Behold the *Man*! Nor yet is this all his Excellence; he was *Innocent*, he was *Beneficient*, he was a *King*, *Innocent, Beneficent, King*, he was the *Son of God*; all easie to dilate on (*Isaciens, Rex, Dei filius.* can but name them). He was *Innocent*, and declared

And this is the general Prospect of Christ's in-
 numerable sufferings: which come on so thick
 and fast upon us, that they will not permit us here
 to glance upon his *former Passion; (as the Fathers *Christi du-
 call Christ's life from his Birth to the institution of plex Passio, pri-
 his Last Supper) whose whole life indeed was but or 3 posterior,
 one Crimson Thread, spun out to make a Garment, cujus tota vita
 for us! But his latter Passion now calleth us into continuata
 the Garden, John 18. Where, think not of a John 18. 1.
 place of Recreation, but of Passion! Dream not
 of Beds of Roses, and delicious Flowers, but think
 of bitter Herbs, of Rue and Wormwood: There
 behold the man! there weeping, sweating, bleed-
 ing for us! till he becometh meumens, even a
 Circle of Calamity, made an Island in his own in-
 undation of Tears, of Sweat, of Blood, a tre-
 ble Island! as Bernard passionately: * Christ wept * Non tantum
 (saith he) not only with his eyes, but with all oculis, sed mem-
 the members of his blessed Body, to wash away bris singulis.
 out sins! And whosoever would scan the super-
 natural causes of these unnatural showers, must
 think well on the weight of Sin, and wrath of God!
 and then he shall find much comfort in them;
 shall find the first a Bath of Tears, for every Na-
 man to wash in and be clean; the second, one of
 Sweat, to purge the storkful servant; and the
 third of Blood, wherein a murderious David (that
 can be but as penitent) may white his purple
 Stain.
 These are the Fountains open to Judah and Jeru-
 salem, for sin and for uncleanness, the Fountains of
 Christ's Garden. And if you ask me why he chose
 no sadder place, no Cave or Desert, but thus be-
 gan his Passion in a Garden? I answer with * Ut medela
 dolphus, that Man's Recovery might echo to his morbo.
 Fall, as 'tis easie to carry on the Metaphor, but I
 would De vita Chri-
 sti in loc.

* *Ecce Homo*! would fain avoid proplixity Next, * *Behold the man*,
 Ἰδὲ ὁ χλθ. is become, *behold the multitude* of men, or rather of
 Lpke 22. 47. armed Murderers come forth against him, as if
 one of their own Fraternity! and (as the manner
 is) no sooner are his Enemies in sight, but his
 Friends are out of it: One carrieth to betray him,
 another to deny him! but of the people there was
 none to help! And he that e'rewhile so over-prized

* The Roman penny about our
 7 d, or if those pieces were
 of silver Shekels, the single
 Shekel was 15 d; that of the
 Sanctuary double: At most
 then not above 3 l. 15 s. sterl.
 tho some raise them to ten
 Deniers a piece; to make up
 the loss Judas pretended in
 Mary Magdalens Ointment of
 300 d: (to say nothing of
 those that think so many
 pieces, so many pounds of
 silver.)

* *Campus Acheldamab secleris
 mercede nefandi*

*Venditus, exequias recipit tu-
 mulosus humandas.*

*Sanguinis hoc pretium est Chri-
 sti; Judas nemis arctat*

*Infelix Collum Laqueo, pro cri-
 mine tanto!*

Prudent. in Enchirid.

Psal. 109. 8.
 John 6. 70.

saft, &c. But David's Propheſie of him, and Chriſt's
 calling him Devil, doth beſool this Phanſie; as
 well as his own after-game, betraying his own
 neck into the Halter of Deſpair! and it was the
 Wit of Juſtice that he ſhould loſe his Bowels, who
 was ἀπλᾶγχι before, and had loſt his compaſ-
 ſion. But Ipſe viderit, ſee he to that, the inſulting

Jews

Jews are gone away with their self-yielding *Captive*, (who yet had he so pleas'd) could with more ease than *Sampson*, have burst their bands, and cast away, &c. but only to shew *that*, penitent Soul, that he *who led Captivity captive*, was content himself to be enslav'd and bound, to expiate thy looseness and abused liberty! See next his travelling *Affliction*, haling him to the *Mim* of all his miseries, the *High Priests* * *Council*, where † more *Mischief*s are shew'd on him, than he hath parts to bear them! The pitiful sport and Tennis-Ball of those unrighteous *Judges*; among whom he is hurried up and down from one Tribunal to another, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* back again to *Pilate*. Foot-ball'd between *Jews* and *Gentiles*, all having a hand in his death, that died for all. Mean-while his Torment, like the Stream or Snow-ball, still gathers by the motion! all tending their inventions for his shames and tortures: Such indeed as — *Perillus* his Bull was but a Calf (and a Colt, as it were) unto their worse than *Trojan Wooden Horse*! * How unweariedly busie is their malice! as though their *Mouths* had not find enough before in *Blasphemy*, they spit upon him! Him, whose healing *Spittle* their own ill eyes had need of: And then to make him somewhat like themselves, they blind-fold him, thinking to buffet forth some new *Prophecie* out of him: But when they ask him. *Who smote thee?* Each of us may well answer in the words of * *S. Ambrose*, Thou smartest, O Lord, not with thine own, but with my wounds! — † I am the *Jcnab*, and for my sake (dear Lord) is this great Tempest come upon thee! Some set *Dauids* ploughbars upon his back, that make long furrows there, stripping him not

* The *Sandrim* which consisted of all sorts.

† *Ab omnibus patitur, & in omnibus.*

Ducitur, reducitur, a judicio in judicium, de opprobrio in opprobrium, a supplicio ad supplicium.

Crescit eundo.

Siculi non invenire Tyranni tormentum majus.

* *Horrendum noctiludium.*

Matth. 26. v. 67, 68, &c.

* *Doles, Domine, non tua sed mea vulnera!*

In his Comment. on *S. Luke.*

† *Me, me, adsum qui feci!*

Es propter me hac tempestas.

more

more of his *cloath* than of his *skin*; while others
witty *malice* had *erect* a *virtue* for his *head*, and that
shall be a *double* one: *scil.* a *Crown* to *defude*
him, and of *Thorns* to *torment* him; and was it
not a *strange* *Coronation* (think you) where *Briars*
were the *Crown*, and *Blood* the *Oyl*? And because
a *Crown* implieth a *Scepter*, they proportion that
with a *Reed*: a *Reed* put into that *hand*, which
could have plucked the *Oak* up by the *Roots*; and
crush'd the *Cedar*: But only to cheer the *penitent*
Soul, to assure *thee* and *me*, that *he* will not break
the *bruised* *Reed*: To these they add the *Mockeries*
of *white* and *red*: Yet fit *Emblems* of his *Innocence*,
and their *savage* *Cruelty*! Behold him next at the
Jews *strange* election! when *Custom* more than
Mercy, freed one at the *Paschover*, see their un-
worthy choice, not *him*, but *Butabbas*! prefer-
ring *Dross* to *Gold*, the *Wolf* before the *Lamb*!
We will not have this man to reign over us; No, not
to live among us. And what else was this, saith
Lodolphus, than as they should have said, Let
him be killed, that hath oft (among us) rais'd
the dead! and let him live that hath, and yet will
kill the living! Not *him*, but *Barabbas*. If *Pilate*
preach to them his experienced *Innocency*, they
rage at him: Let him wash his hands, can he not?
(but such had need rub hard!) Let the blood lie
on them and on their Children; the *Guilt* they mean,
but not the *Benefit*! and so indeed it did (as our
Venerable Bede observeth.) How closely to this day
doth their with stick to them in a *double* *Curse*,
Spiritual and *Corporal*! Some *Authors* reporting
that their *Bodies* monthly suffer an *unnatural* flux
of *blood*! but infallibly fulfill'd upon them at that
general *Devastation* of their populous *Jerusalem*,
where such was the *wit* of *Justice*, that thirty of
them

them were sold for a *Penny*, who sold our *Saviour* for *Thirty Pence*. Other telling us what those that bought them did with them, affirming that the *Romans* had no such manurance for their Fields and Gardens, as was the *Blood of Jews*; his *Blood* was so upon them, even corporally also, (God grant at length its spiritual benefit may be on them) that their own *Josephus* tells us, that 1100000 of them there became as *Dung of the Earth*. The thought of this (methinks) should bind all *barbarous hands*, and stay the *swiftest feet from Blood-shed*. This you see *crying* all Sins; and for which God commonly makes *Inquisition here*, even in this Life, (whatever else he bears with till the next;) *The voice of thy Brother's Blood cryeth unto me*, Gen. 4. 10. 4. Each one then, with *David*, cry as loud against it, *Deliver me from Blood-Guiltiness*, O God; (whether of the past, or future Tense) *thou God of my health*. 'Tis for desperate *Jews* to be so bloody; for *Christians* to be merciful, as their heavenly Father, who will have Mercy, and not Sacrifice; no bloody Sacrifice, but this of *Christ's*. Take but a view of that, and I have done.

And here behold obedient *Isaac*, the willing Porter of his Funeral Pile; loyal *Uriah*, carrying the Instrument of his own Destruction; where (by the *Riddle of Tyranny*) his Enemies make good that double *Crucifige*, as 'twere twice crucifying him; once as with a Burthen, and secondly with a *Cross*: The *Cross*, the worst of all the *Jews* four Tortures, which for their Slaves they had borrowed from *Heathen Cruelties*; *Suidas* tells us, that if any one died a fatal and unfortunat death, they were wont to set a *Cross* upon his Grave, to intimate the shame and horror; and *Tully* himself is here at a *Non-plus*. To bind a Citizen of *Rome* (saith

the

Joseph. lib. 7.
de Bel. Jud.
c. 17.

Gen. 4. 10.

קול דמים
קרא

*Quid dicam?
In Oratione
contra Verrem.*

*Ἐκένωσεν
ἑαυτὸν.*

Phil. 2. 8.

*Brachia in am-
plexus dimic-
tit, in oscula
vultum.*

*Lud. de vita
Christi, in loc.
* Granatenfis,
Acoſta & O-
ſorius in Paſſi-
onem.*

*Pauperis eſt
numerare.*

*Cerne, Homo, quid pro te patior;
Vide penas quibus afficior,
Vide clavas quibus confodior;
Cum ſit tantus dolor exterior,
Iacius tamen planctus eſt gravior,
Tam ingratum dum te expetior.*
Hug. de Paſ. Chriſti.

he) is hainous, to ſcourage him, villany, a kind of
Parricide to kill him; but, What ſhall I call it, to
put him on the Croſs? O, that were (ſure) a ſtrange
Piaculum; What ſhall I ſay to this? the Apoſtle
answereth ſomewhat, He humbled, he emptied him-
ſelf, Phil. 2. Chriſt emptied himſelf of Glory, of
Beauty, of Help, of Company, of Life; all his
veins of Blood, all his Senſes of delightful objects,
for the contrary; nay, emptied his Soul of Divine
Comfort; emptied, humbled himſelf even to the
death of the Croſs, that Sin might be carried out of
the World as it came in, that is upon the Wooden
Horse; whereon his nailed Body is extended, as
the Hieroglyphick of his ample Mercy. See how he
boweth his Head, as 'twere, to kiſs his Church, and
ſpreads his Arms to embrace all penitent Sinners.
What ſhould I here trouble you with the nice Spe-
culation of ſome Friers? How big the Nails were?
whether big enough to make Conſtantine an Hel-
met, and a Bridle? What ſeveral ſorts of Wood
the Croſs was of, and why? with the ſtrict num-
ber of his ſtripes and wounds. * Let Granatenfis
and Acoſta answer for their boldneſs, numbring a-
bout five hundred, while more exact Oſorius argueth
from the Band of Soldiers, full ſix hundred and
ſixty in the Body, ſeventy two in the Head, beſide
the five main Wounds, in Hands, and Feet, and
Side: But, numbring is an argument of paucity,
though Stars, and Sands, and every Leaf in Autumn
ſcore a grief, all this were but a Subſtraction to
Chriſt's infinite Sorrows; Who therefore in this Type aſſureth us,
Innumerable Troubles have compaſſed
me about, Pſal. 40. And if any
thing in this World could come
ought near them, (methinks) our
Sins

sins were likeliest ! O then, let each of them num-
 ber out a wound in him, and find its cure there !
 And if they come short, why, then to reach his
 multiplied miseries, to our offences add his *Enem-
 ies* ; who had they been either *Graves*, or *Rocks*,
 or any thing but *Jews*, how would they have
 opened, rent, and quaked in compassion ? and
 added no more *Scoffs*, and *sponge*, and *spear* unto
 his *Crucifixion* ! which yet they do, even till the
Sun is ashamed ! the *Temple* s'angry ! and the *Earth*'s
 afraid ! Insomuch that the very *Astrologers* of that
 Age acknowledged from that total unnatural
Eclipse of the *Sun*, the *Moon* being then at full, that
 either the *World* or its *Maker* was then a dy-
 ing ! And *Iosephus* tells us of the *Angels* valedicti-
 on, a voice hard in the *Temple* about that time,
Transseamus hinc ? Let us fly hence, and pitch our
Tents no longer about such wicked persons ! And
 now one would think we were near the *Consum-
 mation* est, his *Passion* finished. Indeed, of his
 outward suffering is somewhat opened to you ;
 but I have said nothing as yet of his *internal Pas-
 sion* ! The deep impressions of all those *Ignominies*
 and *ingratitude*s cast on him ! Nothing of the
Burthen of his *Fathers Anger*, and our *sins* ! which
 caused that second *Agony* on the *Cross*, *My God, my
 God* ? wherein his *Soul* complaineth, and even de-
 scendeth into *Hell* ! And therefore we may well joyn
 prayer with that old *Greek* * *Liturgie*, *Bythine un-*
known suffering ; *Gods Lord, deliver us* ! And here
 that *Ecce homo* is lost into an, *Ecce Agnus Dei*,
*Behold the slain Lamb of God, that taketh away the
 sins of the World* ! Not only *Heaven* and *Earth*,
 but *Hell* it self also seemed amazed at the *Passion* !
 by the *Cessation* of all *Oracles* (as *Plutarch* tells
 the story) how in the *Reign* of *Tiberius*, a voice

Aut Deus Na-
 tura patitur,
 aut machina
 mundi dissolvi-
 tur.

* Εἰς δὲ τὴν κα-
 τὰ αἰὶνόν.
 L. 7. de Bel.
 Jud. cap. 14.

אלה אלה

* Δὲ δὲ ἀ-
 γνῶσαν τὸ
 πῶς καὶ λα-
 τῶν, &c.

came to certain Mariners, they knew not whence, that great Pan was dead : And Nicophorus, (who reports the story) affirms that this great Pan was mis^t *Egeio*, an Hebrew Child, and that that Child was Christ, and that was the last time that ever Oracle was heard. And here standing by his Cross, 'tis considerable how Christ six several times

*Trajectus per utrumque latus lat-
ticem atque cruorem
Christus agit ; sanguis victoria,
lympha lavacrum est.
Tunc duo discordans crucibus
hinc inde latrones
Contiguus ; negat ille Deum, fert
iste Coronam.
Prudent. in Enchirid.*

hath shed his Blood for us ; five times in his life, and once here after his death ! First, at his Circumcision ! Secondly, in the Garden Agony, Spousus ! Thirdly, at his Flagellation, or Scourging ! Fourthly, at his being Crown'd with Thorns ! Fifthly, at his Crucifixion ! and lastly, here after his Death, by the

Spear broaching of his Heart : whence flowed both the Sacraments, to the comfort of all Believers on him : Yet scarce warrant enough for canonizing the Souldier that did it, into a Saint called * Longinus. Here I might wind you into the Labyrinths of School-Disputes, Why Christ so earnestly did deprecate his Passion with a frequent *Transcat Calix*, Let this Cup pass from me ! whether out of the Dominion of his Inferiours will, or no ? or only out of humane infirmity ? How far then and after, he was relinquish'd of the Deity ? whether only in regard of momentary Suspension, or of any Separation ? As also how his Temporal Passion could satisfie for our Eternal Debts ? Whether by the Excellence of his person, or by the prevention of his Graces in us ? But aiming more at the kindling of Devotion, than swelling up a Volume, we will send these Questions back again to School ; while with more profit we now apply the QUARE ? Why all this was done and suffered ? What David said to

his

*Vide Dr. Sut-
cliff's Exam-
inat. of Rom. c. 7.

The Quare.

his Brother *Eliab*, 1 Sam. 17. when *Goliath* desired 1 Sam. 17. 29.
 the Host of *Israel*, Is there not a cause? The same
 (methinks) Christ here answereth his brethren of
 flesh and blood, to their treble *Ecce* of *Attention*,
Admiration and *Compassion*, demanding also, Why *Ecce, nota At-*
 comest thou down hither? Down from *Heaven*, *tentionis, Ad-*
 down to *Earth*? down to misery? down to the *miratonis,*
 Grave? nay, down to Hell it self? (as an in- *Compassionis.*
 choation of his Triumph, after the Consummation
 of his Passion.) Why, is there not a cause, saith
 Christ? Doth not *sin* play the insulting *Philistine*?
 and *Satan* defie the *Israel* of God? and therefore
 here encountereth him like *David*, with the Staff
 and Sling of his Cross and Passion, slaying the
Goliath, *Death*, and with his own Sword beheading
 him. Is there not a cause? Yes, hence we see a
 double one! on Christ's part love, on man's part *Ut implemen-*
sin and *danger*! on Christ's part not only, that all *tur omnia.*
 the Prophecies and Prefigurations might be fulfil-
 led, though even in that sense also, saith the *Evan-*
 gelist, ought not Christ to have suffered these things,
 and so to enter into his *Glory*? but likewise an in- Luke 24. 26.
 valuable love, an incomprehensible affection to
 poor mankind: Not Faith, or any works fore- *Non praevisa*
 seen (which were effects, not causes of this mercy) *fides, non opera.*
 but only that *evangelia*, Eph. 1. that same free Grace, Ephes. 1. 9.
good will and pleasure of the Deity, of all the glo-
 rious persons of it. Their actions outwardly being
 undivided, though distinguished: The love of the *Quorum opera*
Father sends the *Son*, John 4. the *Holy Ghost* over- *ad extra sunt*
 shadowed the blessed *Virgin-Mother*, Luke 2. yet *indivisa.*
 neither impedeth the voluntary coming of the se- John 3. 16.
 cond person, who layeth down his life here, none *Luke 2. 34.*
 taketh it from him, *John 10.* Thus the whole sa- John 10. 16.
 cred *Trinity* wrought this great work of mans Re- *Misit tota*
demption. Whatsoever one worketh, the other two *Trinitas.*

Unicusq; ope-
ranti co-ope-
rantibus duo-
bus.

Specialiter ta-
men filio attri-
buitur.

לֹא יָחַד הוּא
Matth. 1. 23.

Causa mōny-
uōn x̄i x̄eox̄a-
tapx̄n̄n̄n̄ n̄ cū-
sōxia aut̄.

John 15. 23.

Rom. 4. 24.

1 Cor. 1. 30.

2 Pet. 1. 20.

Ila. 53. 3.

1 Tim. 2. 6.

John 16. 23.

co-operating, consenting; as here the *Father* of Mercies, and Spirit of Consolation, joynd with the Son of everlasting love, yet is it notwithstanding principally attributed to the Son, the work of our Redemption, because (as his Word witnesseth) 'twas his Person that became *God with us*; Mat. 1. &c. in whom we have redemption through his blood, according to the riches of his Grace: L that only was both the leading and impulsive cause of all Christ's woes and sufferings; the sole *Quare* why this good *Shepherd* left the ninety nine in the Wilderness; (1) the fallen Angels in their sin, and punishment: and died to ransom this one lost sheep Mankind! Well therefore may the vulgar Latin read it, *Nemo Charitas, Greater love hath no man*, so great a love, too great on both sides; the *Quare* on his part, being the expiating of sin, Rom. 4. and conferring of Grace, 1 Cor. 1. being hereby made unto us, *Wisdom and Righteousness, and Sanctification, and Redemption*. The riches of his Grace paid our *Talents*, and much more will our Pence, we doing our *Duty* in mean time, and giving but *all diligence*, 2 Pet. 1. satisfied both our *Eternal* and our *Temporal* debts to God, cancelled *Satan's* *jealousy*, that black *Scrowl* against us, and is to us, as the *Angel* to *S. Peter* bound in Prison; as the indulgent *Father* to the returning *Prodigal*, and the very good *Samaritan* unto the wounded *Traveller*; For by his stripes we are healed, *Ila. 53. 5*. By his wounds we are by *Ransom*, his by purchase, *1 Tim. 2. 6*. we are bought with a price, *1 Cor. 6. 2*. and his by *Conquest*, *John 16. 33*. Be of good cheer, I have overcome the World. Thus Christ's sufferings were proportioned to his Person suffered in, to the sins suffered for, to the Good will he suf-
fered

fered with, and for the end he suffered to; all
 Universals and Superlatives, all inexpressibles! our
 business is to be *συμμορφωθῶν*, conformed in
 some measure to his Life and Death, that being Phil. 3.
 partakers of his Sufferings, we may be also of the
 Consolation: And that's done two ways chiefly,
 When we beat down the body with Abstinence and
 Devotion, and the Mind with Patience and Com- Cum per absti-
 passion. Sit thee down then my Soul - this day, nentiam affli-
 make it thy Good Friday by application, that was gatur corpus &
 so bad to Christ by bloody passion! Chear up per compassio-
 to think, with how many Privileges this day was nem animus.
 honoured, viz. Sin cancelled, * Πόσω καλῶς θάπτεν ὁ Σταυρὸς;
 Death subdued, Hell spoiled, He- ἢ θάνατον κατέλυσε, ἢ αἰὼν-
 ven opened, Scriptures verified, ἡν ἐσβεσε, ἢ Ἀδὺν ἄρῃσαν
 Man redeemed, and all this by ἐποίησε, τὸ Διαβόλου ἢ θύα-
 this thy Saviour * crucified. μιν ἔκλυσε. S. Chryl.

This Meditation would allay all our Extravagan-
 cies, and moderate the excesses of our former plea-
 sures: 'Twould sweeten all our bitter draughts, and
 fit us in some measure to pledge Christ in this bit-
 ter Cup, if he should please to call us to that ho-
 nour, as we have comfortably seen in others; this
 would fortifie us against the worst could happen.
 Then let not Ignorance (for shame) be more busie
 with superstitious Figures of the Cross, than true
 Devotion with this frequent Meditation, and the
 more lively representations of it, in the Word
 and Sacraments. For ἐν τέτῳ νικᾷ is the Mot-
 to of every true Christian as well as Constan-
 tine: Under this Banner only shalt thou over-
 come.

From the Quis, the person of this glorious sub-
 ject, if we behold it with Attention, we may
 gather, first, Obedience and Compassion (among
 many other Fruits on the Tree of the Cross.) Obe- Heb. 10. 9.
 dience

The Ecce At-
tentionis.

Φιλανθρωπία
τῷ Θεῷ, φιλα-
νθρωπία τῷ ἀν-
θρώπῳ.

John 15. 13.

1 Pet. 4. 8.

* In utroque
foro, in inferi-
ore, preveni-
endo, excusan-
do, ignoscendo : in superiore, inclinando Deum ad implendum promissi sui
misericordiam,

* This is at-
tended with
an Ecce of Ad-
miration.

dience to God, *Psal. 40.* And to his *legitimate*
Vicegerent, *Rom. 13.* And never was there such
compassion. Indeed 'tis storied of *Trajan* (that was
stiled *the Good*) that he tore off his own *Robes* all
to pieces, to bind up the wounds of his *Loyal*
Souldiers, and 'twas a noble pity: But our great
Captain here (though *Monarch* of the World)
throws off his *Robes* of Glory, and imparts them:
Suffereth not his *Garments* only, but his *Skin*, his
Flesh, his very *Heart* to be all rent and torn! that
through his *Death* we might have life: though so
great love hath no man, yet each one may gain
somewhat from it. This boundless love of *Christ*,
with all its *Distances*, may teach men how to stand
affectioned to each other. Men, I say, *to wit*
whom (unless in some few *Transitories*) there is
no difference, as after a few years, whoso looks
into their *Graves*, will find but little difference
between their *bones*; Love is the Christian *ρῶμα*
σμα the Ear-mark of Christ's sheep, *John 15.* And
therefore the Apostle presseth it with a *πρὸ πάντων*,
Above all things have fervent love, &c. *1 Pet. 4.*
And he gives a good reason, *For love covereth a*
multitude of sins: * Here, by preventing, by ex-
cusing, by forgiving; hereafter, by returning
mercy.

From the *Quid*, what our Saviour suffered, * we
may learn *Mortification* and *Submission*, *Phil. 3.*
Crucifying the old Man with his corrupt affections.
There is a story of *S. Francis*, that by austere me-
ditation of the Passion, he had Christ's five main
wounds imprinted on him, and so plain, that many
since

since seem scarce to know the one from the other ;
 and that Ignatius by the like Mortification, had the
 Holy Name of Jesus written visibly in his Heart.
 However these may stand in Credit, I am sure the
 Apostle cannot fail, who maketh Fellowship of his
 Sufferings the best assimilation unto Christ, Phil. 3.
 Nay, even incorporates us into his Body, and
 writes that new Name upon us, Rev. 2. And for sub-
 mission, remember the Demeanour of this Sheep be-
 fore the Shearers, and let not each trivial Injury
 incense us into such an unusual Fury: Look on Him
 here, who lost all but Patience, and be not so cru-
 cified with a few worldly losses: Whatever is thy
 Distress, it cometh far short of His: Let some of
 His Patience bear thee company, and he that gave
 Himself, will not deny thee succour: Mean time
 accept of his own Legacy, Luke 19. without which
 no man is possessor of his own Soul; and we should
 look to this especially, living in an Age wherein
 none knoweth how long he may possess any thing
 else. And now the last Circumstance, the Quare:
 Why all this, calls for an Ecce Compassionis: a be-
 holding with Compassion; hints to us Gratitude,
 Emendation, Comfort: Love is the Loadstone of
 Love. Let not Christ ask again, Where are the
 Nine? Nor forgetful Israel be the Type of us: Dis-
 obedient at the Sea, even the Red Sea, Psal. 106.
 Let us not pledge Joseph's Butler in his Cup of Obliv-
 ion; but David rather in his Cup of Salvation,
 praising the Lord for his Goodness, and declaring
 the wonders that he doth for the Children of men.
 Prayer and Praise (saith the Jewish * Proverb)
 is the Sum of all Devotion. If then a single Heart
 be too barren of Thankfulness, borrow a Magnificat
 of Mary, My Soul doth magnifie the Lord; Job's
 grateful Extasie, Quid faciam? as if, all were

Rev. 2. 71.

Luke 19. 21.
 Sine patientia
 nemo compos
 Animæ.

Magnes Amo-
 ris Amor.

Quanto pro me
 vilior, tanto
 mihi charior.
 S. Bern.

Psal. 106.

Rev. 5. 11.

too little) What shall I do unto thee, O thou Redeemer of men? A Te Deum of all the Saints, We praise thee, O God, &c. Joyn with that grateful Consort, Rev. 5. *Worthy is the Lamb that was slain to receive Power, and Riches, and Strength, and Glory (all outward and inward Gratulation) for ever and ever. And because true Gratitude is Gratiarum actio, not a Thanks-saying, but a Thanksgiving, it must be evidenced in our Emendation, our bettered Conversation. Sin hath cost so dear, as the dear Son of God: O beware how we come ever so in debt again. As 'twas our Sins that crucified him once, so our Sins will even crucifie him again: Believe S. Paul else, Heb. 6. They crucifie (at least to themselves, and in his outward Honour) the Lord of Glory. Every unrepented Sin is as a Thorn, a Nail and Spear unto him: In a word, those that are the Flesh's Souldiers, crucifie Christ; but those that are Christ's, crucifie the flesh, with the Affections and Lusts thereof, Gal. 5. And to close with comfort (as an Effect of all Christ's sufferings) How can we but rejoyce to see our Reconciliation made with God? of Enemies, thus to become Friends, Sons, Heirs, Co-heirs with Christ? and all this (saith the Apostle) through the blood of his Cross, 1 John 2. O what a comfort is it to spiritual Israel, to see the sinful Pharaoh and his numerous Host all drowned and overwhelmed in this same Red Sea! Well may that Father invite here to a Feast of Joy. (And let the Apostle English it unto the Readers Heart) Phil. 4. Rejoyce in the Lord*

Heb. 6. 6.

Ἀναστανῆς
ἐαυτοῖς.

Gal. 5. 24.

1 John. 2. 2.

*Jubilate Cali,
plaudite Terra,
& universitas
Creaturae.*

S. Bernard.

Phil. 4. 4.

1 Pet. 4.

always, and again I say, Rejoyce: Rejoyce in as much as ye are partakers of the sufferings of Christ, that when his Glory shall appear, you may rejoyce. And now to shut up all, shut up thy Saviour in thy Bosom, go act the devout Arimathean; as thou hast

hast hitherto beheld *Christ* on the *Cross*, so now take him down from thence, and bury him in a *new Tomb*; that is, in the *Tomb* of a *new Heart*; embalming him with sweet *Odours*, that is, of *Faith*, *Prayer*, and *good Works*: And at least so far imitate the *Jews*, that you do seal the *Sepulcher*, and the *Seals* must be thy *holy Resolutions*, and his *Word* and *Sacraments*; which if well impressed, will hold him faster than the *Grave* and *Death*. Thus as stout *Luther* said, Who takes such a care of the *Good-Friday* of his *Death*, need never doubt a joyful *Easter* of his *Resurrection*.

POEM

POEM XI. {On the
Passion.}

IF greatest Griefs be dumb, then this to speak
 Who can expect ; and yet must Silence break,
 Or each good Heart : therefore to save the Cask
 By a small Vent, I enter on the Task :
 But how shall I begin ? with Words or Tears ?
 Informing of your mournful Eyes or Ears,
 Or both ! O where shall I begin this Act ?
 Plenty doth stifle, Copiousness distract ;
 Shall we forthwith (as with an Onslaught) scale
 The Mount ? Mount Calvary ! and give you all
 His Sufferings (at once) in total sum,
 To shorten your Laments ? or shall we come
 To each peculiar act ? That so my Pen
 Take some Revenge on those accursed Men
 That were so barbarous ; as this might fit
 Such Subjects, and a Grief-distracted Wit ;
 Though Sorrow's an ill Methodist, yet we
 (Like him we treat) will grieve more orderly ;
 And with an eye of brief Reflection cast
 On his first Passion, fix upon the last :
 Both speaking his whole Life, one Crimson-Thred,
 From Cradle to the Cross bescarleted :
 (His Stable, Flight, and Travels toucht before,)
 His Dangers, and long Hardships, I pass o're ;
 Speeding unto the Garden, and see there
 Our dear Lord turn'd all Agony and Fear ;
 A sad Transfiguration ! opposite
 To that of cheerful Tabor's glorious Light.
 The Cure grew where the Curse ; a Garden-Plot
 'Twas kill'd our Sins (you see) as 'twas begot.
 But what strange Fountains in this Garden run,
 Of Sweat, of Tears, of Blood stream'd all in one ?
 Oh

Oh may that threefold joyce of his press'd Soul
Purge Sloth, melt Hardness, Cleansing what is foul!
But see, an armed Crew as 'gainst a Thief.

To seize him comes! and who commands in Chief

But ev'n his own dear Judas! heightning this

With the dissembled Badge of Love, a Kiss!

Of treacherous Designs, there's none to those

Of our own House! Take heed of Bosom-Foes!

Their black approach with lanterns, swords & staves,

Speaks them the Prince of darkness's bloody slaves

Yet Christ accosts his Danger, scorns to flie;

Amazeth them with answering—'Tis I:

And if his veiled Presence strike to ground;

How shall his open Glory such confound?

But coming to *Themselves*, they transport him

(For all's kind Miracle to *Malchus* Limb)

To their High-Justice-Court, that Forge of woes,

Where he the wit of Malice undergoes!

There they begin with Accusations high,

'Gainst Caesar Treason! 'gainst God Blasphemy!

As he, so his traduc'd! Though both in this

Giving to God his own, and Caesar his:

No matter, 'tis so constru'd, and he's try'd,

'Tis voted, and he must be crucifi'd!

So fatal are Elections popular,

That oft to Christ they Barabbas prefer!

He that had kill'd the Living must be spar'd:

But He that rais'd the Dead no mercy shar'd!

Nor is their Rage so kind, as soon to ease

Him of a burthenous Life: themselves they please

With varying his reproach, and lingring smart,

As they would crucifie him in every part!

Right Sampsons Antitype, in thronged Court

Brought forth to exercise their wits and sport:

They blindfold him, that unto all gives light,

And spit on Him, whose spittle rescu'd sight:

And

And when, who *buffets* Him, they make demands:
 It needs no *Prophecy*, our impious hands,
 While their own *Souls* are clad with *Rags* of sin,
 They *strip* his *Body* both of *clothes* and *skin*!
 Some trouble their own *heads*, to torture *his*,
 For which a double *Engine* studied is:
 A *Crown*, his *Kingly Office* to delude;
 And *Thorns* his *sacred Temples* to intrude:
 Strange *Coronation* is't not in mean while?
 Where *Briers* are the *Crown*, and *Blood* the *Oyl*!
Thorns too that grew in our own *Sluggard's field*
 Yet planted *there*, will us *Grapes* one day yield,
 Others, to suit that dismal *Crown*, command
 A *Reeden-Scepter* into his *right-band*:
 Who *made*, and could *blast* all with equal speed;
 But that—*He will not break the bruised Reed*.

On still proceeds insatiable *Scorn*!
 Which woundeth more than either *scourge* or *Thorn*:
 Him next with *Robes* of *Mockery* they dress;
 That best his *Candor*, and their *Guilt* express;
 (By whose *Celestial Garment* over-spread
 His *Servants*, all their *sins* are covered.)
 Thus sadly *dight*, they publickly expose
 Him to the *view*, and *fury* of his *foes*.
Pilate presents him with—*Behold the Man*:
 Whether in *scorn* or *pity*, do you scan:
 But whatsoe're he did, with *pying Eyes*
 We look upon our bleeding *Sacrifice*.
 See willing *Isaac* bear his *funeral Pile*,
 That must *requite him* in a little while.
Loyal Uriah, poor *Bellerophon*
 With *Engines* of his *Ruine* marching on;
 And such a *Burthen* to his *Shoulders* tied,
 That he's with *Sin*, *Weight*, *Cross* thrice *crucified*:
 Exceeding what the *Jews* petitioned,
 And *Christians* *sins* have too much *echo'd*:

Thus

Thus panting, swooning, up a tiresome hill,
 (Not out of mercy, but of haste to kill).
 Another's forc'd to help: but happy he
 That freely bears, O Christ, the Cross for thee.
 Being come to Calvary, that fatal Mount,
 Where Adam was interr'd (as some recount)
 And Isaac r'have been sacrificed, there
 Him and his Cross together up they rear.
 Prophetic Pilate doth un'wares command
 His Scribe to set down with a careful hand
 What suiting Inscript to the Cross belongs;
 An err'd Tile in three Mother Tongues
 He fixeth on't; that all the World may know
 To whom, as King, they their Allegiance owe:
 That wilful Jews might the Messiah read
 In their own style; and Learned Greece be led
 Ev'n by their sense to Faith; and gilded Rome,
 Instead of Pagan, Christian might become.
 Hard-hearted Nails, that bore each Hand and Foot;
 But what, chide you? alas you'r driv'n to't!
 Ah! stony Jew! that still remorseless stands!
 But why rate you? our sins did arm your hands;
 Yet hereby this great Good was done, at last
 Sin, Death and Hell's hand-writing nailed fast.
 So well confutes be their contrary Brage,
 Sav'd not himself, that he might others save.
 He's numbred with Transgressors, whose device
 Commits a Burglary on Paradise: (even
 And though the Thieves in Fates and Faults seem
 Yet one robs God, while th' other stealeth Heaven.
 Thus on his Cross, Christ making his last Will,
 (And leaving all to him that can fulfil)
 His mournful Mother and Disciple he
 Bequeaths a rich, and mutual Legacy.
 And then, that nought without a Prophecy
 Might happen to him by a Lottery,
 They

They share his Vesture, and the Seamless Coat
 That figur'd out his Church, the Souldiers got!
 Whose Pristine Glory 'twas for to defend
 Her Patrimony, and not for it contend.
 Thus was the healing Serpens lifted up,
 Who to our Healtb, drank off this bitter Cup!
 Bitter indeed, as Gall and Vinegar!
 Yet, all the Cordial Jews administer,
 When Custom taught it Mercy to propine
 To dying men, some draught of chearing wine!
 As he did unawares, who pierc'd the side
 Of our dear Lord! a Fountain broach'd, whose Tide
 Shall know no ebb, whence two such Torrents ran
 As glad (in Life and Death) the heart of Man:
 From Christ's transfix'd side a double spring
 Of Blood and Water issues, figuring
 His Churches Breasts, both sacred Mysteries
 Of cleansing Baths, and Ghostly Victories.
 And now to kiss his Spouse, he bows the head!
 His arms embracing all Believers, spread!
 Oh when shall we have done his outward wo!
 But for his inward, that no Pen can do!
 These Tortures, though methodical to sense,
 Nothing to those of his Intelligence!
 The Apprehensions of his Father's wrath,
 An unknown Continent, no limits hath!
 This Body's pain was but the shell of wo;
 That of his Soul must for the kernel go!
 All those were Feathers to his heavy Load,
 Which wrung out that strong cry—My God! my God!
 How justly may our Litany run thus,
 Lord by thine unknown Griefs, deliver us!
 Yet were these hinted by those Prodigies
 That then astonish'd both Earth and Skies!
 The Rocks did rend, teaching hard-hearts to mourn!
 When Seas of blood this Rock did overturn!

The

The Graves did open ! either to present
 Each of themselves his willing Tenement,
 Or else to swallow up those murderous Jews
 That so inhumanly their King did use !
 The rending of the Temple-Veil in sunder
 Was both a mystical, and lit'ral wonder.
 The Earth shook with an Ague, quak'd for fear,
 Such cursed Beethens as the Jews to bear !
 And Heaven had view'd so long their cruelties,
 'Twould see no more, nor longer lend them Eyes.
 At once, the Sun of Light and Glory set
 And to the world a double Night beget !
 Which so prodigious an Eclipse did make
 As ne're was read in Natures Almanack !
 The World's in black, all things in Sable-weed !
 The Garb of Mourners, when their Lord is dead !
 The Cross (of all death's vizors) known the worst,
 If not for shame, or pain, yet as accurst !
 But as our wo grew on a fatal Tree,
 So doth our fruitful comfort too (you see)
 Our bitter waters sweetened by this wood :
 True *Lignum vitæ* for the Nations good.
 Then with his Friends, let us not only mourn,
 But bury him, like *Joseph*, in our Urn,
 In our own Tomb, that is, our heart of stone !
 He make it new, and then the fittest one :
 While Pray'r doth watch, and Faith impress a seal,
 That nothing of this World him thence may steal.

PRAYER

PRAYER. X. On the Passion.

O All-sufficient Saviour, teach us this day, by thy great good Example, obedience and submission to thy Divine Will; give us Resignation of spirit to practise what we pray for, that thy will be done, though in a sense of our undoing: Thy will be done, and suffered too, in any measure or manner, that may seem good unto thy Providence, or may glorify thy Name: To which end, O Holy Jesu, fit us with all those Graces thou knowest fitting for our callings, and our trials; from that fulness by which thou underwentst the greatest Tortures that ever were inflicted upon Mortals, (take them all altogether) considering the double burthen (sins of Earth, and wrath of Heaven!) Vouchsafe us some measure of that fulness, of that supporting Grace, having left us here as Lambs among Wolves; as Doves among Birds of Prey; like enough to meet with some of thine own hardships, in these worst ages of an evil World. O therefore give us leave, and also give us grace, to stand at the foot of thy Cross (this day) to beg and to learn Patience and Humility, Affiance and holy Resolution: Especially thou having in thy last Will and Testament bequeathed to thine Apostles persecution, and thy Cross unto all Christians! that so we may imitate (in some measure) as well as contemplate thy Passion! O infinite Justice of the Almighty, in taking so full a vengeance upon sin! even upon thee, his own, his only, his beloved Son! that we might fear and tremble at the effects of sin! O the infinite mercy of the Almighty, ever to bethink him of a remedy, for that

that same one lost sheep; of such a remedy for miserable Mans Restauration! and O the equal goodness of thee our dearest Lord, who wast the willing Sacrifice, and as it is written in the volume of thy Book, thou wast content to do it, (a most voluntary Agent in the work of our Redemption) content, nay ambitious, hungering and thirsting our Salvation, by thy dreadful Passion! for which we throw our selves at the footstool of thy Cross, with thy holy Mother and beloved Disciple, mourning thy sufferings as occasioned by our sins! O let the drops of thy Blood trickle down into our Bosoms, and wash out the stains there! Let thy Thorns prick us at the heart; and the Nails fasten us to thee, as much as ever they did thee unto the Cross. Thou that entertain'dst Judas with tranquillity, and suffer'dst him to kiss thy cheek; reject us not (unworthy as we are) but kiss us with the Benedictions of thy lips, and with the affections of a Saviour. Thou that permittedst the Souldiers to bind thee, to expiate our looseness and abused liberty; O let those hands that tied thee fast, bind us unto thee, sc. the chains of Love: That such holy Union may dissolve the cords of Vanity, and confine all our unruly passions.

Dearest Lord, as in our body of sin, so in thy suffering body, there was no whole part! nothing but sores and stripes, and wounds, and bruises! Because our heads had imagined mischief, thine (O Lord) was crown'd with Thorns! our eyes having been case-ments of Vanity, thine were blind-folded, and bedew'd with tears! and because we have spit Blasphemies (as it were) into the face of God! thine Angelical face was spit on! Our ears have been open doors to Looseness and Prophaness, and therefore thine were buffeted, and sawed with Scoffs, and Taunts, and Blasphemies! our nostrils have trespassed in the

Q

luxury

luxury of Perfumes, and sweet Odours, and therefore thine were offended with the Stench and noysome fents of Golgotha! our palate oft transgressed in Riot and Excess, and therefore thine disrelished with Gall and Vinegar! our feet having been swift to bloodshed, thine were nailed to the Cross! and our hands being defiled with idleness and evil works, thine were bound and board, and nailed to the Tree! We having offended in all parts; thou wast tormented in all thine! and our whole Bodies having been stretch'd upon our beds of Idleness and Wantonness; thine was extended with the tortures of the Cross; and because our hearts are pierced through with sin and worldly sorrows; thine (O Lord) was pierced with a Spear! never sorrows like unto thy sorrow! never such a cause, the sins of the World! never such an Inflicter, the Almightyes wrath! never such a Sufferer, the Excellence of whose person sets a Rate beyond all valuation! O Lord, we are appalled at thine Agony, we are astonished at thy Fear, we are amazed at thy Patience, she are ravish'd at thy Love: Our spirit riseth, our veins swell, our blood boyleth against thy Persecutors! If in our power, how would we return their tortures upon their own heads, and put them to a thousand deaths? False Judas that betrayed thee, and Temporizers that condemned thee, the envious Pharisees that ensnar'd thee, the perjured Witnesses that rose up against thee, the barbarous Souldiers that (in that night of Horrour and Collusion) so abused thee, and that execrable Rout that crucified thee! But O when we consider thoroughly, we find our selves as deep in all this guilt as they, our sins (O Lord) did all this to thee by their hands; Each of us was thy Judas, and we all thy Jews! and therefore we condemn our eyes to tears, our hearts to sighs, our thoughts to pensiveness! O let the spear that
pierced

pierced thy heart (sweet Jesu) pierce ours with compassion! Let the nails which printed thy flesh, imprint thy love in our Souls; the thorns that pricked thy temples, let them suffer the temples of our heads to take no rest in Sin. Let the Vinegar which was given thee, melt our adamantine hearts into Repentance: and O let the Sponge presented to thee, wipe out all Satans bandages, and all our scores of sin; which dipped in thy blood it easily will do: and so turn all our sour passions into sweet; our anger into gentleness, our fear into hope, our sorrow into joy: To which end (O thou Redeemer of men) deal with each of us (this day) as thy Prophet with the Widows Son; for thy Church is a Widow since thou leftest her; and we are some of her dead Children: dead in sins and trespasses; and thou the true Elias, apply thy Body stretched on the Cross, to all the members of us thy Children; that thy Head, and Mouth, and Hands, and Feet, may revive ours into newness of Life: Thus let us mind thy Passion, with infinite hatred of sin, that occasioned it: with infinite Gratitude to Love, that performed it, being that of God the Father, Son and Holy Ghost, to whom, &c.

{ The COLLECT. }
{ PRAYERS. }

Epistle.
Heb. 10. from
vers. 11 to 16.

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, to suffer death upon the Cross, who liveth and reigneth, &c.

Gospel.
John 18. v. 1.
to the end of
Chap. 19.

Almighty and Everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified, receive our Supplications, and Prayers, which we offer before thee for all estates of men in thy holy Congregation, that every Member of the same in his Vocation and Ministry, may truly and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

Merciful God, who hast made all men, and hastest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home (blessed Lord) to thy Flock, that they may be saved according to the Remnant of the true Israelites, and be made one Fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth, &c.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. *Ps. prop. 2,*
 37, 111.
 E. *114, 114,*
 118.

UPON
 Easter Day.

M. Leff. 1.
 Exod. 12. 2.
 Rom. 6.
 E. Leff. 1.
 Exod. 14. 2.
 Acts 2.

15 The Resurrection: Luc: 24.



1. And they found the stone rolled away
 2. And they entered in, & found not the body
 of the Lord Jesus
 3. And it came to pass, as they were much
 perplexed thereabout, behold two men stood
 by them in shining garments
 4. And as they were afraid & bowed down
 their faces to the earth, they said unto them, why
 seek ye the living among the dead
 5. He is not here, but is risen: see.

DISQUISITION. XIII.

THIS is the highest of all Festivals, and is as
 ancient as the Resurrection of our Blessed
 Lord himself, and therefore ought to be proportionably

onably sacred to its subject : As it was highly venerable to the *Primitive Fathers* of the Church, witness their innumerable *Sermons* on it, and most solemn acts (even of both *Sacraments*) reserved for it ; to which end, two days were added to attend it and *Whitsunday*, there being a multitude of businesses holy performed at those seasons ; how ever this *stolid disobedient Age* contemn the Devotions of *Antiquity*, as though they would be *Christians*, by passing Acts of Oblivion upon the Records of *Christianity*. But God hath still his thousands in our *Israel*, whom I shall here greet with

*Christiani sine
Christo.*

* The Eastern
and Greek
Churches Sa-
lutation.
* *ΑΥΕΝΟΡ.*

* Not well derived from the Latine *Hostia*, (i.e.) a Sacrifice, but rather from *Osteren*, corruptly from *Urstend*, (i.e.) Resurrection. The old Saxons called *April*, (in which *Easter* is commonly) *Oster-monat*. *Verstegan Ant.* p.60. And the very word *Easter* is used in the Saxon *Gospel*. *Matth. 26. 19.*

the old *Christian Salutation*, * *ΑΥΕΝΟΡ.* *Christ is risen*, desiring the Reader but to *Echo* with joy and gratitude that same usual *Response*, the Lord is risen indeed ; or to *Paraphrase* it with that good *Christian*, who meeting his Enemy, said, *Surrexit Christus*, *Christ the Reconciler* is risen, and therefore let us be friends again. This *King of Days*, and *Queen of Feasts*, is among us called *Easter*, a Compellation made up of a * *German*, and an *English* term ; the former of which the *Saxons* brought in among us, *sc. Oest*, signifying *Arising*, or the *East*; and *Star* we know imports a *Luminary of Heaven*, the chief whereof at this time of the year are in their *Culminations* : And both therefore now most emphatically suited unto *Christ* and his *Arise*, whose Name is the *East*, *Zech. 9. 12.* and whose Nature is the *bright Morning Star*, *Rev. 2. 8.* so that reflecting on this *Star in the East* (like the *Wise men*) we are come to worship him, and by *Piety* endeavouring to make his *Easter* ours, the *Day-star of Grace* arising in our hearts. The *Fathers* (of both Churches) generally call it *Pascha*, as succeeding, and in many fit *Analogies* answering the *Passover*, (*Christ* being the *Lamb of GOD*, whose blood lately be-
sprinkling

sprinkling us in his *Passion* now taketh away our sins by his *Resurrection*.) And hence it is that S. *Augustin* notes, the *Passover* and this *Feast of Easter* (both under the Old and the New Law) was much about this time to be solemnized ; yet not precisely at the first full Moon of the first Month, (lest we should Judaize, and comply exactly with them in their *Passover*, which was but typical, ours being gratulatory) but as the *Nicene Council* determined, and St. *Augustin*'s phrase is, *Statim post*, presently after, *scil.* the next Lords Day after the first full Moon following the *Vernal Equinox*, because both *Sun* and *Moon* at that time hint to us *Conversion* and increase of *Light* ; for the *Moon*, while at *Full*, is most diametrically opposed to the *Sun*, (as we in our full *Naturals* are to *Grace*) but now being come to her point vertical, she draweth nearer daily and nearer to *Conjunction* with the *Sun*, as he doth heighten and increase in strength. So God would demonstrate by this *Sign Celestial*, that man who formerly was full opposite to Him by sin, should now (by the *Passion* and *Resurrection* of our Saviour) meet with his *Spiritual Tropick*, and term of *Reflection*, and thence date his *Conversion* unto God ; hastening to a nearer and nearer union with him, till he grow in beat and lustre, till he arise and mount up with this *Sun of Righteousness*.

Epist. 19. 4. 5.
ad Januar. post
primum plenilunium.

Exod. 12. 2, 5.

A Rule to
find Easter for
ever.

The first stone of the Building of the *Christian Faith* was laid in this same Article of the *Resurrection* ; in this was the first promise performed, *Ipse conteret, He shall bruise the Serpents head* : for in this he triumphed over *Death* and *Hell*. And the last stone of our *Faith* is laid in the same, that is, the *Day of Judgment*, of which God hath given assurance unto all men, (saith S. *Paul* at *Athens*) in

Gen. 3. 15.
Trophæum de
morte excitavit. Aug.

Acts 17. 3.

that he hath raised *Christ Jesus from the dead*: In this *Christ* makes up his Circle, in this he is truly *Alpha* and *Omega*. His coming in *Paradise* in a promise, and his coming to Judgment in the clouds, are tied together in the *Resurrection*; and therefore all the *Gospel*, all our *preaching*, our *believing*, and endeavour, are all contracted into this one *Article* of the *Resurrection*, 1 Cor. 15. And that being all the sign *Christ* would at any time afford the *Jews*, the *Pharisees*, *Sadduces*, or any that importuned him the sign of *Jonas*, and the destroyed *Temple*, still turning upon the *Resurrection*, Matth. 12. And so true is that of *Tertullian*, The *Resurrection* of the dead is the main *Consolation* of the living; as without which, all *Christ's* former *Actions* and *Passions* had been fruitless, 1 Cor. 15. But by which we hold our hopes of *Immortality*, from whence all the *Sundays* of the year *cheerfully* borrow new *Denomination*, and are (as 'twere) new *Christned*, *The Lords Day*, in memorial of this happy *Reparation*. So that *Ludolphus* (out of *Nazianzen* and others) may well call this day the *Festival* of all *Festivities*: Most of the *Learned* applying that of *David* to it, *Psal.* 118. *This is the Day which the Lord hath made.* &c. And not only for our gladness, but also inverting it for his honour: So *S. Cyril*, *This is the Day which* (in a sense) *made the Lord*, that is, declared him. For hereby (saith the *Apostle*) *was he wonderfully declared to be the Son of God.* Wonderfully indeed, the wonder of all *Miracles*, wrought by a *God*, testified by *Angels*, seen of *Men*; of *Men*, not only as witnesses, but partakers: And yet a no less *Benefit* than *Miracle*; a *Benefit* both corporal and spiritual, extending to both parts of *Man*. And whereas *Christ's* former *Miracles* (for the most part)

1 Cor. 15. 15.

Matth. 12. 35.

Resurrectio mortuorum, est summa consolatio vivorum.

John 4. 18.

1 Cor. 15. 17.

Solemnitas solennitatum.

*Ludolph. de vit.**Christi in loc.**Psal.* 118. 24.

Hæc est Dies quam fecit Dominus.

Hæc est Dies qua fecit Dominum.

In locum.

part) tended but to the *Bodies* good, as restitution of Limbs, *Eyes to the Blind, Ears to the Deaf, Tongue to the Dumb, and Feet to the Lame*; or else for restauration of Health, as *healing Diseases, casting out Devils, raising the Dead*; or for Humane sustenance, as feeding many thousands with few Fishes, multiplying the Loaves, metamorphosing of *Water into Wine, &c.* But this miraculous Benefit, and Beneficial Miracle of *Christ's Resurrection*, extendeth it self both unto *Soul* and *Body*. And first, it cheareth up the drooping *Body*, comfortably telling it, that it shall not always sleep in dust! not ever be the food of Worms, and companion of creeping things! but shall be one day raised, raised to incorruption, to the society of *Angels*, and vision of the blessed *Trinity*: That even *Flesh and Blood* (though not as yet a-while) shall one day inherit the *Kingdom of God*. So that the *Body* (now) the *Body* of every faithful Penitent, may be as confident as ever *Job* was, *I Job 19. 25. know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin worms destroy my body, yet in my flesh shall I see God; whom I shall see, &c.* And that not only in *Calvin's* sense, of a Temporal Restitution; but even in *Job's* own sense, and the *Fathers* Exposition, of a literal and numerical Resurrection. Again, this likewise secures the *Soul*, that she is *Christ's* holy One, whom he will never suffer to see corruption; assureth her, that she

This is an extensive benefit to both parts of man. *Sensu Philosophico, Resurrectio est tantum corporis, sed Theologico, est totius compositi.*

Calv. in loc.

Quid hac prophetia manifestius? nullus tam aperte post

Christum, quam iste ante Christum, de Resurrectione loquitur; nondum erat mortuus Dominus, nondum vivus, & Athleta Ecclesie Redemptorem suum videbat ab Inferis resurgentem, &c.

Hieron. ad Pammachium.

neither

Nosco meum in Christo corpus
 consurgere, quid me
 Desperare jubet? veniam quibus
 ille revenit
 Calcata de morte viis, quod
 credimus hoc est:
 Et totus veniam, nec enim mi-
 nor aut alius quam
 Nunc sum, restituar, vultus, vigor,
 Et color idem,
 Qui modo vivus, erit; nec me vel
 dente vel ungue
 Fraudatum remouet patefacti
 fossa Sepulchri,
 Prud. de Resur.

* 1 Cor. 15. 20. Ἀπαρχὴ νε-
 κοίτης ὑμῶν.

neither hopes nor believes in vain,
 * 1 Cor. 15. This is the Founda-
 tion Article. But happy time this,
 happy day for us, whereon Christ
 became the eldest Child of the
 Grave, the first-born of the dead, the
 first-fruits of them that sleep; all
 comfortable Relatives, first still
 implying the latter: Christ's Resur-
 rection altogether as sure as death;
 Rom. 4. Who died for our sins, and
 rose again for our justification. For
 us you see, both, not for himself,
 but us; and that for both parts of
 us, our Souls and Bodies. And if
 your meditation please to draw

near the Sepulchre, Luke 24. you shall there meet
 with two Angels, that will witness it, and tell you,
 He is not here, but is risen.

Luke 24. 6.

Duo propter te-
 stimonii suffi-
 cientiam.

Et congruum
 fuit, ut Rex
 Caelorum Satel-
 litum haberet
 Angelorum.

But here with Peter and John we enter the Se-
 pulchre, it will be no uncivil Discretion to take no-
 tice of the Company we meet with there, that were
 the first Evangelists of these glad tidings; and those
 were no less than Angels, vers. 4. to no greater
 than Women, vers. 10. Some mention but one, yet
 S. John expressly telleth us of two Angels. Two
 for a full and sufficient testimony by the Jews
 own Law. Witnesses of all sorts, from Heaven and
 Earth too: Angels tell the Women. He is not here
 but, &c. Angels, I, they were always ready At-
 tendants on our Saviour; and most fit it was, that
 the King of Heaven should always have such a
 Guard, such a Retinue, and such Harbingers;
 and had so, at his Conception, Luke 1. an Arch-
 angel; at his Birth, Luke 2. a multitude of the bea-
 venly Host; in his Temptation, Mark 1. In his
 Agony,

Agony, Luke 22. *Angels ministred unto him* : At his *Apprehension* (had he so pleased) he could have easily *prayed down more than twelve Legions*, that is, an innumerable company of *Angels*, (had he meant to countenance the propagating of *Religion* by the *Sword* :) And to come home here to his *Resurrection*, (and so likewise afterward to his *Ascension*) miraculously proclaimed by *Angels*. And if *these* to the Creature be appointed * *ministring* * Πνεύματα λειτουργικά. *Spirits*, how much more ought they to be always † *ministring Spirits* to their Maker, Heb. i. 14. These † Pennati proceres induti vestibus albis, *winged Mercuries* of Heaven here tell the seeking women to their joy and astonishment, He *is not here, but is risen*. To women then *Christ* Christum jam surrexisse reportant. Virgil. *first* was manifested, to three women, and to them doubly, by the voice of *Angels*, and his own *first* Evang. *appearance*. John 20. Three pious women, *Mary* Joan 20. 12. *Magdalen*, *Joanna*, and *Mary* Mother of *James*, verl. 12. who (to the glory of their Sex) were led by their Devotion, as the three Wise men by the Star, unto their Saviour for they were seeking *Christ*, Matth. 28. 'Tis not here worth while to Matth. 28. 5. dispute, whether or no *Christ* first appeared to his *Mother* (as some contend) since the *Evangelists* mention not his appearing unto her at all ; but sure we are, 'twas to her Sex, I, and to her Name also, Mark 16. *Mary Magdalen*, she was the first Preacher of the *Resurrection*, the *Apostles* of the *Apostles*, as *Cajetan* (calleth her.) And various are the reasons of this *Condescension*. I pass the phanſie of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour, (sticking too rigidly on the tenth and eleventh verses.) This might hold in secular affairs perhaps, but here too contrary to *Christ's* humble modesty. — Nemini dixeris,

Apostolorum
Apostola.

dixeris, still prefaced to all those acts tending to his honour, *See thou tell no man*. More probable is that of *Ludolphus*, ——— in *lenimen doloris*. On Christ's part, as an Antidote and Cordial to their deeper sorrows. First, he appeared to them, left by his longer absence, their griefs should prove too strong a *Passion* for those weaker *Vessels*: *Woman, why weepest thou?* vers. 15. To assuage their sorrow, and comfort them. Then on the other side, (saith *Beda*) *Woman* that * first made haste to sin, now came first to *Pardon*; she that first broke her Faith in *Paradise*, first recovereth it at the *Sepulchre*: That Sex (saith he) which first snatch'd Death, as it were, out of Life, here contends as much to fetch Life even out of Death. Though that Angelical Attendance on our Saviour pass our dull Earths Imitation; (I, our Souls, and their most active Graces:) yet let us (at least) emulate these *Womens Piety* and charity. *Men* for shame, lest that feeblè Sex prove the *strongest* in *Devotion*; and *Vertue* appear so far of the *Feminine Gender*, as not derived *à viro*.

Again, let *Women* imitate them, lest (with the *Foolish Virgins*) they Eclipse the glory of their virtuous kind, and honour their Sex only with that worst of Arguments. The corruption of the best proves the worst. Those that will accompany them, must note, how they came *early*, and not empty. *Early*; In the *dawning* (saith *S. John*) *while it was yet dark*. No deferring holy Duties, especially delay not *Penitence*. Christ himself must be sought early, in the day of Life, (Age and Sickness being *Dies Mortis*, days of Death) in the *morning* of this day, that is, in times of strength and health. *Early in this Morning*, that is, in the prime of youth, with *Samuel* and *Timothy*; nay in the

* *Quæ prima
ad culpam, pri-
ma ad veniam.*
Beda in loc.
*Contendit de
morte rapere
vitam, quæ
prius de vitâ
rapuit mortem.*

*Æmulemur
saltem Fæmi-
nas.*

*Corruptio opti-
mi, est pessima.*
*Nec ubi nox
abiit, nec tæ-
men orta dies.*
Ovid.
John 20. 1.
*Pœnitentia se-
ra, raro seria.*

the very *dawning*, (viz.) in the time of tender Infancy, as S. Hierom of *Eustochium*; *Materno lacte*, That she sucked in Piety, with her Mothers milk, loving to hear Children, *Balbutire Christum*, as it were, stammering out and chanting *Hosannas* ere they well could speak. None ever came too soon to Christ, or can make too much haste to Heaven. Many *Esau's* with too late tears to gain a *Blessing*! And as early, so these came not empty; reflecting upon that of *Exod. 23*. None shall appear before me empty (saith the giver of all things.) And mind it, you cheap Auditors and Readers, Each here brought her Oynments, and sweet Odours. And such must be our Addresses to Christ, with *flowers of Vertue, and fragrancies of Prayer, *Rev. 8*. With the precious unguents of Alms and Hospitality. All which indeed are like *Mary Magdalens* effused Oynment, *Matth. 26*. And to close this with S. Bernard's sweeter Allegory: The three good Women here bringing precious Oynments, and sweet Odours, must be (saith he) the *Mind*, the *Tongue*, the *Hand*. Those of the *Mind* are *Zeal*, *Compassion*, *Patience*: Those of the *Tongue*, are *Prayers* and good *Exhortations*: Those of the *Hand*, are *Charity* and *Distributions*.

Epist. ad Eustoch.

Nemo in conspectu meo vacuus.

Exod. 23. 15.

Qualibet Aromata & Unguenta.

** Odore virtutum, & suavitate Orationum*

Rev. 8.

Psal. 141.

Tres mulieres aromata ferentes, sunt Mens, Lingua, Manus
Bern. Sermon. in loc.

Thus having saluted the Company, observe next the *Person*, and his *Motion*: He is not here, but *Persona & Motus*. He, a word of the Person. He that was the *Word*, *John 1*. He that was born among Beasts, *John 1. 1.* lived among Publicans, and died among Thieves: He whom they attached, bound, reviled! He whom they buffeted, scourged, thorned! He whom they nailed, pierced, crucified: whose Sepulchre they stoned, sealed, watched: and that with the *Garrison* appointed to guard the *Temple*, (saith *Josephus*)

The Person
He.

Luke 24. 35.

sephus) yet He, (so little the Plots of the impious prevail against the righteous ,) He who sateth in Heaven , so laughed them to scorn , and Catastrophizeth all their wiles into Derision, that ——— Ipsissimus, He, the very self-same Christ, awakened his Divinity, which seemed before to sleep, and at once conquereth those fatal Enemies, Sin, Death, and Hell, even to a sensible Demonstration, Lu. 24. Handle me and see me. When the Priests and Scribes, those grand Counsellors at Law, expected from the Grave an *Habens Corpus*, the body which they gave it, they receive from Angels, a *non est inventus*: He is not here, but is risen. Hence then our faith and hope are quickned, sufficiently both confirmed and fortified.

Now, what though Afflictions and Diseases torture, and even crucifie our body? what though our burthenous Tomb-stone stop up the mouth of our Grave, and forbid Re-entry into this World? what though the inviolable course of Nature seal up our Sepulchre, for Time ne're to open? what though corruption set worms and other noisom creatures (as 'twere) to watch our carcases? yet shall they, maugre all these, the very same (I say) shall one day likewise find themselves redintegra-

* Pellite corde metum, mea membra, & credite vosmet

Cum Christo reditura Deo, nam vos gerit ille,

Et secum revocat; morbos ridete minaces,

Inlicitos casus contemnite, contra Sepulchra

Respice, exurgens quo Christus provocat, &c.

Prudent. de Resurrect.

* Luke 21. 18.

ted by this powerful Resurrection; we shall not be stolen away either by mortality or time. Then * fear no more to trust thy Body, than the Sower doth his Grain unto the Earth: The Grave must come to Restitution, and give account of each Dust and Atome committed to her trust, and not so much as an hair of our head shall perish, * Luke 21. While the head is above

water,

water, no fear of drowning. 'Twere strange indeed, that the Head should enter Heaven at one door, and the body at another. Socinus therefore was but foolish, to deny the consequent of ours, from *Christ's Resurrection*: It is but natural proportion, that as the Head is gone before, we all the other Members should follow after.

Thus being acquainted with the *Person*, observe next his *Motion*. His progressive or egressive motion. Wherein are also those *two points of local motion*. He is not here, he is risen. The first is, whence he rose: And that was, a *statu mortuorum*,

not from any Poetical Limbus, but from the state of the dead; his body from the Grave, where the inseparated *Deity* kept it from corruption, and his Soul from Paradise, that Region of Spirits, and place of happiness, by visitation of Angels, and irradiations of Glory: Yet a state of incompleteness and expectance, where (as the Apostle saith) our life is hid with Christ in God; and when he who is our life shall appear in the re-union of both parts of us at the Resurrection, then shall we also appear with him in glory, and full beatitude; yet in mean time a fulness of joy, proportionable to the Soul's Receptivity, which doubtless shall be much enlarged at re-union and entrance into the holy of Holiest, the Highest Heavens. His Soul returned also from visiting those dark Regions, triumphing and relieving those Prisoners of Hope, Zech. 9. astonishing and confining those evil spirits: from triumphing over Hell it self, (as the original of *Psalm 16.*) He is not here: Where our Meditations have overtaken the Disciples, and are entring the Sepulchre; where we find nothing but the linnen left, and watchmen stupified: * But that Lamb which was slain, is now the Triumphant Lion of the Tribe of Judah

Mirum esset si caput per unum foramen, corpus per aliud intraret.

Decet quemadmodum precessit caput, sequantur.
Bern. Sermon in Resurrect. *Terminus à quo, & terminus ad quem.*

Corpus à Sepulchro, anima à Paradiso.

Coloss. 3. 3.

Zech. 9. 11.

Psalm 16. 10. David's

7th
and the Septuagint is *et Deus pro eo dñs* will bear it all.

* *Agnus occisus jam Leo vincens.*

Accedas Sadducæ, & Sepulchrum inspicere, Lintheamina posito, & bene
100 *disposita, &c.*

*Quam opportu-
nitatem habu-
isset? Bern.in
Fest.*

'Oς νεκρῶ.

Matth. 28. 4.

*O stulta insa-
nia! dormien-
tes testes adhi-
bent.*

Rhemigius in
loc.

*"Oux εἶναι τὸ
Christ's
strange Epi-
taph, Non est
hic.*

too holy an One to see corruption. He is not here in Earth or earthly Elements, that is every where according to his Deity and spiritual influences. Come hither then, Atheistical Sadducee, and let thine eye tutor thine Infidel heart to a belief of the Resurrection. Mark but the method of the Linen; that not only remaining, but keeping the several postures of the parts that wore it. And would a Thief have left it (thinkest thou) or left it so distinguished? Or if the World had a Thief so honest, what opportunity could he have had of stripping off those cleaving Sear-cloths, and bearing forth the body, so many Souldiers, so many Watchmen present? No, no, 'twas that same Power only which loosned formerly S. Peter's Fetters, made this Winding-sheet fall off: The Deity it self so kept this City, that the Watchmen watched but in vain! In vain indeed; for the sight of an Angel, countenanced like Lightning, so terrified and amazed them, that as though they had been struck with Lightning, they became even as dead men! fitter to be buried in the Sepulchre, then to watch it! So that the envious Sanbedrim endeavour to revive them with money. (that usual *Aqua vitæ* of fainting causes) hiring the Souldiers to say, That his Disciples came by night and stole him away; the Jews strong delusion to this day. Alas fond dream of sleeping Watchmen! (saith Rhemigius) if they slept, how could they perceive the Theft? if not perceiv'd, how could they witness it? Not taken away, and therefore risen; For he is not here.

And this is the strangest Epitaph that e're was read on Sepulchre! Turn over all the leaves of Story and Antiquity, become Companions of the

Circle

Circle of the Earth, view all the Monuments, Pyramides, and Tombs of Mortals; and you shall still meet with there a Trophy of Death's Conquest, a Stone engraven with a *Hic jacet*, Here lieth such, or such an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Belshazzar*; Here the bright *Hellen*, and Great *Alexander*; Here the Wise *Caro*, and Learned *Aristotle*; Or whatever other *Grandeers* of the World: Here lie their Bodies, bound in Fetters of Corruption, chambered up in Dust, Prisoners to the Grave, and Captives unto Death; *Hic jacet!* But in an holy Pilgrimage, come we to our Saviour's Sepulcher, and to our equal joy and wonder, we meet with Ensigns of Death's overthrow, the Stone removed from off his Grave, and there an *Angel* penning this his Epiraph; No, his *Ἐπὶ νίκης*, and Song of Victory, *He is not here*. He who is Life it self, could not be detained by Death; *'Twas impossible he should be holden of it* (saith the Apostle.) But like his Type *Sampson*, He breaketh the Bonds of Death, and casteth his Cords from him; nor from himself alone, but from his * Servants also, 1 Cor. 15. Where you may see one of them (through his Conquest) out-braving Death and Hell: *Where is thy Sting? Where is thy Victory?* To which S. Bernard sweetly alluding; Where now, O stony Jew, are all thy Cruelties? Alas? Where are now the Sports, the Reed, and Purple of your injured King, and all those other Instruments of his Captivity? Nay, Death it self, where's now thy Conquest? Then alluding to the Answer, as well as to the Question: * The Mocker is mocked; *He that sitteth in Heaven, hath laughed them to scorn, and Death is swallowed up in Victory*, by CHRIST's glorious Resurrection. He is not here. Mark

*Ἀννάστον ἦν.
Ruptis Lethi
vinculis.*

1 Cor. 15. 15.
* Ἐλευθέρω
πάντες οἱ θί-
χοι ὡς κατέ-
πεν ὁ θάνατος.

Cyr. Catech.

* Ubi oppro-

bria, Judæe?

Ubi fabulæ?

Ubi vasa Cap-

tivitatis?

Ubi Mors vi-

ctoria tua?

* Confusus est

Calumniator,

Raptor spolia-

tus. Bern. in

Fest.

† *Christus non querendus in terrenis.*
Non est hic.

Esth. 4.

Cant. 6.

* Τὰ ἄνω φρονεῖτε, τὰ ἄνω ζήτε. Ἀντιπράξεν μετὰ πάντας καλὸν, ὃ μὴ πῶν (οἶχε), τὸ ὃ καλὸν μῦθε· ἀντιποιήσας αἰχρὸν μετ' ἡδονῆς, τὸ μὴ ἡδονοῦν (οἶχε), τὸ ὃ αἰχρὸν μῦθε. Musonius apud Aul. Gellium. l. 16. c. 1.

Ecce Joseph de carcere, Sampson de Civitate, Daniel de Specu, Jonas ē Ceto, &c.

Matth. 28. 14.

Psal. 72. 15.
Ezek. 37.

Acts. 1. 3. c. 2.
24. & 13. 24

1 Cor. 15. 4.
&c.

(Christian Reader.) † Christ is not to be sought for in these earthly Transitories; I am sure, not to be found there. Not in the Avaritious man's Coffer: *Achan* found a *Non est hic*, in the Golden Wedge, He is not here: Not on the ambitious Pinnacle: *Haman* found a *Non est hic*. In the Chair of the Scornor; He is not here: Not in the voluptuous man's Bed: The Spouse her self found a *Non est hic*. In Ease, Idleness, or worse, He is not here: And therefore * *Set your Affections on things that are above, and not on, &c.* Col. 3. 1. and that leadeth to the *Terminus ad quem*, the Point to which Christ arose; and that is, *ad vitam*, unto Life and Glory.

And here is a comfortable sight to wipe sad eyes. Here is the *Sun* that was eclipsed, cometh forth like a *Bridegroom*: That *Eagle's* age renewed, by casting of his Bill: The good grain sowed, and quickned by dying: The destroyed *Temple* the third day repaired: (but the Glory of the second is more than of the first.) Here is the substance of all those shadows, *CHRIST* is risen from the dead; and yet no Article of our Faith so much opposed: *Satan knows well, that shaking the Foundation will hazard all the Building!* But all his poysons are strongly antidoted several ways, (besides the mentioned prefigurations.) First, by predictions. *Psal. 72.* He shall live, &c. *Ezek. 37.* in the vision of the *Dry bones*. And the *Evangelist* applieth that of *Jonah* unto Christ. *Matth. 12.* Secondly, by the *Apostles Declarations*, Acts 1. 3. Chap. 2. 24. & 13. 34. But thirdly, and convincingly, by his own frequent appearance (five times on the day of his *Resurrection*) 1 Cor. 15. from
verf. 4.

vers. 4, &c. And that an eminent Jew's testimony might confirm Christianity, hear what Josephus saith of him. "There was at that time (saith he) a certain wise man, if it be lawful to call him a man; for he was the performer of divers admirable works, and the Instructor of those that willingly entertain the Truth: And he drew unto him divers Jews and Greeks his Followers. This was Christ (saith he) who being accused by the Princes of our Nation, and condemned to the Cross by Pilate, appeared to his Disciples alive the third day after, according as the Divine Prophets had before testified the same, &c.

Σοφός τις ὢν
αὐτῷ πάλιν ἡγου-
μένῳ, &c. Joseph.
Antiq. lib. 18.
c. 4.

Josephus his
Testimony
concerning
Christ.

What can be more manifest? Why should Philosophizing Flesh and Blood so stick at this, That the self-same thing corrupted, can never possibly be re-entired? Is any thing impossible to Omnipotence? Nay, when-as (to say nothing of the Phoenix) we know some daring Chymists have reduced Flowers, at least, to shape and colour, after they had been consumed unto ashes; how much more easily can the Almighty (think you) recal both Flesh and Sinews, till Dry Bones live again, Ezek. 37. Till they friendly jog each other, as 'twere, asking, Live'st thou Brother? Sure it is as easie to reduce, as to create. Methinks, the very Author then should take away all hæsitations, in that Christ is risen, and that Christ is God, and that same God Almighty.

Idem numero,
corruptum ne-
quit retroduci.
Διαιτὰ πάντων
θεῶν.

Ezek. 37.

Author tollit
dubitationem.

1 Kings 21.

2 Kings 13. 21.

Suscitationes
potius quam
Resurrectiones.
Bern. in Felt.
Rom. 6. 8.

* Former Re-
surrections
how differing
from Christs.

For those Præcursores, those Harbingers of CHRIST'S Resurrection, (as S. Bernard calleth those revived by the Prophets) they were rather to be stiled Raisings than Risings, Suscitations more than Resurrections, as appears by their Discriminations. * First, surrexerunt illi morituri, They rose shortly to die again, and so will one

day need another Resurrection; but CHRIST being risen, *dieth no more* (saith the Apostle) and *in that he liveth he liveth unto God.*

Again. *Illi virtute aliena*, Those were raised by the power of another, nay, indeed, of CHRIST, who lent that Power; but CHRIST here, *Virtute propria*, by his own Power, by his own Arm, by his own *Right Hand* hath he gotten himself this Victory. He whose mercy had formerly bestowed many miracles on others, his power now worketh one upon himself. He who by his Word raised *Fairus* Daughter, *Mark* 1. who by his Touch revived the Widows Son, *Luke* 17. who by his Prayer restored unto life putrefied *Lazarus*, *John* 11. Sure, with as much ease could his inhabitant Divinity re-animate his own Body to a Resurrection: And therefore in *S. Luke* 'tis not *ἠγέρθη*, He is raised, but *ἠγέρθη*, He is risen, and actively translated, not *suscitatus*, but *sur-rexit*.

The time too of his *Resurrection*, is time well spent to contemplate; and that was the first day of the Week, and the third of his *Passion*, at once fulfilling the *Prophecie*, and translating the *Sabbath*. Therefore after three days Christ arose, to intimate and manifest the consent of the whole *Trinity*, in the *Passion* of the Son: On the third (saith *Bernard*) that himself and Prophets might be found faithful, who foretold it, *Hosea* 2. *Matth.* 27. Within *three days* indeed; for we know he slept not in the Grave above two nights, and one whole day, scarce forty hours; some say but thirty six: and then knitting the end of the first to the beginning of the last, hastned, * left tedious sorrow should too much wrack the minds and faith of his Disciples. For so our dearest Lord abbreviates the

תלדא
קומי

Mark 1.
Luke 17.
John 11.

Ideo post tres dies, (saith *Austin*)
Liv. 4. de Trin.
Hosea 2. 6.
Matth. 27. 63.
Intra triduum.

See D.T.G.E.

* *Ne doloris tedium discipulorum animos cruciaret.*
S. Bernard.

the days of our sorrows, and lengthens the year of our consolations; knowing that a day of sorrow seems a year to us, and a year of joy passeth like a day. And here the *Mathematicians* help out well, to make good that same Type of *Jonah*, of three days and three nights, which taken as generally as his death, that is, all parts of the *World* considered, and then his burial cometh up full to that of *Jonah*. Yet but three days at most, to teach us all, not to bury our desires in the earth, to become *Eagles* and not *Moles*, to spend but two or three days, that is, but some small time and industry to gain a competency: For those worldly *Lazar-* *Quatriduani*
souls that lie four days interred, (that is) all the *fortent.* (Think
four quarters of their lives groveling for transito- of that.)
ries, stick in the nostrils of the *Almighty*: O happy those, when Christ with an offended eye be-
holds these earthly vanities, of whose soul he may
say, as this Text doth of him, *Luke 24.* It is not *Luke 24. 6.*
here, but is risen. And then more and more still *Surrexit, non*
rise it shall, until the scale of Grace lodge them *est hic.*
among the stars of Glory.

And this *Resurrection* of our Saviour (saith *Bernard* on this Argument) was not any Regress into his former state again, but a kind of Transmigration into a better. CHRIST returned not (saith he) into our mortality, and the miseries of this present life again; but rose into some higher degrees of perfection, even to a glorified condition: Yet not as the *Eutychian* Hereticks phantasied, as though CHRIST's Humane Nature by his *Resurrection* had been changed into the Divine; *Non reditus sed*
transitus. *Bern.*
in Felt.
Non rediit in
nostram mor-
talitatem, sed
in sublimius a-
liquid transit.
Non Humana
natura in divi-
nam conversa.
Luke 24. 39.
Qualitas tran-
sit, natura non
defecit.
Some of the
conditions of
glorified bo-
not dies.

**Totus surrex-
it gloriosus.*

*Claritas, agi-
litas, subtili-
tas, impassibili-
tas.*

Exod. 34.
*Splendor stella-
latus.* Hier.
Matth. 17.3.
Chap. 13.43.
Beauty.

Agility.

John 20. 6.
*Cui aliud non
resistit.*

Subtily.

Impassibility.
Aquinas in loc.

not devested of its former Nature. His corruptible, here, put on incorruption: His mortal, immortality: * He is risen altogether a Body glorified. Whose eminencies the *School-men* are very busie with, (I confess) and write more of, then ever *S. Paul* himself durst, that had been wrapp'd up into the third Heaven. I shall mention only the most probable. The first is Brightness and *Angelick Beauty*; which was prefigured by shining *Moses*, and acknowledged in *Christ* (by *S. Jerom*) even a starry lustre. And if in his *Transfiguration* his face did shine as the Sun, and his very rayment as the Light, Matth. 17. How bright (think you) how much more radiant was his *Resurrection*? Nay, if (as himself telleth us) *The just shall shine like the Sun*, &c. Matth. 13. with what resplendent rays (think you) arose this *Sun of Righteousness*, this *Sun of Glory* himself? whereof all other Lights whatsoever are but beams. Answerable to this, the second is *Agility*, and lightsomness of motion, such a supernatural activity of Body, as (if we may believe the *Schools*) giveth it an equal facility of either motion, of *Ascending* or *Descending*; such an imperceptible quickness as made *Christ* sometime seem invisible, when he pleased to pass through, or to appear in the midst of the company, *John 20.*

But for that which they term *Subtily*, as to which (they say) material things make no Resistance; that seemeth so destructive to the properties of a natural body, that I pass it as a meer subtilty indeed, but ushering the way to a double Heresie, both in Philosophy and Religion, viz. *Penetration* of bodies, and *Transubstantiation*. The last condition of a body glorified, is *Impassibility*, that is, an incapacity of any further sufferings, or indigence

indigence of Nature's sustenance ; after the Resurrection, man's body shall not need the staff of Bread to walk with, nor any other Antidotes of humane frailty. But did not Christ after his Arise, eat? *Luk. 24.* Yes, but that was not to nourish himself, but his Disciples Faith ; not out of want, but power ; it not turning to Aliment, but (like drops of water sprinkled on fire) evapoured, vanisht : Such glorified bodies hunger no more, and thirst no more, *Rev. 21.* neither do they need Sun or Shield, for the Lamb to them is all in all. These are some of the Transcendencies of a glorious Body.

*Non in nutriti-
onem sui, sed
Discipulorum
Fidei.
Non ex ege-
state, sed ex po-
testate.
Rev. 21.*

And to satisfy some other scruples of flesh and blood, How arise the dead? and with what Bodies shall they come? Whether of the same Age, Sex, Form, or Deformity they died in (though these are rather Niceties than Necessaries) yet know, it shall be of the whole Composition, the whole person, (like Christ here) both parts re-united ; both have shared here in Good or Evil, so shall they in the Retribution. And for Deformity (*Tertullian* reflect us,) All imperfection shall be done away, from *Rev. 21.* There shall then be no more sorrow, no more death ; and the lameness or deformity of any part, is the grief (as it were) and death there- of. So that if Death shall then be totally expelled, then, by * fair consequence, from each particular member. To this some add that of *S. Peter*, *Acts 3. 21.* ἀρχὴ ἁρμονίας, till the times of Restitution ; that is, according to the perfection of Adam in his innocence : whereupon *S. Augustine* faith of Ministers, that all defects

*Et totus veni-
am, &c. Pru-
dent. ante.*

* Qui jubet ut redeam, non red-
dit debile quicquam ;
Nam si debilitas redit, instau-
ratio non est :
Quod casus eripuit, quod morbus,
quod dolor hausit,
Quod truncavit edax senium,
populante veturno,
Omne revertenti reparata in
membra redibit.

Prud. de Resur.

shall be amended in that second moulding of the great Artificer. And for the scars and wounds of *Martyrs*, that those shall make more for their glory, and then be in their bodies, like *Stars in the Firmament*, the brighter parts of all about them: there and then so much more glorious, as they here have been more dolorous. But as for the *wicked*, 'tis not so with them, they shall arise with all their blemishes, with all their imperfections whatsoever; whatsoever may conduce to the improvement of their shame and punishment.

Non sic impiis.

For the *Sex*, *Tertullian* again biddeth us remember; that the same bodies we lay down we shall take up, from that of *Matth. 22* where *Christ* answers the *Pharisees*, not that there should be no *Women*, but no *Wives* at the *Resurrection*, no marrying, or giving in marriage, but as *ἄγγελοι*, as the *Angels*; natural Relations cease there, *Sexes* do not. Lastly, for the *Age* that all shall arise in, *S. Augustine* (and from him the whole Cry of the *Schools*) proportion it unto the *Age of Christ*, that is, as about thirty three years, asserting it from *S. Paul's Oracle*, *Ephes. 4.* and likewise from that forementioned *Reduction*: *Acts 3.* that so, as in *Adam* all die, so by *Christ* (say they) even for the same *Age* also, shall all be made alive. Yet *S. John* telleth us of a great multitude he saw before the *Throne*, both of small and great, whether for stature or degrees of glory, is not manifest; and therefore these things I intrude not into the *Articles* of any ones *Belief*, but only present them modestly, as *Scholastic Probabilities*; fully contented (for mine own part) greatly to read, That *Christ* will change our vile Bodies, and make them like unto his, &c. *Phil. 3.*

Phil. 3. 21.

And therefore, to turn *Scruples* into *Exhortati-*

ons, let us *σωφρονεῖν*, not *ὑπερφρονεῖν*, be wise into sobriety, and possess our selves in holiness, as those that are (you see) and shall be the Temples of the Holy Ghost. Each one therefore now rowse up his sluggish Soul. Awake, Arise, O my slumbering Soul, for thy Saviour is already up; stand up from the dead; for sin is the grave of the Soul, and that dead in trespasses and sin! and buried in the customs of it; yet Christ shall give the life, Ephes. 2. Yea, * he lendeth the same hand unto us as unto Lazarus, reviving, raising, sweetning of us, with his fragrant Graces. And this may be our confidence of the second Resurrection, if we give but all diligence to be partakers of the first, that is, from sin, then no fear of the † second death. Believe Christ's reason of it, John 6. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. This is the true Nectar and Ambrosia, (the Poets did but feign such fare for their Gods) ἀμβροσίον αἷμα, (to use Homers phrase) the immortal Blood, the true Nepenthe, that shall make us forget sorrow, worldly sorrows; that will renew our age better than an Aescops Bath: This is the heavenly Manna, the living, the life-giving Bread: So that the Schools in general, and many of the Fathers were opinioned (from this of S. John 6.) that there is a kind of divine Seed infused by the Eucharist, not only into the Souls, but into the very Bodies also of faithful Receivers; whose vivifying quality inclineth, and as 'twere fitteth them to a Revivification; How far the words may bear it, I dispute not, but believe him that said it, John 6. 54. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

Surge, mea anima, surrexit Christus. Bern in Fest.

Ephes. 2. 1.
* Majus est peccatorem ex peccato in gratiam migrare, quam ex hoc mundo in caelum. S. August. † Rev. 20. 6. John 6. 54.

Homer Iliad.

John 6. 54.

Δύναμις πλαστική.
Non disputo, sed credo; & ut credo, edo.

POEM XIII. { On the Re- surrection. }

YOU *pensive Souls*, who lately by the Cross
 Stood sadly mourning your dear Master's loss !
 You that partook his *Agonies* and *Fears*,
 Washing his *Wounds*, and bathing them with *tears* :
 You that with *John* and *Mary* did lament
 The Tragedy of that sole *Imnocent* ;
 You *Magdalens* and *Peters*, that wept there,
 Until a *Sm* dropt with each several *Tear* ;
 Come hither, *this day* brings an *Handkerchief*
 To wipe your *Eyes*, and *period* your *Grief*.
 Come see (as that sweet *Lark* of *Heaven* sings)
The Sun arise, with *healing* in his *Wings* ;
The Sun of *Righteousness*, that lately sat
 In a *Cloud* red as *Blood*, yet now in *State* ;
 Here re-approaching with *refulgent rays*,
 Chearing our *sadness*, *length'ning* of our *days* ;
 Changing our *Tropick* of *Mortality*
 Into a *Solstice* of *Eternity*.
 This is the *Day* which the *Almighty* made,
 Nay his *Almightiness* this most *displaid* ;
 That *Power* which had so many wonders shew'd
 On others, now *one* on *himself* bestow'd.
 Here honest *Joseph* from the *Dungeon* hies,
 While from the *Grave's* *Inclosure* *Christ* doth rise.
 This stronger *Sampson* breaks the knotty bands
 Of *Grave*, and *Hell*, with his *Triumphant* hands.
 The *Gates* of *Gaza* r'other bare away,
 But *Christ* the *Gates* of *Death* *unbing'd* to day.
 Stout *Daniel* comes from fierce companions *Den*,
 While *Christ* from *vanquish'd* *Fiends* returns to men.

This

This is the *Temple* which the Jews did rase,
 And the third Day repair'd, with greater Grace.
 Here too, the *Whale* doth *Jonah* cast on shore,
 The hungry *Sepulchre* doth *Christ* restore.
 A morsel which hath *Death* so surfeited,
 Will make him vomit all that's swallowed.
 Mean time, the *Grave's* transform'd into a *Bed*,
 And warm'd by *Christ*, fear not to rest thy head.
 Though what is sown to dy, you see, the *Grain*
 With gay advantages revives again.
 Thus *Christ* our Humane Nature doth calcine
 Into a *state*, short only of *Divine*.
 That now each faithful one with *Job* may sing,
 A song of Triumph over *Terrour's King*:
 I know my Corps from the devouring *Urn*
 (Away *Despair!*) shall one day safe return;
 The same way *Christ* came from the vanquish'd
 Shall I (at length) *Redintegration* have: (*Grave*,
 I shall new moulded from the Earth appear,
 And yet none other then I now am here;
 For count'nance, strength, and colour, still the same;
 Nor shall the *Grave* e're mutilate or lame
 So much as *Tooth* or *Nail*, but that great *Whale*
 Sound and entire shall then revomit all.
 My tim'rous *Heart* and *Limbs*, then banish fear,
 Know you shall one day with your *Lord* appear:
 He bears, and will return you; dread not ills,
 Afflictions, or Diseases; *Death* that kills
 Hath lost his sting, *Christ* rising from the *Dead*.
 Draws all the *Members* to attend the *Head*.
 More than *Angelick Beauty* crowns that face
 Wherein of late a servile form took place.
 That *Body* new agility doth move
 From Earth to Heaven, Whose Center is above;
 Enfranchis'd from low necessities,
 And humane succours by *Divine* supplies;

Not

Not needing *Rest, Food, Raiment* (as before)
Being now to *hunger, thirst, and tire* no more:
While in a *Body* rais'd, the *wounds and scars*
In their fair *Orb* become the *brighter stars*.

Such the *Prerogative* spiritual is
Of *Bodies* glorified, of *Christ* and his.

First-Fruits imply the latter; look what *he*
Injoy'd, we shall; for *act*, though not *degree*.

He that commands our *Rise*, will not restore
Those *Imperfections* that we had before.

For should *Defects* revive in their old station?

It could not then be term'd a *Renovation*.

But whatsoe're *Chance, Age, Disease* or *Grief*,
Have here impair'd, shall there *all* find *relief*;

Each *Vessel* full of true *Felicity*,

According to its *Receptivity*.

If we (mean while) but *rise* from *Graves* of *Sin*
And *Transients*, which the most are *buried* in!

If for such *Bats*, we pitch an *Eagles* flight,

And to be where this *Carcase* is, delight;

Then doubt not, but who thus the *first* partake,

The second *Resurrection* blest shall make.

Thus by the *Resurrection* of the dead,

The *living Faith* is chiefly comforted.

PRAYER

PRAYER XIII. { On the Re-
surrection. }

R

tered hearts, to thaw our frozen uncharitableness and obduration; to cleanse our dirty ways, and to make our withered affections spring into flowers of virtue, and complacencies to thee: Illuminate our understandings with truth and knowledge, our wills with obedience and submission, our affections with love towards thee, (and thine for thy sake) with joy in thee, desire of thee, and the things of that better life. Put upon us (O Lord) the whole Armour of Light, that we may walk honestly as in the day, not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but that denying ungodliness and world lusts, we may live righteously, soberly, and godly in this present World. Quicken all thy spiritual Graces in us, by the power of thy Resurrection: And blessed be the right hand of thine Eternal Father, for raising thee from the Grave, thereby raising of our Faith and Hope; and what is our hope? Why, our hope is even in thee: Thou art the Resurrection and the Life to all them that believe on thee. Death (like an Hornet) by stinging of thee, lost his sting; and now may make a buzzing noise about us, cannot hurt us: O Death where is thy sting! The Grave (by thy lodging a while in it) is become a Bed, a soft, a warm one, where nothing shall disturb our rest; 'tis made but a with-drawing Room, where we retire a while to put off these old Rags of flesh, to be attired with the Robes of Glory. Then what though we mourn here? we shall be comforted: What though here disgraced? we shall be glorified; What if our flesh here be eaten with Worms, and those Worms turn'd to dust, and that dust scatter'd over all the Elements? Why, thou victorious Saviour canst recollect it, canst gather it again all together, unto thy blessed self, who turnest man to destruction, and sayest, Come again ye children of men. O establish this Foundation-Article,

thou

thou who art the chief Corner-stone ; without which all our Hopes, and all Endeavours too are vain. Let Faith and Religion beat down all the Forts and Scruples which Sense and Reason can raise up against it ; and let us ever more and more feel the power of thy Revivification : As the Virtue of thy Birth in our Regeneration, and of thy Death in our Mortification, so grant us the efficacy also of thy Resurrection, in our rising from Sin, unto the life of Righteousness. O thou that art risen, raise us from the dead, from the dead in Trespases and Sins. They that conceive Sin in their heart, are like him that was dead in his Bed, yet thou raisedst him ; they who bring forth Sin into Action, resemble him that was carried out upon the Bier, yet thou also raisedst him ; but they that live in Custom and long Habits of Sin, are too like putrified Lazarus ; yet thou didst also resweeten him to Life : And such as these are we (O Lord) the worst of these ! O be thou such to us, and say to each of us, now this day of thy glorious Resurrection, as thou sometime didst to him (now in respect of our Souls, as hereafter of our Bodies ;) Come forth, awake thou that sleepest, stand up from the dead, (that is) from dead Works, and I will give thee Life ; a Life of Grace, tending to, and ending in a Life of Glory. Amen and Amen.

The

{ The COLLECT }
for Easter-Day.

<p>Epistle: Col. 3. vers. 1. unto vers. 8.</p>	<p><i>Almighty God, which through thy only begotten Son Jesus Christ hast overcome Death, and opened to us the Gate of everlasting Life; we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good Desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.</i></p>	<p>Gospel. John 20. vers. 1. to 11.</p>
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Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. prop.
8, 19, 21.

E.
24, 68.
108.

UPON
Ascension-Day, or
Holy Thursday.

M. Leff. 1.
Deut. 10.2.
for D. M.
E. Leff. 1.
2 Kin. 2.2.
for D. M.

The Ascension of Christ into Heaven



40. And he led them out as far as
Bethany, where he lift up his hands, & blessed
them, & as it came to passe while hee
blessed them he was parted from them
and carryed upp in heaven.

DISQUISITION XIV.

WE may well say of this Feast, as the Jews John 19. 21.
of that same Sabbath, John 19. That this *Μεγάλη* *ἡ*
is an High Day; Dies Sollemnis, Christ's perfectest *νικη*
S Triumph,

Eph. 4. 8.

Triumph, *Ephes.* 4. opening the Kingdom of Heaven, &c. carried up the first-fruits of our Nature. A day of Joy to all Generations; both in respect of Christ our Lord, and of all true Christian people: as being the first day of Christ's *Ascension* in the *Flesh*, (for his *Deity* cannot be said either to ascend, or descend) this being the first day of his sitting in Joy and Glory, Rest and Triumph, at the right hand of God. And as to our selves: This is the first day (as it were) of our Right to Heaven, or rather of our taking *Livery* and *Seisin*, and *Possession* of it by Christ: The first day that our Nature entered there, whence we have both a Privilege and an Assurance to follow. As this day the Sentence of our Corruption was changed, and instead of that Curse in the beginning, *Earth thou art*, &c. It was now said unto our Nature, Ascend to Heaven, and (which never was to Angels) *Sit thou at my right hand*, &c. *Heb.* 1. Sure, an inestimable happiness was Christ's personal Society, his bodily Presence while he lived on Earth, could the hardened *Jews* have seen, or seeing, have perceived it: but *Light came into the World, and Darknesse comprehended it not*. They, like the brutish *Gadarens*, had rather have their Swine, than this Pearl; while the devout *S. Augustin* made

Heb. 1. 13.

it (you know) the chiefest of his chief Desires, to have seen Widowed *Rome* in her Virgin-Felicity; to have heard that Divine Oracle, *S. Paul*, out of the Pulpit; but above all, to have embraced his Redeemer in the *Flesh*; and could then have sung his *Swan-like Anthem*, the *Nunc dimittis*, as cheerfully as old *Simeon*; could willingly have closed his eyes with that blessed Word. How full of Joy needs must his Presence be on

S. Aug. Three chief Desires. *Romam in Flore, Paulum in Cathedra, Christum in Carne vidisse.*

Psal. 16. 11.

Earth; in whose presence is fulness of Joy in Heaven

ven

who? I, and who still carried Heaven along with him.

And so fill'd with this joy of his Presence were his *Apostles*, (he having often miraculously fed them by Land, saved them by Sea, instructed them both by Sea and Land) that they could not with patience endure once to think of his Absence, or hear of his Departure: And therefore one of them, to enjoy him longer, diswadeh him from his sufferings, *Mat. 16.* (though he be called *Satan* for his *labour*) the rest, in a sad co-partnership of sorrow, lament the death and loss of him.

Matth. 16. 22.

All his other actions were things to be desired; but this parting as another Death; here their affections cry out with the Pilgrims of *Emmaus*, abide with us, we have now most need of thee; For now the dark Evening draweth on, &c. All of them at his Final Valediction, his telling them of his Ascending to Glory, seem impatiently unwilling to stay behind him, *John 13.* Why cannot I follow thee now? (saith *S. Peter*.) He hath done with his *Bennum est esse hic*: Now he thinks nothing worse than to be here; his Master gone: How can we know the way? saith *S. Thomas*, *John 14. 5.* How indeed! Thou gone, who art the Way? Then saith

*Desiderabilia.
Mane nobiscum
Domine.
Advesperascit.*

John 13. 17.

S. Philip unto him, Lord, shew us the Father, ver. 8. hearing Christ speak of going to him. Thus all of them in an united longing, desire either to detain him, or accompany him: And sweetly *S. Bernard* sympathizeth with them; What heart-breaking Grief alas, seized on the Apostles, when he, for whom they had left all, was now leaving them! Oh how could the Children of the Bride-Chamber chuse but mourn, when the Bridegroom was to be taken from them! *Matth. 9.* And if so irksome be thy corporal Absence, O Christ, Let us

** Via in exemplo, veritas in verbo, vita in premio.*

Quantus dolor irrupit Apostolica pectora, dum eum propter quem omnia relinquunt, à se tolli viderunt?

In a Sermon. Ascens.

Matth. 9. 15.

- never know how unsufferable is thy spiritual, thine eternal separation; But since for his corporal Absence there is an Oportet, Acts 3. for the Heavens must contain him till, &c. and an Expedi, John 16. 7. that it was expedient he go to the Father, for else the Comforter would not come; see how like a tender Parent, he goes about to wean their affections, John 14. Little Children (saith he, admonishing them to be such, in the best sense) yet a little while, and I am with you (our longest abode here is no better, Job. 14.) but let not your hearts be troubled: what need your heart be troubled, when he only leaveth your eyes, and not at all your heart? Therein I am with you to the end, and therefore be not troubled, either to think what shall become of you hereafter; for I go to prepare a place for you, vers. 2. For there was never any place for Humane Flesh, till he carried it up thither. Nor fear your selves left desolate in present, for you shall not lose, but change your Comforter, &c. Orabo Patrem, that is his Office of Intercession: I will pray the Father, and he shall give you another Comforter; you shall rather have two, than lose one: I pass my word, whose word shall never pass, Non relinquam, I will not leave you comfortless, John 14. To which S. Augustine sweetly alludeth, Behold him now ascending, believe in him being absent, expect his second Coming; and yet, by his inward Mercies, apprehend him present with you. 'Tis handsomly observed by some Learned Authors, that those four Beasts (Ezek. 1. and Apoc. 4.) mystically represent the four chief Actions of Christ, in his work of our Redemption; the first with the Face of a Man, pointeth at his Incarnation; the second, like a Bullock, denoteth his Passion; the third, like a Lion, speaketh
- his

Acts 3. 21.

John 16. 7.

John 14. 1, 2.

Cur turbatur
cor, cum tan-
tum deserit o-
culos?

John 14. 2.

John 14. 18.
Videte ascen-
dentem, credi-
te absentem,
sperate veni-
entem: sed ta-
men per mise-
ricordiam oc-
cultam, etiam
sentite præs-
entem. Aug. 157.
Serm. de Temp.
Greg. in Hom.
in Ezek. 1. &c.

his *Resurrection*; the fourth of the *Eagle*, this of his *Ascension*, flying above the clouds, and perching in the highest Heavens, at the right hand of God. Though our Saviour's first life on earth, (for he lived two, you know, before, and after his *Resurrection*) although his first (I say) was but one crimson thred, a mere debasement and continued *Passion*; yet was his *second* as full of *Triumph* and *Exaltation*: Whereof there were three degrees of *Sublimations*, answerable to those three of his latter *Humiliation*; viz. his *Resurrection*, opposed to his *Death*; his *Ascent* into Heaven, to his *Descent* into Hell; and his sitting on the right hand of God, to his lying in the Sepulchre. The first step of this *Exaltation*, was his step out of the Grave, his *Resurrection* (as before demonstrated,) The second stair of his *Triumphancy* is this which now we contemplate, his translation from Earth to Heaven; and this (saith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Christ's* whole Journal in the flesh.

Resurrectio Morti, Ascensio Descensui, Sessio ad dextram permanenti in Sepulchro.
Christ's Exaltation three-fold.
Consummatio reliquarum Solemnitatum, & felix clausula totius Itinerarii Christi. In Fest.

S. *Luke* describeth the substance and circumstances of it, *Luke 24. Eduxit Discipulos, &c.* *Luke 24. 50, &c.* Christ now about to take his *ultimum vale* of his Disciples, he led them forth the City to *Bethania*; out of the City, to admonish them and us of a *Non habemus, that we have here no continuing City, but must seek one to come*, *Heb. 13.* and led them *Heb. 13. 14.* forth, only a few Witnesses, to shew, he was as private in all those actions tending to his glory, as publick in those that pointed out his shame: As his Twin-born poverty is laid open in an Inn; *Domus populi*, nay, the commonest room of that same common House, a Stable! His buffeting and derisions in *Pilate's* open Hall! His Crucifixion in the eye of *Jerusalem*, when that was the very face of the

Nemini dixeris, all the Fee Christ required for his Cures.

The Blessing and the Charge.
Luke 24. 50.

Exite & predicate.
The double Commission requisite to Preachers.
Rom. 10. 15.
Jer. 23. 21.
Matth. 10.

World! But the glorious attendance on his Birth, that's by night, *Luke 2. A multitude of the heavenly Host.* His radiant Transfiguration hath but three beholders, *Peter, James and John.* All his miraculous cures he would have gratified with silence, *See thou tell no man.* His Resurrection, at first, manifested but only to *Mary Magdalen*: And this his most glorious *Ascension*, but to his *Apostles* only. *He led them forth.* And all this to prick the bladder of vain glory, which so puffeth up the heart of man, especially now a-days, so much made of, every where so be-pluff'd and scarletted! but you see, *Ostentatious ones* are *Christ's Antipodes*, who here contenteth his wonderful preferment with no more pomp than his *Apostles* company. *He led them forth*, and that for their own sakes too, giving them both a *Blessing* and a *Charge*, vers. 50. *He lifted up his hands and blessed them.* Happy those employments that are so led on with his *Blessing*; and so those partings too, that close in mutual *Benedictions*. Secondly, there was, *Go ye forth into all Nations, and preach the Gospel*: There is a double Commission for them whom he chuseth, both of *Authority* and *Ability*. This not to be done without warrant, *Rom. 10. Jer. 23.* The *inward Call* is best known by the *Talents*, and bath best made known by the *external Call* of lawful *Authority*. And here that former Edict was repealed, *Matth. 10. Go not into the way of the Gentiles*; that was to be the main way now, to all Nations, to every creature that is capable thereof, or to the *System* and *Epitome* of all creatures, *Man*, and to whom they are all subservient. Yet this large Commission of the *Apostles* is since again contracted into *Provinces, Dioceses, and Parishes*: yet that too with some latitude of preaching any where

where, as need or occasion shall require. And when he had spoken these things, he was taken up, *Acts* 1. not till then. Observe the God of Order, he would not leave the World, as it were forbears his Glory, until he had first established all things in a composed settledness: It is Christian Wisdom, then, the timely ordering of our affairs, e're death prevent the care. *Achitophel* was so far commendable, that he set his house in order, before he disordered himself, *2 Sam.* 17. It is council worthy a Prophet to give, and a King to receive, Set thine house in order, for thou must die, *2 Kings* 20. thy treble house, of Soul, Body and Estate. And when he had spoken these things, he was taken up: The word intimateth not any outward aid or supportation, (a glorified body needing no such advantages, as is foreshewed) and though Angels bare him company, they bare not him: they were his Servitors, not his Porters; and (you know) the Apostles saw them in the place of *Attendants* below him, far behind him, *Acts* 1. Yea, he who of his own Will laid down his body in the dust, the same by his own power raised it up to Heaven: So the Apostle, (using the Active Voice likewise) *avaGas*, He that descended, even the same also is he which ascended, *Ephes.* 4.

And (with the affectionate Disciples) now to look up a little at the *Circumstances* of our ascending Saviour. The Time (you know) was forty days after his *Resurrection*, *Acts* 1. 3. so long was his second life on earth; *Moses*-like, veiling the splendor of his glorious countenance forty days. His body had formerly been acquainted with that number, *Matth.* 4. having forty days miraculously abstained all natural sustenance; and here again, abstaining in some kind (if not somewhat of his

Acts 1. 9.
Avayēēto.

2 Sam. 17. 23.

2 Kings 20. 1.

Avayēēto.

*Et si Angelico
comitatus ob-
sequio, non fa-
men fultus
Auxilio. Bern.
in Fess.*

Acts 1. 10.

Ephes. 4. 10.

The time of
Christ's Af-
scension.

*Repressis ad-
huc fulgoris
sui radiis.*

Matth. 4. 2.

Celestial Banquet, yet at least) his *Banqueting House of Heaven* forty days : Of all which time himself can only give an account ; *'Tis not for flesh and blood to trace the ways of Immortality.* Yet we sure are, that his stay was not, (as some of his *Apostles* thought) then to restore again the Kingdom to *Israel*. *S. Bernard* calleth those, weak thoughts of so well instructed *Disciples*. What should an heavenly Body do with an earthly Throne ? How poor a business is the temporal Kingdom of *Israel*, for the King of all *Eternity* ? And methinks the fond *Millenaries* should be cautioned by these Misprisions. No, a more acceptable reason, why our Saviour did not immediately ascend from *Golgotha* to *Paradise*, from his grave to Heaven, *per saltum*, (which had been all one to his Omnipotence) was, more fully to convince the diffident World of the infallible evidences of his *Resurrection*, as also more fully to instruct his *Apostles* in the mysteries pertaining to the Kingdom of God,

Acts 1. 3.

*Ne videretur
terrena medi-
tari.*

Duplex terminus.

The place of
Christ's As-
cension.

Luke 24. 50.

Acts 1. 12.

* *Montis Oliviferi Christus
de vertice sursum.*

*Ad Patrem rediit signans vesti-
gia Pacis :*

*Fron di bus æternis præpinguis
liquitur bimor,*

*Qui probat infusum terris de
Chrismate donum. Pr. adv. Jud.*

Acts 1. Yet longer than forty days he tarried not, (saith *Augustine*) lest he should seem to affect or meditate on earthly things : And thereby (I hope)

lendeth our Souls wings, to fly along with him to Heaven. And, by the way, take notice of the

Place of Christ's *Ascension*. And therein of a double term, the place from whence, and the place

whether. The *Terminus à quo*, St. Luke in his

Gospel telleth us, was *Bethania*, in

his book of the *Acts*, The Mount of

Olives ; but he will soon be recon-

ciled to himself, if we take notice

that the Village *Bethany* is situate in

the way, and on the side of the

Mount of *Olives*, both near *Jeru-*

salem. This * Mount (you know)

our

our Saviour much frequented, so that a Reverend
† *Prelate* of our own calleth it *his Pulpit*. Thence † *Bishop Hall*
indeed was *his Doctrine* wont to distil like the Dew, *Bish. of Nor-*
and *his Prayers* to ascend as Incense. And this very *wich.*
Mount was the place of his *Agony*; but now the
Hill of his *Triumph* and *Victory*: Once he found
it planted with *Thorns*, or worse! but now one of
those *Mountains of spices*, Cant. 8. How fit was Cant. 8. 14:
it, the same place which had witnessed his *Humani-*
ty, by suffering there, should likewise testify his
Deity, by his *ascending* thence? The same place for
both, * demonstrates both his *Passion* and *Ascension*, * *Passionem &*
tended to the same end, Man's *Salvation*. And in *Ascensionem*
that he ascended from † *Bethania*, which signifieth *eodem spectare*
an house of affliction and Obedience; how doth † *Syr. from*
it incite us to that better Sacrifice, Obedience? and † *Domus*
forewarn us, that we likewise must not look to and † *Afflictus.*
ascend but from the place of sufferings? *Through*
many tribulations must we enter into that Kingdom,
Acts 14. 22. Now the *Terminus, ad quem*, the place *Per varies ca-*
to which he ascended, was the highest Heaven! I, *sus, per tot dis-*
whither else but home to his own habitation? And *crimina re-*
(saith holy *Bernard*) having already proved him- *rum, Tendimus*
self Lord of Earth, Sea and Hell; as the Earth *in Latium.*
acknowledged him her Lord; when at his voice *Vig.*
she rendred up his *Lazarus*, and quaked at his *Passion*; The Sea obeyed him, when as it became a *Janæ cum se*
glassy pavement to his feet, and his *Treasury* for *Dominum uni-*
Tribute; and Hell confessed him *Conquerour*, when *versorum que*
Satan yielded in the Wildernes. and was outbraved *sunt in terra,*
by him: O Hell, where is thy *Victory*? It there- *mari & infer-*
fore now remained, that as Lord of Heaven also, *no probasset,*
he should pass through all the yielding Regions *Bern. in Fest.*
of the Air, unto the Glory of the *Highest Hea-*
vens. *Old Philosophy* told us of eight several *Hea-*
vens, and hath since found out three or four Orbs *Aristot. l. de*
more; *Cælo,*

more ; but the safest guide, *Theology*, reduceth all
 2 Cor. 12. 2. to three, 2 Cor. 12. The first taken for that Ele-
 ment of Air, *Gen. 1.* and frequently in Scripture,
the Fowls of Heaven. The second, for the whole
 Frame of the celestial Orbs, viz. the Firmament
 and Planets, *Psal. 19, Cæli enarrant gloriam Dei.*
 Every Star is a golden tongue, materially to
 speak the praises of its Maker. But the third is, that
 glorious Mansion, where are the many Mansions
 of the Blessed, called by some the Empyrean Hea-
 ven, not as being of any burning nature, but of a
 fire-like, lightsome brightness. S. Paul, who was
 rapt thither (in a Seraphick Contemplation) cal-
 leth it the *third Heaven*, in relation to the former
 two. * S. Augustine giveth another, and a very pro-
 per Tripartition : The Corporeal Heaven (saith he)
 contains the Spheres, and whole material Fabrick :
 The Spiritual one is the Habitable of Angels, and all
 blessed Spirits, departed in the Faith of Christ, and
 love of God : The Superintellektual is a place apart,
 a Sanctum Sanctorum, solely appropriated to the
 Deity; and thither (saith he) Christ now ascended, as
 the Apostle meaneth, by that superlative expreffion,
far above all Heavens, Ephes. 4. into that highest
 Paradise, that habitation of light, that light inaccess-
 sible, the kingdom of Heaven ; not only the Sub-
 urbs and outward Courts of it; but even into the
 Holy of Holies. And 'tis most agreeable to the pro-
 portion of the Mysteries of our Redemption, that we
 believe the first entrance into such Glory to have
 been made by our Lord at this his Glorious Ascen-
 sion ; and by consequence that his

Sedes Beato-
 riam.

John 14. 2.
 Cælum Em-
 pyreum.

2 Cor. 12. 2.

* Cælum cor-
 porale, spiritu-
 ale, & super-
 intellectuale.
 S. Aug.

* Τὸ μέγιστον
 πάλαιον ἵπ-
 πον.
 Ephes. 4. 10.

Justinus Mart. ait, Bonos statim
 duci à morte ad Paradisum, ubi
 consuetudo & aspectus est Ange-
 lorum, & visus Christi Salva-
 toris. Inter Quest. Gen. 73.

Soul went not thither before then,
 to come back again to be con-
 tracted into the Span of Huma-
 nity, and to dwell forty days in his

Body

Body upon Earth: but that he should return from *Paradise*, from the common *Receptacle* of departed *Spirits*, dying in the love of *God*, into earth again, was no improbable *Diminution* or lessening of his condition; since himself in *mercy* called back *Lazarus* from thence, and some others also, in both *Testaments*, returned to live a life of *Grace*, which in all senses must needs be less than the least of *Glories*, without his stronger Influences, and fuller Manifestations. But read we not of others that ascended before *Christ*? Yes, but, like those that rose before him, with difference enough. *Enoch* indeed walked with *God*, and was taken away, Gen. 5. 24.

5. And *Elijah* found a Coach-way to Heaven, 2 Kings 2.

Some dare not think these bodily ascended, but as 'tis said of *Moses*, Deut. 34. That *God* buried them, no man knowing of their Sepulchre unto this day. Others dreaming that they are still alive, reserved in some by-part of the world, one day personally to fight with *Antichrist*: but let them have their fancy to themselves; while we here distinguish with *S. Gregory*, (besides the different receptacles forementioned:) These, though purest of men, wanted supporters, (you see) a Chariot from Heaven, and Angels to draw it: but *Christ* by his own power, whereby he first made all things, lifted himself now above all things; nay indeed, his Ascension, though later in time, yet in order of nature before, was the sole efficient of their elevation, as it shall be one day of ours. Next for the Instruments of his Ascension: a Cloud (saith the Text) received him out of their sight; and not unprophefied, Psal. 104. He it was that made the Clouds his Chariots, and rode upon the wings of the wind. I, that Cloud was the Canopy of this King of Glory, which the blessed Angels

Sua fruuntur infania.

Homo purus adjutorio indigebat.

Greg. Magn. in loc.

Causa fuit ejus ascensio ceterarum.

Acts 1. 9. 11.

Psal. 104. 3.

Posuit Nubem vehiculum.

Acts 1. 11.

1 Pet. 2. 21.
*Etsi non passibus
 aequis, amoris
 tamen.*

Ephes. 5. 2.

*Ut impleret
 omnia.*
 Ephes. 4. 10.
 John 14. 2.

Pro nobis facta.

John 14. 3.
 Psal. 68. 18.

Angels carried over him; while he was now going to that high Court of Parliament, the Court of the most High, to treat about a Peace 'twixt Heaven and Earth. A cloud received him out of their sight. We cannot, without a just Reprehension, pry with curiosity, where God hath interposed a cloud of secrecy, Acts 1. And therefore let not the Piety of our Affections spend it self in vain desires of an Earthly Pilgrimage, to see the pretended steps of our ascending Saviour; the Pressures of his feet still shew'd upon Mount Oliver; but rather view and trace his spiritual footsteps (I am sure more certain, less expensive) in his sacred Oracles of Scriptures; for thereunto are we called (saith the Apostle) 1 Pet. 2. For Christ also suffered for us, leaving us an example, that we might follow his steps; though not with the soles of our feet, yet with the feet of our Souls. Ephes. 5. Be ye followers of God, &c. and walk in love as Christ hath loved us.

Lastly, the End of his Ascension was, Ephes. 4. that he might fulfil all things: all things concerning us, all that concerned himself. For us, to compleat the work of our Redemption, and to Prepare each of us one of those many Mansions; to open the Kingdom of Heaven to all believers, for he only keeps the Keys. Christ his Ascension (saith S. Bernard) was also for our exaltation, assuring us here with a confirmed hope, that our Souls shall, whensoever separated, ascend to him, and at length our Soul and Body both, like his, by his to Heaven, John 14. And as unto himself, to fulfil Prophecies, Psal. 68. Thou art gone up on high, thou hast led captivity captive, &c. Also to shew an irrefragable Demonstration of his Godhead by thus exalting his Manhood into heaven: to manifest to the whole world (to Heaven as well

as earth) that glorious Majesty of his, which by *Divine Dispensation* had so long lay throwed in the *form of a Servant*, till now by entring *God and Man* *Gravspw &* into Heaven, such a new Guest, as the glad Angels never saw there before: and how readily (methinks) how joyfully did those Door-keepers of the House of our God, open unto him? When he called, *Stand ope ye Gates, be ye lift up ye Everlasting Doors, that the King of Glory may come in.* *vid &* I will not with some affirm, that the Quire of Angels then sung the 24th. Psalm in Dialogues, Questions, and Responses.

But, if some serious Devotions have believed, that at *Christ's Passion* the whole Quire of Angels and Saints were interrupted in their *Sacred Hymns*, and for a season ceased their singing *Hallelujahs*. O what increase of Joys, by Rule of Contrariety, may we here imagine, when he returned Triumphantly unto his *Throne of Glory*. *David*, as though he had heard that *Musick of the Spheres*, awakeneth his *Harp and Lute*, bears a part with them, *Psal. 47. God is gone up with a merry noise, and the Lord with the voice of Melody.* *Deus ascendit cum fubilatione.* Come up, I, to the third and highest step of all his Exaltation; and that is, *the right hand of God.* *Psal. 47. 3.* And but a touch of that, which Mortals cannot handle. The *Right Hand* is a Metaphor expressing Power, Honour, Glory, Empire and Dominion, to all which *Christ* was here exalted, *Ephes. 1. 21. Raised from the dead, set at God's right hand in heavenly places, far above all Principalities and Powers, Might and Dominion, and every Name that is named in this World, or that to come.* *Dextra Majestatem, Gloriam, Honorem, Imperium denotat.* Indeed his *Resurrection* and *Ascension* were but only the motion tending to this perfection: This being his *Solium Triumphantiale.*

ing

Ephes. 4. 8.
1 Cor. 15. 25.

Heb. 1. 13.

* *Quiescentis,
Regnantis, Ju-
dicantis est se-
dere.*

† *Quia post
Laborem Re-
quiescit, post
Prælium Reg-
nat, & post-
quam Judica-
tus est Judicat.*

*Ardens in loc.
* His Nativi-
ty, Circumci-
sion, Presen-
tation, Bap-
tism, Passion,
Resurrection,
Ascension.*

*Raul. in Fest.
Gen. 19.
Gen. 7.*

Heb. 9. 24.
The Sanctum
Sanctorum.

ing over Sin, Death and Hell) *Leading captivity captive*, Ephes. 4. He shall Reign (saith the *Apostle*) till He hath put all things under him, 1 Cor. 15. And whereas the other two, *Resurrection* and *Ascension*, shall be in some manner common to us with *Christ*, (through his infinite goodness) one day to arise, and ascend to Glory : yet to *Sit at the right hand of God* in his Kingdom of Glory, is too high for the most *beloved Disciple*, that is only the *Father's Gift*, and the *Son's Prerogative*, not communicable either to *Man* or *Angel*, Heb. 1. There he *Sitteth* alone, * the Posture of State, of Rest, of Judgment, (as one pithily and sweetly.) Well is our Redeemer after his Passion and Ascension, said to *Sit at the Right hand of God* (saith he) as † keeping his Sabbath of Rest after his grand * *Labours*; as after *Conquest*, *Reigning*; and after himself *adjudged*, being the *Judge* of all things. And what a comfort is it to have a Friend of the Judge, before we come to the *Bar*? And that is our *Consolation*, if not our own Default. *Christ* is ascended, our best friend, our Brother, our Advocate; and now we have a *Mediator* in Heaven: I, till this *Peace-maker* went up, Sin had set open War 'twixt Heaven and Earth; Justice with an unbound Arm fetched a more heavy stroke; not only on *single Persons*, but upon *whole Cities*, Gen. 19. nay on the *whole sinful World*, Gen. 7. Then no *Moses* in the Gap, no *Jacob* there to *wrestle for a Blessing*; but now (happy day for us) the *Angel of the Covenant* is gone up, to hold the hand of the *striking God* of Abraham: our Aaron is at the high Altar to pray for the People, Heb. 9. *Christ* our high Priest is entred into the Heaven of Heavens, once for all, to make an atonement for us. What place then is there now left black *Despair*, but only *Hell*?

Rowle

Rowle thee, afflicted Soul, and lie no longer in the groans of Cain; for though the *envious man*, Satan be ever pleading against us at the Throne of God, yet now is *Salvation in Heaven*, (saith S. John) and the *Power of Christ*, which casteth down the *Accuser of the Brethren*, &c. Rev. 12. There his *Intercession* cries louder for us, than our Sins against us, (saith *Augustin*). He is ever shewing to his *angry Father* those Wounds he suffered for our Sins; and so whatever he be with us, God is in him appeased. Thus pleadeth he our Cause before the eternal Judge: an *Advocate*, 1 John 2. If any man sin, &c. Yet for all this, presume not, *Ransomed Soul*, be not high-minded, but fear: God forbid Sin should, because Grace abounds: *Desperation*, like Saul, slayeth thousands; but *Presumption*, like David, bereth thousands. This were even to crucifie the Son of God afresh, and grieve the Holy Spirit, Ephes. 4.

Rev 12. 10.

Ostendit Patri vulnera, Aug.

1 John 2. 12

Ephes. 4. 30.

Lastly, though we have now one, yet have we but one Mediator in Heaven: we dare not admit of that Delusion, that there are as many Saviours as good men (each one meriting for himself, some for others) and no fewer Intercessors than Saints and Angels; since Noab, Job and Daniel shall deliver but their own Souls by their Rigeteousness, Ezek. 14. We dare not so rob God of his Honour, nor derogate from Christ's all-sufficient Merits and Intercession; (for all the thin distinction of Mediation, of Redemption, and of Intercession, since the same Qualifications are requisite to both.) Away with Cobweb-shifts, and airy fancies, and listen to Infallibility it self, 1 Tim. 2. There is one God and one Mediator between God and man, even He that was both, (and none but He) Jesus Christ. Then to close with S. Bernard's Counsel, Christ

Ezek. 14. 14.

Mediatio Redemptionis & Intercessionis.

1 Tim. 2. 5.

Εἷς ὁ θεὸς, εἷς ὁ μεσίτης.

is

Ascendit Christus, sequamur
Fratres, sequamur agnum quo-
cunque ierit, sequamur Patis-
tem, Resurgentem, multo luben-
tius Ascendentem; &c. Bern de
 Ascension^e.

Exaltationem
concupiscimus
omnes.
Si consurrexi-
sti, conscende:
Scalam de vi-
tiis.

is now ascended into Heaven,
 what do we groveling so on
 Earth? Let us follow, Brethren,
 let us follow the Lamb whithersoever
 he goeth. Let us follow him suffer-
 ing, arising, much more willingly
 ascending. We all love to be
 exalted, born Corabs all, of an aspiring nature;
 yet change but the Object, set Heaven in the
 place of Honour, and keep your Ambition still;
 set Graces in the room of Transitories, and keep
 your Coverousness still. If risen with Christ, as-
 cend with him, borrowing the Wings of a Dove,
 make a Ladder of your Sins, (saith *S. Augustin*)
 every one of which subdued, and every Virtue
 added, is a new Step toward Heaven, and makes
 up the Scale of our Ascension.

POEM

POEM XV. { On the }
Ascension.

Ezekiel's mystick Vision doth afford
 Four Pregnant Emblems of our glorious Lord.
 The first design his Birth, by humane Face;
 The visage of an Oxe, took proper place
 In his last Sacrifice: a Lion then
 Speaks him Triumphant when he Rose agen:
 The last an Eagle shews his piercing sight,
 And best demonstrates this Celestial Flight.
 The Poets Fiction of that Bird of Jove
 Is here moral'd in our Saviour's love;
 Upon whose lofty wings He tow'ring flies
 To his Imperial Throne, above the Skies
 Where Crown'd with Glory and refulgent State,
 He doth for true Believers Mediate
 To his eternal Father, and obtain,
 That next to Grace, they may in Glory Reign.
 Christ in his Passion deign'd to stoop so low,
 That therein were three strange degrees of woe:
 Yet here his Exaltation rais'd as high,
 As those debased in Humility:
 A Building of three Stories too, and quite
 To all those Degradations opposite.
 His bitter cup of Death and Crucifixion;
 Sweetned (you see) by speedy Reviviction;
 And for a Bed of Dust with worms to lie,
 Here Clouds and Angels bear him up on high:
 And for descending to th' Infernal Pit,
 He now Enthron'd at Gods right hand doth sit.
 The first step we have trac'd, let's now ascend
 The rest, and Heaven will be our Journey's end.
 Christ from the top of lofty Olivet
 Returning to his Father, there doth set

Prints of his peaceful feet, whereby that Ground
 With *Triumphs* and *Fertility* was crown'd.
 Then for the *Mound of Olives*, that's the place
 (*Christ's* wonted *Pulpit*) that must have the grace
 Of this *Triumphant* wonder; there while He
 Instructs and comforts his *Disciples*, see
Elijab in his *Antitype* again
 Transported thence in a *Celestial* Wain;
 The *Clouds* his *Chariots*, and the nimble *Winds*
 His winged *Horfes*, *Angels* in their kinds
 His *Train* and *Lacquies*, not his needed aid,
 As is of *Enoch* and *Elijab* said.
 Thus stately mounted his *Aethereal* Chair,
 He glides through all the *Regions* of the Air,
 To th' everlasting *Doors*, which open wide
 To th' *King of Glory*, bringing a *Spring-Tide*
 Both of new joy and wonder to that place,
 Where ne're (till now) appear'd an *humane Face*.
 He this day turn'd the *Key of Glory's Gate*,
 That faithful *Souls* might enter in thereat :
 And in mean time, our *Nature* to prefer,
 The *first-fruits* of it *Christ* hath fixed there.
 And as the *Angels* pry, so let us scan
 What e're was said to them, as here to man.
 Sit thou on my *Right Hand*, I freely give
 To Thee alone his high *Prerogative*.
 Where, being repos'd on his *Triumphant Throne*,
 He still (for us) makes *Intercession*,
 And such as needs no help; who *Rivals* joyn,
 His *Honour* and their own success purlain !
 His *Meditation* like his *Merits*, count
 Such, as the *Cisterns* need not help the *Fount*.
 He there checks that *Accuser*, who with spight
 Traduceth us to *God* both day and night !
 Hence 'tis we *Rescu'd* are from *Hellish Powers* !
 Hence 'tis our *Blessings* fall in *heavenly Showers*,

Of Grace and Nature ; both ways to endear
To their *mysterious Head* his *Members* here.
Then from his *Mount* let our *Souls* take their *Rise*,
(Whose *Olives* speak both *Peace* and *Victories* ;)
Follow his *Conduct* in this *holy Flight*
From *Earth* and *Sin*, soaring to *glorious light*.
Follow the *Lamb* we should wherefoe're he goes,
Through *Joys internal*, or external *Woes* !
Rising, or *setting Sun* : but to be sure
Ascending we'll ambitiously endure,
Born *Corab's* all ! yet be't *Olympus* hill
You climb, and then keep your *Ambition* still.
Souls are but sparkles of *Celestial fire* ;
O let them to their *Center* still aspire.
Though *Bodies* are slow-pac'd, let *Souls* ascend,
And *these* will overtake their *Joys* i'th' end :
That so a full *Beautifying Ascent*
(As *Christ's*) may be our *Travel's Complement*.
Since then our *Carkas* is so lodg'd on high,
Let all true *Christian-Eagles* thither fly.

T 2

PRAYER

PRAYER XIV. { On the } Ascension.

MOST glorious Mediator, all whose former Passion was now abundantly recompenced with Triumph and Ascension; with Elevations exquisitely opposite to all degrees of past Humiliation; afford us grace and strength (by imitation of thee) to persevere in goodness through all the dangers and troubles of this World; knowing that our Passion shall one day end in an Ascension, considering that these light Afflictions are not to be compared to that weight of glory. Because thou humbledst thy self, and becamest obedient to the death, even the death of the Cross! therefore hath thy Father highly exalted thee: The lower the Foundation is laid in Humility, (we see) the higher is the Superstructure rais'd in glory. He hath exalted thee above the Grave in thy Resurrection, above the Earth in thine Ascension, and above the Heavens by thy Session at his own Right Hand: And moreover, answerable to all this Majesty, (as great States and Personages have proportionable Titles) he hath given thee a Name above all Names, there being none other under Heaven whereby we can be saved, that at the Name of Jesus every knee should bow, both of things in Heaven and in Earth, and of things under the Earth; that all creatures in their natures and capacities should pay a Tribute of Gratitude and Reverence; and therefore, in the natural posture of our duty, we bow the knees not only of our Bodies, but also of our Souls unto thee, entertaining every thought and mention of thee with high veneration; admiring the Mystery of thy Incarnation, trembling at the horror of thy Passion: adorning the power of thy Resurrection, and triumphing in the glory of thy Ascension;

sion; and that especially for making thy self ours all the while, both in thy Depressions and thy Elevations. If thou hadst not been born, we never had been born anew; If thou hadst not died for our sins, we had died in them; If thou hadst not risen from the dead, (where ever our Souls had been) our body should not have rested in hope, nor ever have seen God in the flesh: If thou hadst not ascended, we might perhaps have been freed from Hell, but never have had a place prepared for us in Heaven: As thou art ours in all, (O Lord) make us thine (in our proportions) in all the changes of our Scene, that in sad accidents with Job, though thou kill us, we may trust in thee: and in prosperities with David, we may sing of thy praise all the day long, our life being the day.

O blessed Repairer of our Nature, who in thy Passion wast the death of Death, (cutting off the head of that Goliath with his own Sword) and in thy Resurrection wast the burial of the Grave it self, and the destroyer of Destruction; and here in thine Ascension wast the Conqueror of Victory it self, leading Captivity captive. O thou that this day liftedst up thy Body from the Earth, lift up our hearts above it also: Thou that transportedst thy self to Heaven, we beseech thee, transport also our desires and endeavours thither: As thou hast fixed thy self in thy Celestial Throne, at the Right Hand of thy Father, so fix our thoughts, and settle our affections upon thee in Heaven, and upon Heaven for thy sake, who art there making Intercession for us; so that if our transgressions anger Heaven, we have a Reconciler there, nor need we go far to be assured of it. Sure never any Ages, no not those of Noah more sinful; And who can justly call Sodom or Gomorrah wickedder than our Cities? How come the waters then so calm, they break not forth again, to give the World a second Laver? Whence is't there cometh not fire

T 3

from

from Heaven? Whence is it the Sword hath not yet quite devoured so small a Nation in so great a while? Whence is it the oft kindled Pestilence doth not yet flame amongst us? O whence all this, but from thy prevalent Intercession? Because thy Blood speaks better things than that of Abel; begging off our due punishments, excusing our delinquencies, promising our amendment, procuring us daily Blessings: And had we such a Friend in Court, how careful would we be not to shame him, not to grieve him? An all-sufficient Advocate: Why are any so unwise, to forsake the Fountain of Living Water? And dig unto themselves Cisterns; (Intercessors of Saints and Angels) broken Cisterns that will hold no Water? When we are invited to the Fountain by Thee the Fountain, Come unto me all ye that labour, &c. Whom then have we in Heaven but thee? And as thou art preparing there a place for us, so we beseech thee prepare us for that place, by giving us endeavours to make a ladder of our repented sins, and thine indulgent Graces; by adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly Kindness, and to Brotherly Kindness Charity, which is the bond of perfectness; a virtue both of the way, and of our Country also: That so ascending by these steps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us; O powerful Mediatour, O sweet and holy Jesus. Amen, Amen.

The COLLECT.
for the Ascension.

Epistle.
Acts 1. verse
1. to 12.

Grant, we beseech thee, Almighty God,
that like as we do believe thy only Son
our Lord to have ascended into the Hea-
vens; so we may also in heart and mind
thither ascend, and with him continually
dwell, who liveth and reigneth with
Thee and the Holy Ghost, one God, world
without end, Amen.

Gospel.
Mar. 16. verse
14. to the end.



Our Father, which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

T 4 UPON

(that are such) are *sanctified*, by peculiar separation, and made holy by solemn Dedication: and therefore so devoted over all the World, (saith *Augustine*.) in memorial of that Day, *Acts 2. Epist. 118. ad* wherein the Spirit after a wonderful and mysterious *Januar.* manner descended, for the propagating, governing, and preserving of Christ's Holy Catholick Church unto the end of the world. 'Tis sometimes called *Pentecost*, as being fifty days after our Christian Passeeover, (*Deut. 16.*) The Jewish *Pentecost* was a Memorial of the Law, which was an hidden Gospel; but our *Pentecost* a memorial of the Gospel, which is the revealed Law: One delivered in Mount *Simai*, the other in Mount *Sion*. And sometimes called *Whitsunday*, or bright Sunday, from the glorious Light of Heaven that was then shed upon the Earth, from the Father of Lights; as also from a Custom of some * new Baptized Christians, * *Inde parens sacro ducit de Fonte sacerdos* then cloathing themselves in white, in token of the joy and solemnity thereof; who were sometimes *Infantes niveos corpore, corde, habitu;* also called the *Illuminati*, the Enlightened, from *Fulgentes animas vestis quoq; Candida signat,* the Spiritual Light received in Baptism, their *Et grege de niveo Gaudia Pastor habet.* white Garments being Emblems both of that Spiritual Whiteness and Purity of Soul conferred by the Sacrament, and which ever after they were carefully to preserve; as also of their joy, for being then made Members of Christ, Children of God, and Heirs of the Kingdom of Heaven. And therefore this and the Sunday after Easter also called *Dominica in albis*. This the Colour of Purity, *Rev. 19. 8. of Victory, vers. 14. of Joy, Eccles. 9. 8. of Glory, Dan. 7. 9. Rev. 3. 4.* And whereas Christ's Birth, and other times, we keep in

Πεντηκοστή,
from *πεντή-*
κοντα, (i. e.)
Fifty.
Acts 2. 1.

** Inde parens sacro ducit de Fonte sacerdos*
Infantes niveos corpore, corde, habitu;
Fulgentes animas vestis quoq; Candida signat,
Et grege de niveo Gaudia Pastor habet.
Lactant. de Resur. Carnis.

Quod abeun-
tem Christum
non amisimus,
venientem Spi-
ritum posside-
mus. Serm.
133. de Evan.

Curae leves lo-
quantur, ingen-
tes stupent.

Ὁρφανὸς ἐκ
ἀφροσύνης.
John 14. 15.
16.

In locum.

Rom. 7. 19.

in Honour of his coming in the flesh; now at Whitsuntide we should rejoyce more for his coming in the Spirit: Now we have a double Joy (saith holy *Augustine*) that we have not lost our *Christ* departed, but yet enjoy the Spirit approached. I, the Son of Glory being now in his height, shines forth on his *Apostles* in a Light from Heaven; and knowing the worlds Charity would soon wax cold, (as he foretold, *Matth. 24.*) He warmeth them with a shower of Heaven's better fire; and lest great sorrows for his Absence strike them dumb, (as great sorrows use,) He sendeth each of them for a Token, an aspired Tongue, *Acts 2.* *Christ's* Promises, O how worthy Confidence! that so in each point answered their necessities, as not in any thing left them comfortless, *John 14.* Whereas without Him and his Comforts, what forlorn Orphans are the best of men? Very *Apostles*, you see in the Metaphor, here as fatherless Children, or widowed Mothers; Orphanos, *Hierom* rendreth it; Orbos, *Bez.* One of the Words speaking a near Allegory to helpless Children; the other to deprived Parents; both pregnantly expressing man's destitute Condition without *Christ*; *Christ's* fatherly Affection towards man; man, who left alone, is the desolatest Creature in the World; especially for Spirituals, how unable therein to help himself, so much as to a good thought? *Rom. 7.* When thus the *Apostles* without *Christ* are very Orphanos, as Children fatherless, exposed to Oppressions, Injuries, and Delusions: Let Nature boast of nothing, what are the rest of men without him, but even Worms! (as it were) and no Men: But on the other side, how manifestly did *Christ's* Parental Care appear to them; that while present, gathered them as

an

an Hen her Chickens, and now absent, set so good a Guardian over them; Earth could not afford a Comforter sufficient; no, alas, *here are miserable ones*: and therefore Heaven shall: nor is any Angel there thought good enough to be entrusted with so dear a charge, but even God himself, the Holy Ghost; who from the sweet effects of his Illumination and assistance, is *emphatically* stiled ὁ Παράκλητος, of all the world the Comforter: indeed sometimes he is called another Comforter; yet not exclusively, but relatively, Christ still remaining one; Christ, though absent in body, yet by spiritual protection, *Lo I am with you to the end of the world*, *Matth. 28.* Nay, and so far even literally it is made good by him, being personally for ever with our humane Nature: *Lo I am with you*, &c.

Or else another Comforter (saith Calvin) both for distinction of Persons, and difference of Gifts: as it was proper to the Son, to pacifie the wrath of God, to ransom us from Hell, to purchase life by dying; but peculiar to the Spirit to apply these benefits, to make us partakers of Christ; and all his saving graces.

I, we have * *Diversities of Gifts by the same Spirit*; or, as the same Apostle elsewhere calleth it, the manifold wisdom of God, He is a Spirit of Comfort, as various as our misery; a Spirit of Love, to unite the envious; a Spirit of Strength, to support the weak; a Spirit of Truth, to guide the ignorant; a Spirit of Consolation, to bind up the afflicted. So that David's Prophecie is fulfilled here, *Psal. 68. Thou art gone up on high, and hast given gifts unto men.* I, Thou hast now given all good gifts, by giving them the giver of all, the Holy Spirit.

* Ἄλλον ἑτέ-
κλητον.
John 14. 16.
Abiit per id
quod Homo est,
manet per id
quod Deus.
S. Aug.
Matth. 28.20.

In locum.

* Διαφόροις
τῶν χαρισμά-
των.

1 Cor. 12. 14.
ἢ πολυποίκι-
λα ὁ σοφία τοῦ
Θεοῦ.

Spiritus benignus, Spiritus dulcis, Spiritus fortis. S. Bern.
Psal. 68. 18.
Ascendisti & dedisti, &c.

The Gifts bestowed, as upon this Day, were of

Dona Spiritus Sancti fuerunt Officia, & Gratia.
 Ephes. 4. 11. a double considerability, viz. Abilities, or Graces : Either Gifts of Edification for the Church, which are legible, Ephes. 4. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers : Or Gifts of Sanctification, for the immediate benefit of Souls, whose Catalogue

Gal. 5. 22.

Λάβετε πνεύμα ἅγιον.

John 20. 22.
 Dr. Hammond
 in loc.

The Holy Ghost not fully given, or received, till now.

* Τὸ ὅ, [*λάβετε πνεύμα*] ἀπὸ τοῦ ζῶντος ἁγίου πνεύματος τὸ λαβεῖν πνεύμα. In Joh. † Ἐμφυσᾷ ἡ ἁγία πνεύματος νῦν αὐτοῖς νέμων, &c.

you have, Gal. 5. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c. Psal. 68. 18. which St. Paul repeats, Ephes. 4. 8. David's word received, and the Apostles gave, are no opposition, but shewing the Heavenly Derivation, &c. But what? had they not formerly received the Holy Ghost? John 20. Yet some say, This signifies here not the actual giving of the Holy Ghost: for that came not on them till Acts 2. and they are appointed to abide at Jerusalem, Luke 24. 29. till they were endued with power from above; which therefore before his Ascension they had not received; and when the Spirit came, it would lead them into all truth: and as yet it appears by their question, Acts 1. 6. they were not thus led, but only the confirming to them his former promise, and by the ceremony of breathing on them, to express the τὸ πνεύμα, the eternal Breath and Spirit of God, sealing it, as it were, solemnly unto them, and preparing and fitting them for the receiving

of it. So saith * Theophylact, The words [*Receive the Holy Ghost*] signify, Be ye ready to receive him. And again, † He breathed on them, not now distributing the perfect gift of the Holy Ghost, for that

was to be done at Pentecost, but fitting them for the receiving of it. For though in the next words, [*Whose sins, &c.*] the power of the Keys,

or

or Stewardship of the Church, were actually instated on them; yet not to be exercised by them, till the Holy Ghost came down upon them, as *Ephes. 4. 8.* It is first, *he gave gifts to men* (as the descent of the Spirit) and then *gave some to be Apostles, &c.* verse 11. Yet this preparation of Eph. 4. 8, &c. them amounts to what others assert of the Holy Ghost formerly given, though in remiss degrees; according to *David's* begged * infusion, not to * *Per infusionem, non per effusionem:* *Joel's* effusion (saith *Ludolphus*) by *Christ's* breathing on them, (the pattern of our Churches pious Ordination) *Receive ye the Holy Ghost.* *Per insufflationem, non per immisionem.* The *Apostles* (saith he) had received the Spirit before, but now the fulness of it; they receive *Spiritum ante, hic plenitudinem.* now, not only it, but him; not only the Grace of the Spirit, but the Spirit of Grace himself, by a more personal immision. Before they had a Spirit of Faith and Understanding; now one of Zeal, and higher Illumination. So that they had now what *Elisha* sometimes prayed for, *Duplicatum Spiritum*, the Spirit doubled on them, *2 Kings 2.* I, they had already *Baptismum fluminis*; the watry Baptism of *John*, but now *Flaminis*; they receive this of the Holy Ghost, and of fire; here every of their tongues is touched with a Coal from the Heavenly Altar; and as of old God shewred upon *Israel* the Food of Angels, so here he seemeth to bestow on men the Tongues of Angels: I, so many Tongues, so many Lights, that they kindled such a Light in the world (upon this day) as never shall be extinguished to the world's end. Thus *Christ* ascending up on high, and leaving of the world, that we might be the better assured of his coming again, (saith *Tertullian*) took our Pledge, that is, our Flesh, to Heaven; and also left with us his Pawn, to wit, his Spirit; which is therefore called

Prius Spiritum Fidei, & Intelligentiæ, nunc Feruoris & Illuminationis acceperunt. 2 Kings 2.

Tertul. in Fest.

2 Cor. I. 22.

called *Arrha*, or *Arrhabo*, 2 Cor. I. *Who hath given us the earnest of the Spirit in our hearts.* And the earnest, you know, is a *Relative* to the rest of the *Recompence*.

Πάσα οὐλο-
νμία, πέντη-
κοστή.

Deut. 16.

The *Jews*, you know, had three more solemn Feasts, which their *Levitical Law* bound them to observe, Deut. 16. viz. the *Passover*, the *Feast of Tabernacles*, and that of *Weeks*. First, the *Passover*, so called and instituted for a *Remembrance*, how the destroying Angel smiting the *Egyptians*, passed over the Houses of the *Israelites*. The second, the *Feast of the Tabernacles*, being an humble Memorial of their living in *Tents* in the *Wilderness*, after their deliverance from *Egyptian bondage*. The third, this of *Pentecost*, or the *Feast of Weeks*, in commemoration of the Law given in *Mount Sinai*, fifty days after their coming out of *Egypt*, and therefore named from the number, and celebrated so many days after the *Passover*, upon this latter Festival, (which now we solemnize with this last Reflection) the *Chorus Apostolicus*, or whole *Company* of the Apostles being assembled, Acts 2. as in one place, so all with one Accord; Unity is a Preparative for Sanctity, and holy gifts are seldom bestowed on such as love Divisions; the promised *Comforter* is performed to them, given some ten days after Christ's Ascension, (when Re-promised.) God often heareth prayers, which he answereth not presently. Ten days after, that in mean time the Apostles might with prayer, and other pious exercise, prepare for to divine a Guest, and render themselves fit *Temples for the Holy Ghost*; as on this Festival, the Invisible himself appeared visibly. And now (as one observes) all the three Persons of the *Sacred Trinity* have (as it were) bodily manifested themselves

Acts 2. 1.
ἀπαντες ὁμο-
θυμαδόν.

Ut Apostoli,
orationibus se
aptos Adventui
prepararent.
Hodie visibi-
liter apparuit
invisibilis.

ſelves to man : God the Father to *Adam*, to *Mofes*, and the *Patriarchs* ; God the Son exhibited himſelf in humane fleſh to, and for all the World ; and here the *Apoſtles* are ſo unanimouſly, ſo devoutly met, as that the *Holy Ghoſt* thinks good to be of the company. Where but obſerve the *Act*, and the *Concomitants*, the *Perſon*, and his *Attendants*. The *Spirit*, to emblem forth his variety of operations, cometh here accompanied with ſeveral remarkableſ : And firſt, a ſudden ſound from Heaven beginneth the wonder : And this Sound was but the Symbol of the *Apoſtles Doctrine* whoſe ſound went out into all Lands, *Pſal. 19.* I ſay, the preaching of the *Gospel* through the World after this Receipt, was but the *Eccho* of that ſound. Next, there was *Flatus vehemens*, a mighty Wind ; and that was the wind that bloweth where it liſteth. A Wind that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuouſneſs againſt the ſtrong holds of ſin. Then after theſe two Uſhers, cometh the *Spirit* himſelf in *cloven Tongues* like Fire : where I reſolve all into theſe three Questions, Why the *Holy Ghoſt* here pleaſed to deſcend in Fire ? why in Tongues ? and why in cloven Tongues ?

Spiritus Sanctus in variis figuris, pro varietate operationum.

Ludolph. in loc.

Sonus hic Symbolum ſonitus Evangelii, Pſal. 19.

Ventus hic à carnali Palea Corda purgabat.

Three grand Questions

First, Why in Fire ? for to ſome it may ſeem ſtrange to hear of a fiery Comforter. Did not *Sodom* and *Gomorrhah*, did not *Elijah's* Enemies find that a Deſtroyer ? And were not ſome of the *Disciples* themſelves chid by their *Maſter* for ſuch fiery zeal ? And ſhall not that ſame angry Element make one day a Bonfire of the world ? Talk we then of ſuch a Comforter ? Yes. When God is in the fire, the verieſt buſh ſhall not conſume ; and yet miſtake not this as meant of real fire, ſuch as is comburent,
it

2 Kings 1.
Luke 9.

2 Pet. 3.

*Tanquam notat
similitudinem
non veritatem*

A Lapide, &

Cajetan. in loc.

Why in Fire?

Propter lumen

parit̃r & ar-

dorem.

Rev. 3. 16.

it being but a *Tanquam*, only like it in appearance. So the Original *ὡς πυρὸς*, (in the Genitive) Tongues, like as they had been of fire ; and this word imports Resemblance, not Reality of fire: *Speciem ignis habens*, having indeed a shew of fire for Colour, Light and Motion, but without combustion. And he appeared like fire, rather than ought else, to shew, He gave both Light and Heat to his Apostles ; that is, both zeal and knowledge: Heat, for God detesteth cold devotion ; nay, but a lukewarm one *Nauseam creat*, maketh his stomach rise, *Rev. 3.* He must have continual fire burning on his Altar, (much more than *Vesta*) ardent love, and fervent zeal, always in the hearts of his Disciples.

Secondly, like fire for Light too, and that a double one, *viz.* of Charity and Knowledge: *To give knowledge of salvation to them that sit in darkness, and the shadow of death*: and too, of good example, to shine before men, that they *seeing our good works, may glorifie, &c.* So that this holy Fire commendeth each of the Apostles to the world, as *Christ* did St. *John Baptist*, both for a *burning and shining Lamp*. And indeed, he that hath Knowledge or Charity without Zeal, is but too like the Glow-Worm, he hath some cold splendour, without heat or efficacy ! whereas whoso hath Zeal without the rest, (as now adays too many such blind mettled Horses) they are so far like *Hall-Fire*, that they burn, and give no light ! but in whose Breast soever they are united, such *are baptized with the Holy Ghost, and with fire*. A gain, fire is a bright *Hieroglyphick* of Grace ; I those seven chief Donatives of the Holy Spirit are not frigidly demonstrated by fire : as,

*Septem donis
p̃d̃a.*

The seven
Graces of the
holy Spirit.

Purgat.

1. Fire, you know, purifieth the Gold from dross :

dross; so doth the Spirit by the gift of Love, purge out the Leaven of Malice and Hypocrisie, turning all Injuries into a Golden Patience.

2. Fire melteth the most obdurate Metals, and *Liquefacit.* mouldeth them into any Figurations: So doth the Spirit by the gift of Penitence, dissolve our steely Hearts; conforming them to Christ, and the best Patterns, making them flow through our Eyes like a Celestial Spring.

3. Fire consipateth and hardneth the Clay, so *Consolidat.* that no Rain or Storm can injure it: And so doth the Spirit by the gift of Patience, confirm and fortifie us against all Afflictions.

4. Fire maketh new and burnisheth the Metals: *Decorat.* So doth the Spirit by the gift of Knowledge, adorn and beautifie the minds of men.

5. Fire carrieth up Vapors, and things of lighter *Elevat.* nature, with its ascending motion: So doth the Spirit by the gift of Faith, raise our Desires, and sublimite our Endeavours towards Heaven.

6. Fire imparteth Light to all that are about it; *Illuminat.* And so doth the Spirit by the gift of Wisdom, enlighten the Understanding, and direct the Practice.

Lastly, Fire (you know) sweetneth and pre- *Dulcorat.* serveth things from Corruption: So also doth the Spirit by the gift of Innocence or Penitence sweeten our whole Life into a continual Feast, and keepeth Souls entire from spiritual Putrefaction. In a word, our great God himself is a Fire (saith Scripture) to the wicked, Deut. 4. (which St. Paul translateth, Heb 12.) an eating fire, to Sodom and Gomorrah, Nadab and Abihu, to such Stubble a *אֵשׁ אֹכֶלֶת* *Πῦρ κατα- λίσσον.* consuming Fire; but to the faithful, to the penitent, (as here) *Ignis illuminans*, a Light unto their feet, and a Lanthorn to their paths, to guide *Deut. 4. 2 24. Heb. 12. 29.*

Second Question, Why in Tongues?

Non carnea lingua. Gyran. in loc.

* *Ve qui intellectu lucem, ardorem affectui, ori verbum ministraret.* Goran. in loc.

Primum, secundum, tertium, Elocutio. Quintil. Acts 2. 4.

Πορ & δὲ τὴν μαθητὰς τὰ πάντα τὰ ἔθνη. Mat. 28. 19.

their steps into the way of Peace, Peace temporal, spiritual, and eternal. And now the question of this fire being extinguished, admit here a few words of Tongues; that's the second, Why in Tongues? The Holy Ghost was pleased formerly to appear in the mild Emblem of a Dove, viz. when he flew down on him, who was as void of guile, as the same Bird of gall: but now, pointing out the effect by the external cause, he speaks his presence in the form of Tongues. But, as before of Fire, so neither must we here imagine *real* Tongues, but their Similitude (saith my Author:) these were no fleshly Tongues; no, those had been too gross, incongruous Representatives of the subtlest Spirit; these were of a rarer substance, suppose of purer Air condens'd into this shape, and lightned from above: So that as before the Spirit descended, *sicut Columba*, Matth. 3. but in the likeness of a Dove; so here no more than *tantumquam lingua*, only in the similitude of Tongues; and in them specially, in Tongues above all Figures, that he who had given light to their *Intellectuals, and fervency to their Affections, might now also add a voice, and expressive faculties to the Tongue, without which, all Abilities are but like *the Talent in the Napkin*, and the Napkin hid in the Earth; Jewels lock'd up in a Cabinet, whose Key is lost; Elocution being the Orator's first, second, and third; Expression the Ornament of all; here is therefore opened to them *a Door of utterance*, Acts 2. They spake with divers Tongues, &c. These Tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach*, &c. See, God never giveth a Burthen, but withal Strength to bear it: if he will have them teach, he will furnish them

them with Tongues : else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach, till they had received the tongues; though they had abilities before, yet stirr'd not without Order and Commission: *Rom. 12. How shall they preach, unless they be sent?* Yet how many in this daring Age precipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages as their Mother, without ever waiting as the *Apostles* here, or perhaps scarce once seeing the place where they are bestowed, an *University*; But on the other side, no sooner have the *Apostles* here received the Gift, but, like good *stewards*, forthwith they employ it. Men ought to make a timely use of their Endowments (still moving in the proper *Sphere* of their vocation.) And what have they to answer for, that have received this Gift of * Tongues, and yet are dumb? I mean not that enforced silence which now many a *David* keepeth, not without pain and grief for it; which sin shall light on its Imposers: but for voluntary *Mutes*, I am sure the Prophet gives them but a biting character, *Isa. 56.* and * *St. Bernard* (as seriously as wittily) on that twelfth of *Matthew*, vers. 36. Of every idle word, &c. as of idle words, so of every idle silence (saith he) must an account be given. Here they immediately began to speak with Tongues, as, &c. Straight the whole multitude of strangers, Parthians, Medes, and Elamites, Romans, Jews, Mesopotamians, Cyrenians, Cretes, and Arabians, all in a general wonder acknowledge them speaking in their own tongues, the wonderful things of God. And it may pass for one of those *Magnalia*, the sudden Rise and strange Growth of

Rom. 12. 15.

* *Pars optima Deo immolatur, Ecce nostri corporis digna est fidelis lingua quae sit hostia, Interpreter animi, enunciatrix sensuum, Cordis ministra, praeceptoris pectoris.* Prudent. Περὶ τῆς γλώσσης.

* *Etiā otiosi silentii reddenda ratio.* Bern. in *Matth. 12. 36.*

Μεγαλὴα τῆ
Θεοῦ. Magna-
lia Dei.

the Church immediately thereupon: How from that *Embryo*, In *Jury* is God known, it commenced, as it were, *per Saltum*, into a full stature by *Profelytes*, of all Nations, and daily numberless additions. This *brighter Moon* doth wax, and may she know no wain, but still encrease, until she be multiplyed unto her full of *Glory*. The *Sponse* (I say) that till then, like *Jacob* beyond *Jordan*, was but obscure, and of small Retinue, able to plead but little visibility; but here, like him again, having once passed some bitter waters, can challenge either Stars or Sands for number, singing now, *Praise the Lord all ye Lands*, &c. I, what else do the tongues of all Nations here import, but the conversion of the Nations? Again, whereas at first all Languages save one were as a course for Sin, *Gen. 11*, a punishment of pride; and none of them as yet (by some) thought holy, unless the three inscribed on the Cross of Christ, viz. *Hebrew*, *Greek*, and *Latin*; why here, were all the other sanctified by this appearance of the Holy Ghost in Tongues; for which let all Tongues and Languages, Kindreds and Nations, (especially that enjoy these Fountains open, and not stopp'd up by envious *Philistines*) ever sing praises to the Lord, and speak good of his Name, for so affording them his Word in their own Language, as a means and message of their Salvation. Lastly, the Tongue too is an instrument of taste, as well as speech. So doth the Holy Spirit rectifie the palat of the Soul, hereby teaching her to relish good, and disgust evil; to prefer a bitter wholesome to a sugred venome; to taste and see how gracious the Lord is, *Psal. 34* whereas the natural man (saith the Apostle) as wanting this same holy Tongue, *Discerneth not, savoureth not* things that are of God.

*Quid lingua
Gentium, nisi
conversionem
Gentium?*
Ludolph.
Gen. 11.

*Distinguit sa-
pores, lapidum
ab insipido,
dulce ab amaro.*

*Τὰ τῶ Θεῷ
φρονέει-
Non sapit quæ
Dei sunt.*

I Cor. 2: 22.

But one may speak too much even of the Tongue

it

it self, and therefore now I will cleave off my Discourse from the *Linguae*, to the *Dissertatæ*, the third Query, *Why the Holy Ghost was pleased to descend in cloven Tongues?* And this *Dissertatæ* some take to be no more than *Distributæ*, Tongues divided, not in themselves (they mean) but among their Receivers, so as that a peculiar Tongue fate upon each of them. But there is more in the Original, *Ita ut quisque ei loquatur*, that signifieth such as were divided from the midst, dimidiated, as 'twere, by forked Tongues; These imitating fire likewise in its Pyramidal Figure, may easily be conceived to spread into a Bipartition. And what did the two branches hereof intimate, but the equal mixing of the Law and Gospel, for the Conversion both of Jew and Gentile? In the Old Law (you know) the dividing of the Hoof was an Argument of Cleanness, Lev. 11. 3. and the Serpent also, that Emblem of Wisdom, to which Christ schooleth our Imitation, Matth. 10, hath *Linguam bifurcatam*, a kind of forked Tongue: Here therefore, why may not the cleaving of the Tongue be an apt Symbol of Prudence and Sincerity? Sure that Tongue which rends it self off from worldly and corrupt Communication, and setteth on God's Praises, is one of the Holy Spirit's cloven Tongues. For the Devil too playeth God's Ape, and hath his cloven Tongues, viz. those that love Division, Flattery, and Dissimulation; as well as his fiery Tongues, viz. such as love Lying, Slanders, Oaths, Blasphemy, and Imprecations; and these likewise, I fear may all Nations hear (I am sure ours may almost in every corner) speaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil.

Third Question. Why cloven Tongues?

Ita ut quisque suum habuit.

In specie ignis.
Goran in loc.

Levit. 11. 3.

Mat. 10. 16.

Ad candida recta Columbae Spiritus Sanctus odit sordes, nec in uno domicilio morabuntur immundities Spiritus, & immundities Peccati. Bern. Ser. 3. in Dicm. *Πνῦμα εὐλόγητον ἄγιον, καὶ παράξει αὐτὸ παυλαῖς ὁδοποιεῖ;* Isidor. Pelus.

- But not to proportion my Discourse of them to the Sins of Tongues, lest I be infinite, or rather incessant; but instead thereof, let us take a more necessary glance on the number here the *Holy Ghost* descended on: For we read of an hundred and twenty *Assembled*, Acts 1. But *Beza*, and some others, restrain this *Advent* of the *Spirit* to the Apostles only, because indeed the Promise was made to them; and he led *Them* forth at his Ascension, and the grand Charge was laid on Them, *Go forth, and Preach*, &c. Yet for all this, the stream runneth another way: *Cornelius à Lapide*, with a Cloud of Witnesses, affirms the *Holy Spirit* shed on all that Company, but not without Discrimination: And this argued first from that Question, Acts 10. *Who can forbid water, that these should not be baptized, having received the Holy Ghost as well as we?* Besides, we know, more were to preach the Gospel than the *Apostles*, He appointed other seventy, Luke 10. And they then had need of Tongues. But then here may be objected, That there must be divers Women in this Company besides the Blessed Virgin, Acts 1. & they (not permitted to speak in the Church) needed not this Gift of Tongues. But we may thus salve the Scruple, the *Holy Ghost* here probably descended on them all, *Apostles* and others, men and women; according to S. Peter's Exposition of that Place of *Joel*, I will pour out of my Spirit upon all Flesh; your Sons and your Daughters shall prophesie, &c, Acts 2. which he there appropriateth to that very business, to take off the *Enthusiastical* pretences of After-Ages; yet all this not to the same end, nor in the same degree as one that was enlightned by the same Spirit. St. Paul will tell you, 1 Cor. 12. To one was given (by the Spirit) the Word of Wisdom; to another, the Word of Knowledge by the same Spirit;

Acts 1. 15.

In locum.
Acts 1.
Cap. 10. 47.

Luke 10. 1.

Acts 1. 14.

Effundam Spi-
ritum.

Joel 2. 28.

Acts 2. 17.

1 Cor. 12. 8.

to others the gift of Faith, to others prophesie, to others the discerning of Spirits (as was most necessary to their several conditions:) but to the Apostles, and to their helpers, the highest Degree of Illumination, Diversity of Tongues, and Interpretation of Tongues, because they were to convert the Nations.

To that we may conclude it gratefully with *S. Augustine*, O the great fidelity and liberality of *Christ*, that promised a Gift to twelve Apostles, and performeth it to ten times twelve, which is an hundred and twenty! teaching us to be sparing in our protestations, ample in performances: not like *Anthonius* surnamed *Δωσω*, of whom 'tis said, he never

Spiritus Sanctum, à Christo promissum duodecim Apostolis, datum numero decupato, Sermon. 69. de Temp.

denied any thing was asked, nor ever performed any thing he promised; but like *David*, to keep our word, though it be our loss, it shall be our gain a better way. It is a Qualification of a Saint, and an Imitation of *Christ*, (you see) who here promised his Apostles only, and filleth all of them with the Holy Ghost

Psal. 15. 4.

And while they are thus filled with the Holy Ghost, some mockers are so empty of him, as to say, the Apostles are filled with new wine, *Acts 2: Acts 2. 15.* If they did not, sure enough their Successors shall never want Censures and Derisions. But *St. Peter* confuteth them from their own experience, it being but the third hour of the day, *vers. 15.* Wine was not their mocker, but the Jews. Yet *St. Bernard* upon those words, *Cant. 2. * He brought me * Introdixit into his Banqueting-House, &c.* faith, that was in cellam vineariam Cantic. 2. 4. אֵל בִּירְדִּי (i. e.) in domum vini. fulfilled this day of *Pentecost*, the Church was then comforted with flagons, the Apostles inebriated not with the Spirit of Wine, but with the Wine of the Spirit; and therefore *Bernard* descants on *St. Peter's Answer*, These are not drunken, as we suppose. Others say, the Apostles Answer confuted them from a Custom of the Jews, (and since much fol-

lowed by the *Christian Church*) that is, of *Fasting* all the mornings of their *Festivals*, neither eating nor drinking till they had performed their *sacred Duties*; a *Custom* commendable, especially before the *Sacrament*. Yet *St. Bernard* confesseth it with

* *Attende, inquit, quod non omnino ebrios, sed ebrios sicut ab illis aestimati sunt, denegavit; erant enim ebrii, sed Spiritu Sancto, vino novo. S. Bern. Serm. 49. in Cant. † Vinum cor laetificans, non statum mentis evertens. Bern.*

a *Qualification*: * They are drunk indeed with new wine (saith he) but not as ye suppose, but with such a new wine as those old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine poured out by the true *Vine himself*, by him that trod the *Wine-press alone*! Such a wine as made † *glad the heart*, Without any disturbing of the brain. The Apostles had had a fowr draught of it by their Master's absence; now therefore they receive the wine of comfort. And this methinks may chear our Patience in all tentations and afflictions, to see it is *Christ's Method*, to keep the best wine till the last. Here then, what if we must taste of sorrow's c. p. while we are sure hereafter to have our water turned into wine, our tears into eternal joy? For what I say unto you, (saith *Christ*) I say unto all; and that is, *I will not leave you comfortless*. To which end let us fervently and frequently say unto him

John 14. 18.

* *Veni, Creator Spiritus,
Mentes tuorum suscita,
Imple supernâ Gratiâ,
Quæ tu creasti pectora.*

again in the prayer of the * *Church*
O God make clean our hearts within us, and take not thine Holy Spirit from us.

POEM XV.

{ On Whitsunday. }

AS when a Storm of horrid War doth cease,
Both Parties use to back their new-born Peace
With

With *Hostages* exchange'd ; ſo God and Man
Here reconcil'd ; which our Lord began,
Advancing firſt our *Nature* up to *Heaven*,
And now to *Earth* the *Holy Ghoſt* is given ;
That ſo the happy *Reconcilement* may
Remain inviolate, and laſt for ay.
His *Promiſes* perform'd exactly are,
To pious Union, as his Threats to Jar.
The *Sun of Glory* now being in his height,
Shines forth in beams of a *Meridian Light*,
On his *Attendants*, that expect and pray,
Dawning to both parts of them, *double Day*.
The *Stars* ſeem'd ſhot unto this lower *Sphere*,
As if they thought to mend their luſtre here :
The *Sun* aſham'd, did poſt to long'd for night,
Seeing here ſo many *Suns* out-ſhine his light.
And next, leſt greater *Sorrows* ſtrike them mute,
He each of his *Disciples* doth ſalute
With an *inſpired Tongue*, thereby to raiſe
Throughout the world the *Trophies* of his *Praiſe*.
And becauſe Heaven-born *Charity's* foretold,
On *Earth* in later Ages to grow cold ;
He gratifies each of their good deſires
With a warm ſhower of Heav'n's *propitious Fires*.
And as it doth *Heroick Victors* ſuit,
Their rich *Beneficence* to diſtribute
With liberal hand ; ſo our Triumphant Lord
His *Graces* doth here copiouſly afford,
To all the praying *Company* that ſate
Attending him 'at *Expectation's Gate* :
He ſtrews his *Gifts*, his *Conduits* run with *Wine*,
And all that taſte acknowledge it Divine ;
A true *Nepenthe*, which whoever drinks,
No more of wonted *Sin* or *Sorrow* thinks ;
With which they'r all ſo plentifully fill'd,
Their hearts are mended, & their Heads not ſpill'd :

A Spirit of Comfort, various as our Grievs,
 Proportioning them all with true Reliefs ;
 A Spirit of Strength for to support the weak,
 And bind up wounded hearts, when like to break ;
 A Spirit of Amity and sacred Love,
 Uniting lower envies from above ;
 A Spirit of Aliment, that doth invite,
 And nourish Souls of pious Appetite.

Two *Ushers* lead this sacred Spirit's way,
 A mighty Wind, and Sound ; fit to display
 The Gospel one, whereof the world must ring ;
 Mens Carnal Chaff the other winnowing.
 The Spirit himself then in a golden Shower,
 His fiery Tongues on all their heads doth pour ;
 Which now like flaming Beacons blaze, and tell
 The near Invasion of that Host of Hell !
 Giving men warning stoutly to defend
 Themselves, by making Heav'n their speedy Friend.
 But Comforts cloath'd in fire (perhaps are) strange:
 Shall not that angry Element once change
 The world to Cinders ? true, and yet presume,
 God in the Flame will not a Bush consume.
 The light and heat of Fire best Emblem forth
 Science and Conscience, true Apostles worth.
 Knowledge without Zeal apes the Glow-worm well ;
 Zeal without Knowledge but resembleth Hell !
 The choicest Graces of the heavenly Quire
 Are not improperly exprest by Fire :
 That doth from Dross the Metals purifie,
 As this by Love doth purge our Enmity !
 Fire melts obdurate Mines, and lets us know
 The Spirit's Remorse makes steely hearts to flow !
 Fire hardneth Clay against injurious storms ;
 As mourning hearts a Patient Spirit confirms.
 Fire Renovates and Burnisheth the Mine ;
 The Spirit of wisdom makes the Face to shine.

Fire

Fire *Elevates*, inclines things to *Ascend* ;
 The Spirit of *Faith* too makes *Souls* upward tend.
 As *Fire*, to all about it *Light* imparts ;
 The Spirit of *Knowledge* doth irradiate *Hearts*.
 Fire distributes a warmth to all are near ;
 Fervor of Spirit doth our *Devotions* chear.
 Some things too Fire preserves, not all consumes ;
 Life, *Innocence* or *Penitence* perfumes.

But why appears this *Fire* in form of *Tongues* ?
 To speak those grand *Abilities*, that Throngs
 Converted unto *Christ*, throughout the *Lands*,
 Drawn by such *eloquent* and *charming* Bands :
 From whence all *Nations* sweetly woo'd, embrace
 (In their own *Tongues*) the *Oracles* of *Grace*.
 But Satan too his *fiery Tongues* hath spread,
 Whose *Fire by Fire* shall be extinguished :
 These *Tongues* of the *Apostles* cloven were,
 As mixing *Law* and *Gospel* every where.
 That they were fork'd, and of *dissected* hue,
 Hints the *Conversion* both of *Greek* and *Jew*.
The parting of the Hoof did *Cleanness* show :
 The *Serpent* hath a *Cloven Tongue* (we know)
Christ's School of *Wisdom*: then the *Tongue* that's clean
 From *Putrid Language*, is the *Tongue* we mean.
 Thus *David's Prophecie's* fulfilled, when
Christ went on high, and shew'd these *Gifts on men*.
 Light on us therefore, O *Celestial Dove*,
 So with thy fanning *Wings* enflame our *Love* ;
 That we like *Birds of Paradise* may fly,
 And *Nest* among the *Stars* eternally :
 That *Hearts* and *Tongues* kindled with *holy Fire*,
 To thee in endless *Praises* may aspire.

PRAYER XV. { On Whitsunday. }

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners. As thou didst seasonably visit the Apostles, and others that attended thine Appearance; as the Father manifested himself unto the world in the Works of the Creation; and God the Son surrendered himself in the works of our Redemption; so wert Thou pleased (this day) to manifest the Third Person of the Glorious Trinity, (that now the compleat Deity might have visibly and comfortably appeared to Mankind) in a wonderful manner descending on the Disciples, and others, waiting at Jerusalem; supplying all their wants, and comforting their Sorrows after their Ascending Master, O how punctual! how full of satisfaction are the Divine Promises! how worthy of our Confidence and best Affiance! being all *Pea* and *Amen*, how deserving all our Vigilance, Prayers, and Attendance! here illuminating their Hearts with Light from Heaven; warming their Affections with Celestial Fire; affording them Conduit-Pipes, (as well as Cisterns) Tongues of Utterance; and in those Faculties of Expression, Opportunities of Conversion. O Blessed Spirit, whose Treasure's inexhaustible, continue these Gifts and Graces to thy Catholick Church; by enlightning of her Paths, by enlarging of her Borders, and by making up her Breaches; by Hallowing her Assemblies, and furnishing her Ministers; Clarifying their Heads with Heavenly Light, Sanctifying their Hearts with Holy Fire, and Quickning their Endeavours by thy Spiritual Motions; by Uniting the Hearts of all her Members, knitting them together in the Bond of Peace. O thou Eternal Breath of the Father and the Son, perfect the work of Sanctification

tion in all thine Elect; pour out thy Graces this day
 and hence-forward in the Tongues of the Preachers, in
 the Ears of the Hearers, and in the hearts of all the
 Congregation: that so the good seed of thy Word fal-
 ling into well-prepared ground, may bring forth fruits
 worthy amendment of life, in some thirty, in some six-
 ty, in some an hundred fold, even the fruits of the
 Spirit, scil. Love, Joy, Peace, Long-suffering, Gentle-
 ness, Goodness, Faith, Meekness, Temperance, and the
 rest of the links of that same golden Chain. Let that
 mighty rushing wind (in which thou descendst) purge
 away the Chaff of our Carnal Affections, and with
 an holy violence hew down our strong holds of Sin,
 and all the proud imaginations that resist thy Grace.
 Let that wind dissipate the Clouds of Error, Sin, and
 Sorrow; cool and refresh us in the heat of Persecution,
 filling the sails of our desires with happy gales into a
 prosperous voyage for our Haven, Heaven. O sweetest
 Spirit of Love, who descendst in the mild Emblem of
 a Dove, purge out of the midst of us all bitterness, and
 gall of malice, that with meekness we may receive the
 ingrafted Word, able to save our Souls. Descend
 upon us in the sound of thy Word, (though not in the
 extraordinaries of Prophecie and Miracles, yet) in
 the ordinary Graces of Faith, Hope, and Charity; in
 a Spirit of prayer and supplication, of support and
 consolation, of obedience and resignation, of sincerity
 and fervency in our Devotions, of zeal both in profes-
 sion and conversation, enlighten our darkness, in-
 flame our coldness, purge our drossiness, sweeten our
 sourness, pardon our sinfulness, reform our wicked-
 ness, seal all the gracious promises of thy Gospel to us,
 and seal us unto the day of Redemption. Amen,
 and Amen.

{ The COLLECT }
for Whitsunday.

Epistle.
Acts 2. verse
1. to 12.

God, which as upon this Day, hast taught the hearts of thy faithful People, by the sending to them the light of thy holy Spirit: grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

Gospel.
John 14. from
verse 15. to
the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

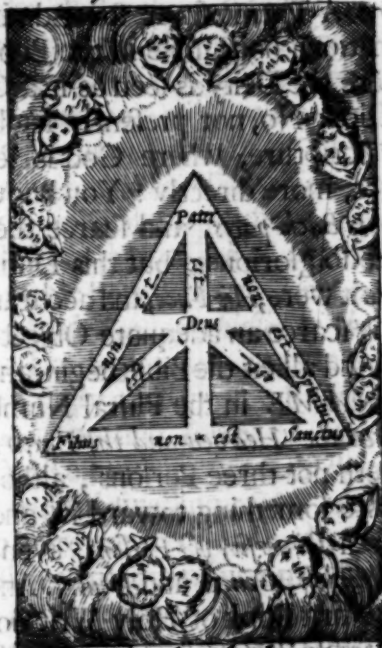
UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON Trinity Sunday.

M. Leff.
1. Gen. 18.
2. Matth. 2.
E. Leff.
1. Josh. 1,
2. for D. M.

18 And these three are one is by



For there are Three that beget Record
in Heaven & Earth & Word & Holy
Ghost etc.

And there are Three that beare
witness in Earth the Spirit the Water
and the Blood. and these Three
are in One

DISQUISITION XVI.

Immediately after that admirable Descent of the
Holy Ghost forementioned, (as it were) conse-
quently ensued notice of the incomprehensible Tri-
nity

1 Tim. 3. 16.

*Abyssus Abyssum invocat.**Ut per speculum.**Ut per lucem.*

Exod. 33. 20.

נִרְאָה
אֱלֹהִיםGen. 1.
Deut. 5.רוּחַ
אֱלֹהִים

nity ; even thereby given to the Church of God. But , as the *Apostle* saith , *Great is the Mystery of Godliness*, 1 Tim. 3. And *This* indeed one of the greatest parts of all that *Mystery*, viz. the Distinction, and yet Union, of those three glorious Persons of the Deity. Here, *one Deep calleth upon another* : A Theme fitter for Admiration, than Examination, not visible in the Book of the Creature ; where the Deity is seen as in a Glass, only by reflection. No, nor presently legible in the Book of the Scripture, where God is seen by a kind of Light, more directly : You know *Moses* could see but his Back-parts, and scarce them neither , they were so glorious ; but this Distinction of Persons is, as it were, *His Face*, and accurately to be discerned, is scarce an adequate Object of this Life, *Exod.* 33. And albeit the Bible begin, and run on still with his *NAME* in the Plural Number, that is, *Gods created the Heaven and the Earth* : Yet this determineth not three Persons , although it fairly contribute something toward it, and more than intimate *Diversity of Persons*, even when applied to *God himself*, *Gen.* 1. and *Deut.* 5. And some even out of the first Book of Holy Writ do probably argue that triple Personality, from that first plural word, of *Gods created* ! 'Tis plain enough that there are several Persons hinted ; but for the distinction of them, you know the Act of Creation is generally attributed to the Father, (*quoad extra*, according to us, for else, to all the three Persons indivisibly) *God created the*, &c. And in the second verse, there is another Person particularized , viz. the Spirit ; *The Spirit of God moved upon the Face of the Waters* ; that is , by a Cloud of Witnesses, the *Holy Spirit*. And the first of *St. John* expounding the same first of *Genesis*, brings in the second Person hither, that is,

is the Word; and saith, twice for failing in one
 verse, *All things were made by Him, and without Him nothing.* But to make good my word, in Gen. 1. 2.
Gen. 32, 24. 32. the Angel wrestling there, and blessing Jacob, is
 universally interpreted of Christ, (to say nothing
 of those that came to Abraham and Lot, Gen. 19.) Three Angels.
 And then you have all the three sacred Persons of Gen. 18.
 the Godhead, though not positively demonstrated, Gen. 19. but
 (for that would be a task invincible) yet emphati-
 cally intimated in the book of Genesis. And this
 is *Effigatio Anſarum*, (as one calleth it) as it were
 a framing or finding out of handles, which we dex-
 terously lay hold of in so high a Mystery. And o-
 thers do as much from that of Job 1. arguing the Job 1. 21.
 Trinity from his treble Benediction; *The Lord hath
 given, the Lord hath taken away; blessed be the name
 of the Lord:* three Lords you see, and yet but one
 disposer; there's Trinity and Unity. But this Ger-
 minatio Gemmarum, putting forth of buds and
 blossoms in the Old Testament, proveth *Protuberan-*
tiæ mammarum, a fruitful swelling of the breasts in
 the New, where there are frequent and pregnant
 attestations. I shall need mention but some chief ones
 1 John 5. *There are three that bare Record in Hea-* 1 John 5.
*ven, the Father, the Word, and the Holy Ghost; and
 these Three are one.* What can be more manifestly
 expressed? For which S. Paul is one of them that
 returneth congratulations, 2 Cor. 1. (at once witnes- 2 Cor. 1. 3.
 sing the Trinity, and praising it) *Blessed be God
 (saith he) even the Father of our Lord Jesus Christ,
 the Father of mercy, and the God of all comfort.* In
 which alone we discern the whole Trinity: Here is
 the Father; and Mercy, which is his Son; and the
 effect of his Mercy, the Spirit of Adoption; and
 then all Three comprised, in *the God of all comfort.*

But alas! what is all this to your Rational men,

Y

(as

Rationem
quæro? fidem
abnego. Ang

Natural Rea-
son, how far
useful.

* Δ & τετα-
ρα, & sacra, &
cordis humani
figura; quæ sibi
mutuo solum
sufficiunt.

† Domine, fe-
cisti me propter
Te, & inquiet-
um est cor me-
um donec re-
quiescat in Te.
S. August. l.
Confess. 6.

(as they call them) the handsome Complement for our modern Atheists? who (like Thomas) live not by Faith, but by Sense and Reason, (if they mistake not) which is a way in some things quite to destroy the Faith, that being an evidence of things not seen. And therefore S. Augustine saith, He that will admit of no Master but Reason, sometimes presents a Fool to be her Scholar. Though I know rectified Reason is the work of God, and in it self not contrariant to Piety, but being ordered and sanctified, is very advantagious to it: yet not to be Relied upon, as any fit measure of the Principles of Religion, especially in such Mysteries and sublimer parts of it. That too being so lapsed and depraved, Yet even those Mimions of Nature, (that is) of Second causes, may find some parallels of this sacred Riddle even among the Creatures here below; the Snow, the Ice, and Water: And so above, the Light, and Heat, and motion of the Sun, have each of them a severality of existence, and yet as 'twere an Identity of Essence. And if ought can be found such in Nature's Inventory, why should we so stagger at the like in our Creatour? I, and the very Figure of the Heart of man, as well as the nature of it, holdeth some proportion with the blessed Trinity, being * Triangular, and, as it were, extending a Corner of it self to each of the three sacred Persons; and the capacity thereof being aptest, and indeed only to be satisfied, by the sufficiency of that blissful Triad. As a Circle can never fill a Triangle; so the whole Circle of the World, and all things in it, can never satiate the heart of man, but that some corner of it or other will still be empty! (either Riches, Honour, Children, or contentment in them, will be wanting.) Heaven only hath a Trinity can do it, can fill all the

the *Angles* of its *Receptivity*, making it to acquiesce in fulness of joy, and absolute satisfaction. Well, (saith holy *Austin*) *Critical Naturalist*, Thou that leavest the *Master*, and denominatest from the servant, do thou argue on, I will admire this *Mystery*; althou dispute, I will believe it: By his own help, I do both believe this *Trinity*, and admire it. To go on with that sweet Father's warble: * These waters are of infinite depth, O God, unfathomable is their bottom! The bottom is to profess and to feel the distinct working of the three distinct Persons of the *Trinity*, *Father*, *Son*, and *Holy Ghost*. Not one man, not one Christian of a thousand, speaking of these mysteries, knows well what himself means; and those that know the most (saith he) contend & dissent, dispute and wrangle, assisting the common enemies of Christianity by their uncharitableness; while without love and mildness, none can ever come to know the unity of this blessed *Trinity*, or to see the wisdom of *Peace*, in the presence of this God of mercy, peace, and love. And therefore as we receive benefit by apprehending God under these distinct notions; of power, as a Father to protect us; of wisdom, as the Son to instruct us; of goodness, as the Holy Spirit to comfort us: So now must we, on the other side, take the more care, that we make answerable returns of Love, Obedience, Gratitude; and that we sin not against these *Persons* in their several *Notions*, either

Tu racionare, ego mirar; tu disputa, ego credam.

* *Mira profunditas, Deus meus! mira profunditas!*

S. Aug. Confel.

* *Ω 6430.*

Rom. 11. 33.

† *Rara anima, quæ sciat quid loquatur.*

1. *Profiteces Unitatem, Veneremur Trinitatem, Pari reverentiâ.*

2. *Tres Personas asserentes. Personali differences A se differentia.*

3. *Sive dicas tres vel tria, Simplex tamen est cõta, Non triplex Essentia.*

4. *Pater, Proles, Sacrum Flamen*
Deus unus, sed hi tamen
Habeat quædam propria.

5. *Una virtus, unum nomen,*
Unus splendor, unum lumen;
Hoc una, quod alia.

6. *Digna loqui de Personis,*
Vim excedis Rationis,
Transcendit ingenia.

by neglect of any of them, in such as God sets over us; or by abuse thereof imparted to our selves: As *David* in that *complicated Sin*, *Psal.* 51. where he offended against all the three! First, against the the *Father*, by abusing that power which he had given him: Against the *Son*, by depraving true wisdom into craft and treachery: Against the *Holy Ghost*, by contemning the goodness and Piety of *Uriah's* refusal. But let us rather imitate (both for their Contemplation and Devotion) those *Crowned four and twenty Elders*, *Rev. 4.* that incessantly sung that sacred Treble, *Holy, Holy, Holy, Lord God Almighty,*

&c. For First, their Speculation proves the Trinity, and then their Devotion worships, and adoreth it. *Holy, Holy, Holy, which was, and is, and is to come; Tenses and Persons both* (you see) here speak the Sacred Mystery of Trinity in Unity, and Unity in Trinity. In that they sing * thrice

* *Τὸς ἄγιος*: Per hoc quod *ter Sanctus*, Trinitatem significat: per hoc quod subdit, *Dominus Deus, Unitatem*. Hieron. in *Ha. c. 6.*

† *Quid est quod ter Sanctus dicitur? Cur semel Dominus Deus?* Respon. ad object. *Arrian.*

* *Athanas. contr. totum mundum, & c. contra.*

Holy, notes the *Trinity*; in that they add the singular, *Lord God*, notes the *Unity*. Or, as *Fulgentius*, † what is the meaning of this Hymn so trebled, so singularized; but three distinct Persons, and yet one only Lord God? (according to the * *Athanasian Creed*, composed against *Arrius*, and appointed

ever to be read *This Day*) which *was*, without beginning; which *art*, of thy self without means; and *shalt be*, for ever without end.

And

*Amphilochius
Iconii Episco-
pus. Theod.
Ec. Hist. l. 5.
c. 10.*

Ὁμοῖον ἔστι,
an' Ὁμοῖον ἔστι,
consubstantial.
Quaestio diu
perturbans Ec-
clesiam.

Rev. 4. 2.
Bullinger in
loc.
† Unus poten-
tialiter, Trinus
personaliter.

*Est tria summa Deus, trinum
specimen, vigor unus,
Corde Patris genita est Sapi-
tia, Filius ipse;
Sanctus ab aeterno subsistit Spi-
ritus ore.
Tempore nec senior Pater est, nec
numine major;
Nam sapiens retrò semper De-
us, edidit ex se
Per quod semper erat gignenda
ad secula, Verbum.*

Prudent. Ἀποδείκνυται.

him,

Rom. II. 36. *him, are all things; unto him be glory for ever.*
 Lib. Sent. *Amen.* Where Lombard out of Augustine, (for
 distinct. c. as one was the Master, so the other was the Foun-
 36. ex Au- der of the Schools) saith ingeniously, that these
 gustino de Prepositions, *Of, Through, For,* are not to be
 Trin. l. 6. c. confounded. For *Ex* doth denote the *Father*, of
 10. whom are all things; *Per*, the *Son*, by whom are
 all things; and *In* the *Holy Ghost*, in whom are
 all things. God the *Father* is the Fountain of all
 goodness; God the *Son* as the Conduit, and God
 the *Holy Ghost* as twere the Cistern. But, as the Wo-
 man of Samaria said, *the Well is deep, and thou*
hast nothing to draw with, John 4. Indeed this
 Well is deep, deeper than the Heavens are high,
 no humane judgment able to fathom it; *is there;*
Who is sufficient for these things? Well may we,

John 4. 11:

Rom. II. 33.

Remeent in
 flumina fontes.

when S. Paul stands at wonder, *as c. 3. 3.* Rom. II.
 O the depth of the riches of this mystery of mer-
 cy! And therefore let all our streams, our comfor-
 table Blessings return in thankfulness unto this
 Fountain: As all our fresh Springs are in thee, O
 GOD, so we desire they should also flow back
 unto thee.

Rev. 4. 10.

And therefore turning Contemplation into De-
 votion, let us, with the four and twenty Elders,
here fall down before him that sits upon the Throne,
saying; Thou only (O blessed Trinity) art worthy to
receive Glory, and Honour, and Power; for thou hast
created all things, and for thy will's sake they are, and
were created. And to that end, Holy Church so fre-
 quently useth that excellent *Doxology*, or return of
 Glory to the Blessed Trinity; concluding all her
Psalms and sacred *Anthems* with a *Gloria Patri*, &c.
 wherein she doth but joyn with *Angels* in ascri-
 bing Glory to the *Father, Son, and Holy Ghost,*
 &c. Indeed so it was in the beginning; not for the
 Matter

Τὸς Ἀγίον,
 seu Δοξολο-
 γία.

Matter only, but for the *Form* also; being an *Hymn* more than *ancient*, composed in Consecration of the *Arrians*, (and thir latter *Spawn*) enacted in that Oecumenical Council of Nice, consisting of 318 *Bishops*, under *Constantine* the Great, Anno Christi 320. And (St. Basil saith) as we have Received, even so we Baptize; and as we Baptize, so we Believe; and as we Believe, even so we give Glory. And all this we use in the Name of the Father, and of the Son, and of the Holy Ghost; confessing at once God's Excellencies, all the Persons, Offices, and Distinctions, and the very Integrity of the Christian Faith; it being a token of a true and sound * understanding for matter of Doctrine about the Trinity, when in ministring Baptism, and making Confession of our Faith, and giving of Glory, there is a Conjunction of all three Persons, and no one severed from the other two. So that it is none other than the Abridgement of the Creed, an Epitome of the Gospel, indeed the business of both Worlds, (and the usual Posture of Defence becomes it;) and therefore as it hath been reverently used from the beginning, may it be so to the end, as it is now at present; Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Magdeburg.
Cent 4. p.
617.

* Ἀποδείξις
τῆς θεότητος τριότη-
τος. Basil.

POEM XVI. { On Trinity- Sunday. }

Come bright *Urania*, nay, come all the *Nine*,
 And all too few, to sing this sacred *Trine*.
 Should *Angels* lend their *Quills* this *Theam* to write,
 Or *Cherubins* the *Mystery* indite ;
 Yet all their *Cœlick strains* would fall too low
 To make us meanly *understand*, and know
 This sacred *Riddle* : So that well might I
 Here make this *Poem*, all *Apology*.
 No *Pencil*, but his own in *Sacred Writ*,
 Can the least *line* of this *Transcendent* hit ;
 But there, *Illuminated* eyes may read
 This *Fountain* clear'd, this *Seal'd book* opened.
Three things above do *faithful witness* bear,
 While here *as many* do the matter clear.
 See there, how *Light*, and *Heat*, and *Motion* run,
 Three *severals* ? yet *united* in the Sun.
 Among the *Stars* each nobler *Aspect* shines
 (If well observ'd) most commonly in *Trines*.
 On earth (you see) the *Water*, *Ice*, and *Snow*,
Three things distinct, yet into one they flow.
 Three *Letters* each prime *Radix* do effect,
 Instructing us i'th *holy Dialect*.
 And if in *Creatures* *Parallels* we find,
 Why should our *Faith* (through *scruples* of the mind)
 Startle at our *Creator* ? who alone
 Makes many wonders good, of *Three* in *One*.
 A single *Essence* then, a *Person Trine*
 Presents the *Deity* ; where the *Divine*
Word and eternal *Wisdom* *Christ* doth rest,
 As first begot, within his *Father's* Breast ;
 While the *Celestial Spirit* forth doth flow
 From *both those* Splendors, as eternal too.

Nor is the *Father* ought in time before
The other *sacred Pair*, or *powr'd more* ;
Nor is the *Son* of any later date
But unto both *coequal* Potentate ;
Nor is the *sacred Spirit* behind the rest,
But *equal* Co-essentially blest.
What *Present* then so *suits* this *One* in *Three*,
As that our *Hearts Triangle* tendred be ?

Eternal Father, whence all *Creatures* spring,
Which justly thy *Omnipotence* do sing ;
And that too *Eccho'd* with a *Providence*
Supporting all with *sweetness* and *defence* ;
Which like the *Sun* through all doth *move* and *shine*,
That while they act their *own wills*, they do *Thine*.
While *all things else* then keep their *pristine* Station,
Let not *Man* fail the end of his *Creation* :
Since *Essence*, *Life*, and *Motion* flow from *Thee*,
Let *Gratitude* return back all the *Three*.

Blest *Lamb*, that mute before the *Shearers* wer't
Give and accept a vocal praying *Heart* ;
And let the *Golden Fleece* of thy rich *Merit*
Purchase us *Crowns* immortal to inherit ;
And make us *Loyal* to thy *Kingly Power*,
Owning Thee *Lord*, as well as *Saviour*.

And thou, O *Sacred Sanctifying Dove*,
Descend into our *hearts*, with *wings* of *Love*,
Hatching thy *Graces* there, till fledged we
Fly back to the *Etherial Hills*, with Thee ;
To *Nestle* in that *Rock*, those *Cliffs* of *Spice*,
Always to chant with *Birds of Paradise* ;
Singing, All *Glory* be to *God* alone,
Ever thrice *blest* be the *Three* in *One*.

PRAYER XVI. {On Trinity- Sunday.}

O Holy, Blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners: Have mercy upon us, O thou great Creator, by creating such a Light in our Understanding, that we may apprehend some measure of this sublime Mystery; that from the Analogies of Nature, and by the Scale of the Creature, our Minds may ascend unto the Trinity of Persons, and Unity of Essence. O Thou only purchaser and Preserver of Men, incline our Wills to a Belief of this great Article of Faith, (though our Judgments fully comprehend it not) because thy holy Word doth Dictate it! O thou eternal Breath of both those glorious Persons, season our Affections with duties answerable to the several Distinctions of the Deity: To Thee, O Father, Love, Gratitude, Dependance; To Thee the Son, Faith, Knowledge, Assimilation; To Thee, O Blessed Spirit, Joy, Desire, and Perseverance; and all These to all Three, in absolute Obedience. Bestow on us, O God the Father, the blessing of Illumination; so shall we sing and praise thy Power, praise thee with the heart, and with the understanding also. O God the Son, confer on us the gift of Justification, and we shall attend the Bridegroom of our Souls, like the wise Virgins, with Oyl in our Lamps; like the King's Daughter, ornamented within and without; like Ransomed Captives, blessing our Deliverer. Adorn us, O blessed Spirit, with the Grace of Sanctification; so shall we (like obedient Children) follow Thee in all thy motions; and like bright Stars attend the Circulations of our highest Mover. To that end, O God the Father of Heaven have mercy upon us; have mercy upon us, by throwing all our Sins into that mercy of thine that hath no measure; by creating a clean Heart

Heart, and renewing a right Spirit within us : O God the Son, Redeemer of the world have mercy upon us miserable Sinners ; have mercy upon us, by bathing our Souls in thine all-healing Blood, by imputing all our sins unto thy sufferings, thy Death and Passion to our sinful souls, that so (however in our selves wretched and forlorn) yet through thy Merits and Mediation we may find mercy. O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners, and that by infusing true grace into our hearts, (those especially suiting our Callings and our Trials) lively Faith, steadfast Hope, fervent Charity, Christian Patience, some measure of comfortable Assurance, and Perseverance in these Graces unto our lives end. O Holy, Blessed, and Glorious Trinity, three Persons, and one God, have mercy upon us miserable sinners, the mercy of preserving us from all those respective Sins that are more directly against thy several Notions and Personalities : as from sins of weakness and wilfulness against Thee, O God the Father, who art Power, from sins of Ignorance and Infidelity against Thee, O God the Son, who art Wisdom ; and from the sins of Malice, Apostacy and Desperation against Thee, O God the Holy Ghost, who art Love ; But rather let us strive to make peculiar Returns ; as Submission and Thankfulness to the Father of Mercy ; Affiance and Affection to the Son of Compassion ; and of Hope and Obedience to the Spirit of Consolation: proportioning our Devotions so to each, as unto all, recollecting them to the Unity, and distinguishing of them to the Trinity. To whose three glorious Persons, one co-equal, co-eternal Essence, God, be rendred from Heaven, Earth, and Seas, from Angels, Men, and all the Creatures, all Honour, Praise, and Adoration, now, henceforth, and unto all Eternity. Amen, Amen, Amen.

{ The COLLECT }
{ for Trinity Sunday. }

Epistle.
Rev. 4. verse
1. to the end.

*Almighty and everlasting God, which
hast given unto us thy Servants Grace, by
the confession of a true Faith, to acknow-
ledge the glory of the eternal Trinity, and
in the Power of the Divine Majesty, to
worship the Unity: We beseech Thee,
that through the steadfastness of this Faith,
we may evermore be defended from all
adversity, who livest and reignest, &c.*

Gospel.
John 3. verse
1. to 16.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D.M.
E.
Psal. for
D.M.

UPON The Lord's Day in general.

M. Lesson.
1. Lev. 26.
2. for D.M.
E. Lesson.
1. Isa. 58.
2. for D.M.



2. And behold there was a certain man
who had a grievous wound
3. Then Jesus answering spake unto his disciples
of the Law of Pharisaees saying as it lawful to
swear on the Sabbath day
4. And they held their peace then he took
him and healed him and let him go
5. Teacheth to be lowly & to bid
the Poor to our Table ver.

DISQUISITION. XVI.

Almighty God, as his mercies are not only private and particular, but publick also and Universal; so will he not be contented only with
Family

Job 1. M.
Exod. 1.
Mat. 23.
Job 1. M.
Exod. 1.
Mat. 23.

Publicorum
cura minor.

Exod. 20.

Job 9. 15.
Psal. 16. 2.

Nimium alter-
cando amitti-
tur veritas; &
pruritus dispu-
tandi scabies
Ecclesiae.

Family Devotions, (though those he seasonably expecteth, and accepteth) but also he will be honoured in the visible Congregation of his *Saints* and *Servants*: and that too, not only in those *solemn Anniversaries*, (which are as *Constellations* of our Gratitude, for blessings of the first magnitude;) but also for his *continual mercies*, which are multiplied as the *Stars*, and renewed every moment. That which is looked to of all, is cared for of none, said the Heathen; and therefore God provided a particular Day for his own service, and serled it by a Commandment; and therefore doth justly challenge (although he need it not) our weekly returns of publick Piety and *Gratulations*. And albeit *His Glory* be capable of no *Accession* (by us) or *Diminution*, according to that of *Job* and *David*; yet his *Revealed will*, which is our Rule and Conduct, and his outward *Name* and *Honour*, claimeth our best publick Worship and Devotion: and that with a special *Memento* in his fourth Commandment, *Remember thou keep holy*, &c. A gentle preface, a word of entreaty; yet such as we use to give special charge by, that we regard and not forget it. Where I shall not enter the Lists with the *Sabbatarians* and their *Antagonists*, which undiscreeet *Combatants* have rather wounded one another, than rescued the *Sanctimony* of the day; indeed by their *Polemical discourses*, making more knots than they have untied; the Doctrine of the *Christian Sabbath* being like a *Skew* of curious Silk, which with affected hands they have so sullied and bestrudged, that many well-meaning people know not how to make a right use of it: and it may well be feared, that *Charity* hath lost more by them than *Truth* hath gained. And therefore waving those fruitless *Controversies*, I shall herein keep the

the Scope of my whole book, and endeavour briefly to vindicate the Piety of the Lord's Day, or Christian Sabbath.

The Jewish Term is Sabbath, the Saxon appellation Sunday; and the Christian, from Christ's Resurrection, the Lord's Day: nor need either Denomination inject a scruple to wise men, so long as All retain agreement in the observance and Sanctification of it.

And indeed (as St. Austin well, though in another case) the Commandments are so well known, and so often expounded, the Fourth, especially, that we rather want Hearts to practise them, than heads to understand them. And this you know, designeth both the Time and Place of God's holy public worship, Lev. 19. 30. Not as though there were any inherent Holiness in either, or any thing below, but only relative, that is, as challenged by God, and by man devoted: And so both are holy (the Time and Place) Holy Day, and Holy Place; Holy Sanctuary, Holy Ordinances, both equally sacred, Levit. 26. 2. You shall keep my Sabbaths, and reverence my Sanctuary, &c.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, defines this fourth Commandment well, to be a Moral Precept wrapped up in Ceremonials. For sure there was something of both in it. The Ceremonial part not now in force, is First, the precise seventh Day from the Creation, which (in cases of Travel and remoter distances) is impossible to be retained, the same universally. Secondly, the strictness according to the rigid Letter. Thirdly, the Mode of hallowing it, with Oblations, and Abutions, &c. The Morality of it chiefly consisteth in these. First, the fixing of a Time for Divine

שבת

Desiderant auditorem, potius quam expositorem.

Lev. 19. 39. Cum Deus dicitur sanctificare, modo designandi intelligitur; cum homo, sub modo applicandi.

Morale præceptum de Ceremoniali. Phil. Melanct. Tract. in

*Morale quoad
genus, Ceremo-
niale quoad
speciem. Idem
Imperat &
suadet.*

*Omnis Pater-
familias hoc
habet Episco-
pale quod ha-
bet curam Ani-
marum.*

*Gen. 18. 19.
Josh. 24. 15.
Ego & domus
mea, &c.*

Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest and spiritual Devotion ; so that it is *Ceremonial* for the manner, albeit *Moral* for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, for it will bear both, *Remember thou keep holy* ; it injoyns with perswasion ; and then back'd with Reasons ; Reasons from both parties, God and Man, with some remarkable eminencies above other *Mandates*, which run either barely *Affirmative*, as the Fifth ; or bearly *Negative*, as all the other : but in this both parts expressed, beginning with the *Affirmative* ; *Remember* , &c. proceeding in the *Negative* , *In it thou shalt do no manner of work*, &c. The *Breach* hereof thus both ways met withal. Again, 'tis more *extensive*, it not only respects our selves ; but with a strange *particularity* involves all our Relations, even to five several *Ranks*, viz. *Thou, thy Children, Servants, Cattel, Strangers within thy gates* ; the Wife not mentioned, as being included in the first relation. Now every Master of a Family hath so much of a *Bishop* in him, that he hath *Cure of Souls*, viz. care of those under his charge. As, for this it is, God himself commends *Abraham*, Gen. 18. as all the good world doth *Joshuab's* pious resolution, Chap. 24. Lastly, 'tis more *alluring* than the rest, more sweetly *exciting*, and that not only with more Reasons, but with Reasons more insinuating ; those of the third and second *Commandments* being *formidable and menacing* , but of This wooing and allecive ; as on our part, beside the indulgent *Preface*, *Remember thou keep*, &c. *Six days shalt thou labour*, &c. A permission, or remission of God's right,

right, who might challenge an absolute Command. For the Sabbath (all acknowledge) may be a day also for Rest, and Divine Service; this withal is no Commission for every one being to live by the sweet of his vocation, faithfully in his vocation, 1 Cor. 7. one of you. 3. Six days shalt thou labour, &c. God is here as liberal to us as to Adam in Paradise, of all the Trees but one; as Potiphar to Joseph, let us answer him, *How can I deny Thee in this one?* Remember thou keep holy the seventh day: If I indulge thee six for thine own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the Evening that commends the Day.

The other argument, and that a main one, is from God's own example, who herein requireth no more than Himself performed; his own practice being the Commentary upon his Law, (as becomes all good Leaders and Lawgivers) For in six days the Lord, &c. and rested the seventh day. Rested, this is a Συγκατάθεσις, a figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour.) And such indeed St. Augustine and others take all the description of the History of the Creation to be, a Κατασκευαστική, but a methodizing of it unto man's apprehension. For it was all one to Omnipotence to make all the world in a moment, and every Species, as well as the Light, with an easie Fiat, *Et simul &c. Let there be Fire, and Air, and Earth, and Water, semel omnia,* all things at once existing out of them; but are so

μυμηται ὅτι
Θεὸς ζῶντες.
Ephes. 5. 1.

John 5. 17.

*Sabbatum Pe-
toris, Sabba-
tum Temporis,
& Sabbatum
Eternitatis.*

Chap. 19. 31.

John 11. 9.

* *Consentane-
um est Aposto-
los mutasse di-
em. Melancthon.
tom. 2. f. 363.*

marshalled in the story, for our more orderly meditation of them, and our more regular imitation of this Pattern, in our own transactions. *Be ye followers of God*, Ephes. 5. (he means in proportionable actions) who fram'd the world in *six days*, and rested the seventh; rested from creating, not from governing; from creating of new Species and Kinds of Creatures, but not from making Individua, nor Singularities; for so he is always working, *John 5.* both for Corporals and Spirituals: *My Father worketh hitherto, and I work.*

But to hasten; There is a Sabbath of Time, a Sabbath of the Mind, and a Sabbath of Eternity; the latter I shall mention in the close. The Sabbath of Time, among the *Jews*, was either of Days, or Years; and both those greater, - or less: The Lesser every seventh day, and every seventh year; the Greater when the *Passover* fell on the Sabbath, (as at *Christ's Crucifixion*, John 19.) and every fiftieth year, which was called their *Jubile*. We reflect but upon their Lesser Sabbath of Days, viz. the seventh Day, and that the *Artificial Day*, as *John 11.* being the space of twelve hours, from the Sun-rising to the setting of it, &c. and so too may the *Jews* from evening to evening be understood. And this too the blessed Apostles altered, and by consequence abrogated as to the particularity of the Day, herein led by the Spirit of Truth, and (as some think) by Christ's own example, *John 20.* 'Twas necessary (saith * *Melancthon*) even for this very cause, that the Apostles should change the Day, to shew an example of abrogating the *Legal Ceremonies*, in the Translation of the seventh Day. Which Translation from Saturday to Sunday, is not by Patent from the Bible, but only by Pattern; because

because the blessed Apostles usually met together on This Day, *Acts* 20. and that assuredly by the dictate of the Holy Spirit, who descended likewise on this Day; and at least by the approbation of our Saviour, again and again manifesting himself to be risen on the eighth day. So that however haply some * will argue, and others grant, that an Oecumenical Council hath authority to constitute another day for publick worship, (as the second, or third of the week;) yet sure I am they can never have so good a pattern, nor so great a reason for another day, as is demonstrated for this alteration; the pattern being *Christ's* and his Apostles; and the Reason of it our Saviour's Resurrection, even that wonderful work of our Redemption, and the Holy Ghost's Descension on it. *Tὸ Σάββατον ἐστὶ τὸ ἀπογενεῖται διὰ τοῦ κυρίου καὶ τῆς ἁγίας πνεύματος.*

* *Aretius* picks out a mystery out of *Christ's* appearing on the eighth day. We labour six days in this life, (saith he) the seventh being the Sabbath of our death, in which we rest from our labours, *Rev.* 14. and then being raised from the dead on the eighth day, *Christ* in his own Body (as then arising) shall reward every man according to his works, *Revel.* 20. The Jews then gave God the last day of the week; but good *Christians* better honour him with the first-fruits of it: they kept their Sabbath in honour of the world's Creation; but *Christians* in memorial of an higher mercy, viz. its Redemption: and therefore reason good, the greater work should carry away the credit of the Day; whose Duties principally consist in these two things, viz. A Rest from labour, and a Sanctification of that rest. The Lord changing the Sabbath into his own day for a Seminary of the Gospel.

* *Aretius* in 4. Mand. *Rev.* 14. 13. Chap. 2. 13.

If either of which be wanting, it makes one but like a Bird with one wing, or as a Boat with one Oar, rendreth but a lame Devotion; but like two

*Et quæ non
proſunt ſingula,
juncta juvant.*
Wherein the
duties of the
Lord's Day
conſiſt eſpe-
cially.

* *Elementa in
ſuis locis nec
gravitant,
nec levitant.*

*Dies Domini-
cus, Mercatura
Animarum,
Schola Dei.*
Ramus de Rel.
Chriſt. l. 2. c. 6.
2 King. 4. 23.
What work is
lawful on the
Lord's Day.

Gloves, the one loſt, the other is of little uſe : yet both together make themſelves compleat. Firſt, of the Ceſſation, which is but a leſs principal and accidental end, enjoyn'd no whit for its ſelf, but only in order and ſubſerviency to the main and higher end of Sanctification : in regard we cannot ſtrongly intend ſeverals, therefore we may reſt from our callings, that we may ſanctifie the Sabbath. *Thou ſhalt do no manner of work, &c.* (that is) no ſervile works of thine ordinary Calling, much leſs any works of Sin: it muſt be a *double Sabbath*, from Labour, and from Sin. And two ſorts of People tranſgreſs here eſpecially. Firſt, ſuch as employ Man and Beaſt upon that day, contrary to *God's Deſign* of Reſt to both, by ordinary Coaching of it in faireſt weather, and the neareſt diſtances ; while wiſe men cannot diſcern the reaſon, why equal care ſhould not be taken then, to prevent all prophanation as well by Land as Water. Secondly, ſuch as reſt in their impieties, (like * Elements in their own places) idly ſpending this Day in gadding, exceſs and vanity ; ſo that God is then more diſhonoured then all the week beſide. *Thou ſhalt do no manner of work, &c.* No? Yes ſure, ſome manner of works are then lawful, and moſt ſeaſonable ; this day being, as it were, the *Market-day of Souls*, the School-day of *Chriſt* ; the Preachers as it were his Uſhers, and the Churches then, as it were, his open School-houſe. Then ſuch works are moſt lawful as appertain to *God's publick worſhip*, as reading Divine Service, painful Preaching, adminiſtring the bleſſed Sacraments, and things ſubordinate thereunto, as Ringing of Bells, Sabbath-days journeys, &c. *Acts 1. 12.* And beſide theſe works of Piety, there are ſome works of *Mercy* lawful, both toward our

ſelves

selves in necessary provision, *Matth. 12. 1.* and to-
 ward others, whether men, as our Saviour visited
 and healed, *Mark 3.* or beasts, in relieving them *Mark 3. 5.*
 as requisite, *Luke 14. &c.* A third sort of works *Luke 14. 5.*
 then lawful, are those of present necessity, which
 doubtless may be exercised by Physicians, Mid-
 wives, Shepherds, Mariners, Messengers, and Soul-
 diers upon visible necessities. To say nothing of
 the works of honest Recreation, (men therein be-
 ing too apt to indulge themselves) which I ad-
 vise may be such only as may chear, not interrupt
 *Devotion: and then that reason given by *Christ*
 may extend to all the forementioned. † *The Sab-*
bath was made for Man, and not Man for the Sab-
bath. But yet not for Man only, but for God
 chiefly, or, (which is all one) for Man spiritually,
 and to further his Eternal good. It must not be an
 empty or an idle Requiescence: for as the *Apostle*
 saith of *Bodily Exercise*, so I may here say of *Bodily*
Rest, it profiteth nothing. We may complain (as
 well as *Leo*) men cloath their Bodies, and not
 then ornament their Souls; they are so fine they
 are the worse again. And this the Fathers call the
 Sabbath of Brutes: the Oxe and the Ass keep as
 good a Sabbath as these; and a better than those
 that *St. Augustine* complains of, that spend the
 day in sports and interludes, huntings and com-
 potations, which is but, like a wanton *Israel*, to
 proclaim a Holy day to *Jehovah*, and to worship
 a Calf, *Exod. 32.*

*As civil Wal-
 king, holy
 Conference,
 sacred Musick,
 Hymns and
 Spiritual
 Songs.
 † *Mar. 2. 27.*

*Bene vestiri &
 nihil agere.*
*Sabbatum Bo-
 um & Asino-
 rum.*
*Vacare nugis,
 theatris, specta-
 culis & choreis.*
*Sabbatum au-
 rei vituli.*
Exod. 32.

Now this sanctifying of the Sabbath stands prin-
 cipally in our esteem of it, and improving the op-
 portunities thereof. First, we must count it our
 pleasure and delight, *Deliciae Christiani generis,*
 the **Vespasian* of all days to us, Calling the Sab-
 bath our delight, *Isaiah 58.* Not doing our own
 works,

**Vespasianus
 dicebatur de-
 cic humani ge-
 neris.*
Isa. 58. 13.

Amos 8. 5.

Gen. 18.

Ezek. 11.

*Vis unita for-
tior.*בקהל רב
(i.e.) In Con-
gregatione
magna.
Plal. 40. 2.

words, not thinking our own thoughts, or speaking our own words, &c. but resigning our heart, tongue and hand, (that is) our will, voice, and practice to the business and object of it; depositing the world, and all her interruptions; not thinking tedious the *Divine Solemnities*, (when Orthodoxally performed) saying, *When will the new Moons and Sabbaths be gone*, &c. that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, (that is) Praying Reading, Hearing, and Meditating the sacred *Mysteries* of our *Redemption*: Prayer is the *Jewel of God's Ear*, the *Tongue of Angels*, the *Dialogue* between Heaven and Earth, *Gen. 18.* the *Soul's Embassadour with God*, our *Leiger* in Heaven, working against the *States* of Death and Hell: 'Tis the *Phoenix* of the Graces, that still reviveth into a Bird of *Paradise*, and makes a barren to become a fruitful soul, and an *Arabia Petraea* to become *Arabia Felix*; for stony hearts procures us *hearts of flesh*, *Ezek. 11.* And if God be thus pleased with single Piety, how is he importuned, (think you) and as it were besieged with the publick worship? If our *Domestick Prayer* be as a brand in the corner, and keep fire; sure the publick is as a Bonfire of *Incense*, a *Sacrifice* flaming up to *Heaven*, the very highest design of *Christianity*. The joynt Prayers of the Congregation are a kind of revers'd lightning, and (as *St. Basil* said of his *Church*) their *Amen* is like a clap of *Thunder*. And therefore *David* still to set the better gloss upon his *Gratulations*, tells both God and Man, that he performeth them in the *great Congregation*. And that variety might refresh Devotion, *Reading* is another means of sanctifying the Day; and therefore the appropriated Chapters are called

Lessons,

Lessons, as being then to be heeded, and taken forth by us into our Conversation. The *Word* is the best *Glass*, and mends the *Looker's Eye*: And therefore search the *Scriptures*, John 5. *These are they* (faith *ἑσδνᾶτε τὰς* *Christ*) *that testifie of me, in them you hope to have* *γενᾶς*. *eternal Life*. It must be no superficial, (much less John 5.39. *οὐκ ἐπιδεικνύμενοι*) reading; but *ἑσδνᾶτε* (that is) make a Scrutiny, search diligently, like *Laban* for his Gods, *Gen. 31. 33.* *ἑσδνᾶτε*, the very Word, *Vide Septuag.* he searched the Tents. And to this Search there are *in loc.* some Requisites, *viz.* (Left with the *Eunuch*, *Acts 8. 30.* we understand not what we read) there should be an inspection of the *Originals*, (especially for Teachers;) but for all, an eye still to the *Scope* of the *Author*, a prudent Collation of places, (*Scripture* often being its own best *Expositor*) and lastly, fervent Prayer will be an help to all the rest. And for the more safety, keep within the *Shallows*, (for *Scriptures* are waters wherein the *Lamb* may wade, as well as the *Lion* swim) and for deep *Mysteries* go to an *Interpreter*, (that is) attend the *Preacher*, or consult some *Spiritual Guide*. Hearing and Seeing are the two *Disciplinary Senses*: *Faith comes by hearing, and hearing by the Word of God*, *Rom. 10.* In hearing seek out the *wise Charmer*, (that is) the *Orthodox Teacher*, and be not of more *Appetite* than *Digestion*. Be not like the *Corimandi*, a kind of People, whose *Ear* (they say) covereth their whole Body, as now adays too many, all for *Hearing*, little for *Meditation*, nothing for *Practice*; having, as 'twere the *Rickets* of Religion, their Heads swell'd with *Knowledge*, or *Pretensions*, but their Feet not walking accordingly: And therefore hear, but with *Christ's Caution*, *Mark 4.* Take heed what you hear. What, and how. Try

ἑσδνᾶτε τὰς γενᾶς.

John 5.39.

Vide Septuag.

in loc.

Inspectio fontium, oculus ad scopum, collatio locorum, fervens oratio.

Rom. 10.

Mark 4. 24.

Luke 8. 18.

John 4. 2.
Acts 17. 11.

Matt. 13. 8.

the Spirits, I John 4. 1. as noble Bereans did even by St. Paul himself, Acts 17. And then take heed how you hear; *Discenda Animo*, not with a nice and censorious Ear, but with an Heart desirous to be informed, and reformed; not to others prejudice, but to thine own benefit, like the good ground, &c. Matt. 13. And all this Practice will make it *Orium sanctum* (as St. Augustine calls the Sabbath) an holy rest, and so effect *Sabbatum Pectoris*, that doth the Sabbath of the Soul, (whereof that of Time is but a figure,) viz. the internal rest of Conscience here in Grace; and that eternal rest of Soul and Body hereafter, in full Glory. So be it to us all, Amen, Amen.

POEM XVII. { On the } { Lord's Day. }

SHall we be *Streams*, and not the *Fountain* sing?
This Day more clear than the *Castalian* Spring;
Though there *Apollo* and his *Muses* meet,
Yet here doth God his *Saints* and *Angels* greet.
This *Holy Day* of Days doth more surpass
The rest, than *Orient Pearl* doth flaring Glass.
Those common Days b'ing here as far out-shone,
As twinkling *Stars* are by the rising *Sun*.
This Day *unyokes* the World, and Ease bestows,
Suspending of the *Curse* on sweating Brows:
A Day of *Heav'n-born Indulgence* and Rest,
Of God's Enacting, both for *Man* and *Beast*.
And yet no *brutish Acquiescence* this,
Our servile Labours only to dismiss;
But God is pleas'd frail Nature to befriend,
His *Sacred Hests* the better to attend:

And

And who the *pious* part neglected pass,
 Keep but the *Sabbath* of the Oxe and Ass:
 The idle or debauch't prophaner man
 Is but the *Devil's Sieve*, that keeps the *Bran*,
 Losing the *Flour*, should make that *living Bread*,
 To *Feed* him here, and *Raise* him from the *Dead*.

Sweet *Festival* of Heaven's *Beneficence*,
 Which dost keep *Open House*, and now dispence
 Thy bounteous *Doles* of *Mercy* unto all
 That piously approach and on Thee call:
 O let not *Plenty* and such *Choice* of *Fare*
 Make us like *wanton Israel* appear.
 Loath not the *Heavenly Dew*, your *Souls* Repast,
 Nor let such *Holy Water* run at waste:
 Though *Jews* might not, we on the *Sabbath* may
 Best gather *Manna*, when *two Showers* a day,
 With your old *Raining Banquet* rest content;
 Lust for new *Quails* tempts but new *Punishment*!
 Long not for *Bethlem Waters*, there's no good
Relish in *Wine*, that is the *Price* of *Blood*.

This is the *Soul's* best *Climacterick Day*,
 Boding her *Weal*, as t'other our decay.
 If *Number* have its *Virtue*, sure this *Seven*
 Will most *advantage* a good *Soul* for *Heaven*.
 Great *Market-Day* of *Souls*, *Divinity*
 On Thee (as 'twere) holds a *Monopoly*.
 Come *Customers*, for God turns *Merchant* now,
 Leave *Trades* of *Sin*, your selves his *Chapmen* vow:
 For though his *Wares* are (yet his *Price* not) high,
Pardon for *asking*, *Heaven* for *Piety*;
 For *Virtue Blessings*, for *Contrition*
 A gracious *Act* of Heaven's *Oblivion*;
 For *Patience*, *Conquest*; for a *contrite Spirit*
 The *Pleasures* of a *better World* inherit;
 For *Meekness*, *Grace*; and for *Humility*,
 The *Exaltations* of *Felicity*.

Methinks

Methinks the *Sabbaths* make up *Jacob's Scale*,
 (The *Weeks* the empty spaces) whereon all
 God's *Right* and *Left hand Blessings* downward tend,
 While by these *Steps* our pious *Souls* Ascend.
 Then here, so make the *Sabbath* the Lord's Day,
 That we may (once) his endless *Rest* enjoy.

PRAYER XVII. { On the } { Lord's Day. }

O Blessed Creator, who after thy Works of Wonder finished, art said to rest in the Contemplation and Approbation of them; and in Memory thereof (as well as in Compassion to the Creature, which groaneth under the Burthen of Sin and Sorrow) hast been pleased to sanctifie a Sabbath, to set apart a Day of Rest, for us to meditate on those thy glorious Acts, both of Creation and Redemption: O create anew such proportions of Grace in our Hearts, that we may perform our Part herein: not disputing about the Nature and Ceremonies, but cordially addressing to the substance of thy Worship, (yet cloathed with such Circumstances, of Person, Time, Place, and Reverence, as thy Holy Word appointeth.) As thou hast sanctified a Day to us, so we beseech Thee sanctifie us to it, that we may sanctifie it to Thee; that we (like the Disciples, at thy Call, O Christ) may be ready to leave all to follow Thee, may leave our Nets of worldly Profit and Pleasure, and follow Thee in Holiness and Righteousness; that sequestering our selves from us all Secular Cares and Bsnsnesses, we may devote our selves this Day unto thy Service. And because a bare Acquiescence, Rest alone, amounts to no more than a brutish Sacrifice: Quicken our Affections

Affections and Devotions, that we may celebrate thy publick worship with Alacrity, and call thy Sabbath a Delight; not Nauseating thy holy Ordinances, or thinking long till the new Moons and Sabbaths be gone; not thinking our own Thoughts, either of Complacency, or Advantage; but meditating thy Word and Works: not speaking our own words, but singing thy Praise, and talking of thy Righteous Judgments; warbling and ruminating the sacred Lessons of the Day, not doing our own works either of Gain, or Appetite, (much less Satans Drudgery) but making our timely approaches to thy House of Prayer, adoring thy Majesty, admiring thy Wisdome, embracing thy Goodness, joyning in the Congregation of thy Saints, consulting thine Oracles, attending thy Ministers, not as nice Censurers, but as practising Professors; that from our sacred Hymns, Prayers, and Gratu-lations, (as from sweet Incense) Thou mayest smell a savour of Rest, and we likewise may feel a spiritual Rest, a Rest from all our servile and sinful Travels; Rest from the Temptations of Satan and his Instruments; Rest from the Accusations of an unwashed Conscience; that we may here find the inward Sabbath, Rest in our Souls. O let us this Day walk with Thee, as Enoch; talk with Thee, as Moses; and seek thy face, with David; bending all the Powers and Faculties of our Souls and Bodies, to the duties of the Day and thy Commandments; Solemnly celebrating thy Holy Myste-ries, binding the Sacrifice with cords, tying up all our loose affections, and straying senses; yielding a bored Ear to the voice of thy Charmers, offering up the Calves of our Lips, the Oblations of our Hands, the Tribute of our Eyes, and the Surrender of our Hearts; that so at length we may enter into thy Rest,

Rest, to participate the things of a better world;
and for this temporal Sabbath, may enjoy its Anti-
type, and keep an eternal Sabbath in thy great up-
per Congregation of Saints and Angels. Amen,
Amen.

The

*The COLLECT
for the Lords Day.*

*Blessed Lord, which hast caused all
holy Scriptures to be written for our
learning : Grant us that we may in such
wise hear them, read, mark, learn, and
inwardly digest them, that by patience
and comfort of thy holy Word, we may
embrace and ever hold fast the blessed
hope of everlasting life, which thou hast
given us in our Lord and Saviour Jesus
Christ. Amen.*

*Epistle:
Rom. 15. v.
the 14.*

*Gospel.
Luke 21. vers.
24. to 34.*

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON Rogation Week.

M. Leff.
1 Joel 2.
2 Luke 11.
E. Leff.
1 Nehem. 1.
2 Heb. 5.

The house of Prayer Mat. 21:13.



*Let ſe Priests, the Ministers of ſe
LORD weep before the Porch &
the Altar and lett them ſay Spare
thy people O LORD etc. Joel 2:17*

DISQUISITION XVIII.

THIS was the Week immediately preceding
Holy Thursday, or indeed but the three
days next before it; the fifth Sunday after Easter
being

being anciently called *Rogation Sunday*, and denominated a *Rogationibus* from the extraordinary *Prayers, Fasts, Litanies, and Supplications*, then and the three following Days used by good Christians; to avert impendent Dangers, to perfect hoped Blessings; and the better to prepare their Souls at that time, to attend our Saviour by a spiritual *Ascension*. As God made the day of *Ascension* a day of Giving, *Psal. 68.* so the Church made this part of the Week a time of *Asking*, as in the Gospel appointed. And therefore this is no spurious issue of Novel *Superstition*, but a venerable Institution of pious *Antiquity*, and sincere *Religion*; it being more than probable, that this holy Custom was practised in the Church, in (if not before) *St. Augustine's* days. Witness his Sermon preached on *Ascension Eve*; and his Titles on some other Sermons, concerning * *Rogation Sunday*, and of the second and third day thereof. And it is unanimously acknowledged by *Authors* of both *Persuasions*, that this ancient Order was invented, or restored rather, by *Mamercus* Bishop of *Vienna*, long before the time *Gregory the Great, Anno 450.* The Reasons of which *Holy Custom* I find to be of two sorts, *viz.* from occasions Natural, and Accidental. Those of Accident were the great Afflictions and Calamities that befell those times, which made them happily convert their Superstitious Processions to the Tombs of Martyrs into a better use of *Fasting, Prayer, and strong Supplications*; for removing those judgments, (as things invented for one purpose, by use are easily converted into more.) And so it was by the people of *Vienna*, when such *Earthquakes* and terrours befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which

Heaven

Serm. 173. de
Tem. Tom. 8.
* De Dominica
in orationibus,
&c.
Magdeburg.
cent. 5 fol. 693.
& 741. Baron.
Annal. fol. 309.

Reasons for
Rogation
Week.
Socrates lib. 6.
c. 8.
Hooker Ec.
Pol. l. 5.

*Vox Angelo-
rum audita est
Templo, quoniam
ad Deum, Meta-
stasim er-
teūden, Trans-
eamus hinc.
Joseph. de bel.
Jud. l. 7. c. 12.*

Heaven seemed to have destined to ruine; as though the Guardian Angels had said of it, as sometime of *Jerusalem* before its destruction, Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people, to prevent protended calamities by those *virtuous and holy means*, whereby others (in like case) have prevailed with God. To that purpose perfecting and adapting the *Rogations* or *Litanies* formerly in use to their present necessities and sad occasions: whose good success therewith, afterward moved *Sidonius* Bishop of *Averna*, to use the same so corrected *Rogations*, at such time as he and his people were afflicted with Famine, and besieged with potent adversaries; till at length it was thought convenient by *Gregory* (the first and best of that name) to contract the Flower of all the said *Rogations* into one. And however this *Iron* hath since got some rust, yet hath it been scoured off too, as I shall shew anon. And this I may call (as to us-ward at least) the *Accidental cause* of these *Rogations*: the general Troubles and Calamities of Nations.

But besides these, there are some *Natural Occasions* of them, (I mean) from God's blessings on *increasing Nature*: and as the first tremble before God as an angry Judge, so these kneel to him as a Father and a Benefactor. As now (you see) *Nature's* Carpet spread, enamelled with rare variety of flowers and hopeful blossoms. Now the *Fields stand so thick with Corn*, that we hope in good time to say on with *David*, they shall laugh and sing. Meantime then since our Harvest is but in the * Herb how ought we to solícite Heaven with our *Prayers*,

*Jam prava ri-
dent: Virg.*

*Psal. 65. 13.
* Messis in
Herba.*

and now to exercise this part of *Primitive Devotions*, our *Rogation Week*; the (want of which *seasonable Prayer*, why may we not think occasionally *unseasonable weather*, oft turning the Heavens to Brass, and the Earth (like our hearts) to Iron; letting loose the *Mildew*, the *Caterpillar*, Joel 2. 25. and the *Palmer-worm*, with the rest of the *Army of the Lord of Hosts* neglected? Out of a pretended fear of Superstition, men neglect necessary Devotion; (as a great *Gamaliel* of our Church was wont zealously to inculcate) Some are more afraid of a drop of *Superstition*, than of a whole *Mass of Persecution*: Now is the Season that Hazards are multiplied upon us, both from abroad, now every where being the time of Preparation for War, (nor need this Age any Instances) and at home in the blooming Fruits of the Earth being now in their greatest hazard. All summon us to these *seasonable Devotions*; whereof (besides example) the Church hath fitted us with admirable pious Compositions, which the **Greek Church* termed *Litanies*, the *Latine* called † *Rogations*, which were of old the very strength and stay, and comfort of God's Church in all times of affliction and trouble through the world; and from *Their Days* travelling down to *ours*, had by the way contracted some *Soil and Blemishes* (as the Addition and Invocation of *Saints Names*, by some particular men annexed) which being washed off as a Novelty by *Walafriad Strabo's* own Confession, our Church retains the *Litanies* of most acceptable *Perfection*, both for Matter and Form, for all Times, Persons, Places, Accidents, and Occasions, (above all Platforms, and Churches in the world) *Harmonious, Compleat, and Useful*. The **Rogation* **Vide Art. Service* (being now voluntary) formerly appointed

Mr. *Johas Shure*
 of *London*.

* From *Ant*
 Prayers, and
 from *Ant*
velo, to pray.
 † a *Rogando*,
 from asking.

De rebus Eccle-
 sic, c. de Lita-
 nis.

**Vide Art.*
Eiz. Reg.
 printed

▪ *Eliz. Injunct.*
18, 19.

Rom. 12.
*Quod cuiquam
eris.*
*Nihil huma-
num à se alie-
num puta.*
Hooker Ec. P.
l. 5.

pointed (yet some Remnants of it retained in perambulation) in days of *Procession* was the 103. and 104. *Psalms*, with the *Litaney* and *Suffrages*, and the *Homily* of *Thanksgiving*: The two *Psalms* were to be said or sung at convenient places in the *Perambulation*; the People praising God while they beheld his *Benefits*, the *Fruits* of the Earth; thence raising the *Fruits* of their *Thankfulness* and *Gratulations*: and also at their Return to the Church, they added * *Prayers* to those *Praises*, that those begun *Mercies* might be compleated (in their seasons) with a mature *Benediction*. And however some, most in love with their own Ways, object, That these *Prayers* (or many of them) were but temporary, confined to some times and places of Calamity, and no way suiting other *Circumstances*: Alas fond men! they are so sensual, that they seem to have forgot that *Article* of their *Creed*, *The Communion of Saints*; and will pray for none other but themselves; whereas the Mystical Communion of all faithful men is such, as maketh every one to be interested both in the good and evil, in the Blessings and Calamities that befall any of them, wheresoever. And then sure scarce any Age or Place hath afforded more Occasions for such *Supplications*, or hath longer suffered for the want of them than ours: Beside, what befalls one Place or Person, may befall another: What Dangers, or when imminent, God only knows, to whom only these *Prayers* are to be put up. While thou art a man, think no humane Misery but may befall thee: We find by daily Experience, that those Calamities are oft nearest at hand, and readiest to break in upon us, which we by Circumstances may imagine furthest off; Or if not so, yet such Miseries as being present, all men are apt to bewail with their

their Tears, wise and religious men should endeavour to Prevent with their prayers.

And to this end the Primitive Church used not only the Annual Pieties of Rogation, but also the quarterly Devotions of Ember Weeks, anciently observed at the four seasons of the year, viz. the first being the * Wednesday, Friday, and Saturday after St. Luke's day, December 13. the second, the same days after the first Sunday in Lent; the third being the days afore said next following Pentecost; and the fourth, the same days immediately following that called Holy Cross, being September 14. And they were so called Ember Days, (not probably from any * Saxon terms, but) from an ancient Custom of pouring Ashes on the head, and from eating of nothing until night; and then only a Cake baked under the Embers, called Ember Bread. And these days were then observed (among others) for these reasons, (to say nothing of their reflecting on the three faculties of the Soul, by those three days; or on the four Elements corrupted, in the four several Embers, but) first, that Christians might not come short of Jews Devotion, but might improve the same opportunities to better ends, that so consecrating the First-fruits of each season unto God, the Remainder of the Year might all be holy. Secondly, That such devout Abstinence might (at once) chastise the exorbitancies of the ending Quarter, and caution that which is beginning. Thirdly, That the Devotions of them might both appreciate the Almighty's Blessing to the Fruits of the Earth, then either Sown, Sprung up, Rising, or Gathering, and also deprecate the Dangers and Distempers commonly most incident unto those seasons. Lastly, with ferventest Devoti-

* If you will tolerate that old Monkish Verse,
Post Crux, post
Cineres, post
pentec. pestique
Lucie.

* Em a Brother, and Bere noble, as in A. S.

Panis subcinericius. Leo de Jejunio 4. Temporum.

Hieronym. in Zachar. 8.

Luke 6. 12.
Acts 1. 24.
Ch. 13. 3.

* *Mitissima
anima.
Erasmus de
Melanch. in
Epist.*

ons to assist the Churches sacred Ordinations which were ever solemnized the next Lords Day following each of These; and which ought (as by Christ and his Apostles, so ever by their Successors and Disciples) to be performed with Prayer and Fasting. And here touching all the Premises, I have too much cause to close with the Propheatical Complaint of that * meek and pious soul, that Oxford of Learning, Reverend Hooker: I am not able to express how much it doth grieve me, that things of principal excellency should be thus driven at by men whom God hath indued with Graces best of Wit and Learning for better purposes.

POEM XVIII. {on Rogation Week.

SHall not Rogation Week a Blessing crave
Of Him that promis'd, Ask and you shall have?
Sure, if we Primitive Devotion trace,
We now have need of an improved Grace,
To multiply our Prayers, seeing the Times (Crimes
Are swol'n with Dangers, through our swelling
Season, Health, Wealth, and Safety, crave a share
In our Orisons, now, each needs a Pray'r:
And 'tis a pow'ful Engine that commands
All Elements, and holds th' Almighty's hands
From striking very Sodomites; nor can
Heav'n show'r down Hell, till praying Lot is gone
At this time, our proud expectations swell
Big as the Teeming Earth; then 'twould do well
At once to praise the Author, and to Pray,
No fatal Blast prevent a Ripening Day.
Pray'r is the best Lucina to give birth
And Prosperous Issue to the pregnant Earth;

And

And that the *Fruit* of th' *Spirit* may keep pace
With those of *Earth*, till grown a *Crop* of *Grace*.

Now too the *busy* World doth each way move
On her *Designs*, of *Enmity* or *Love*;
Princes exchange their *Silken Robes* of *Peace*
For glitt'ring *Armies*, ambitious to increase
Their narrow *Bounds*, and *Honours*; which *Alarms*
Make good Folk *Pray* against the growing *Harms*.
When *Immocence* (that should be *Shield's*) a *Crime*:
Then to be *wise as Serpents*, is the *Time*;
Then *Pray'r's* our double *Moar*, that none invade
Our *Isle*, or visit but for *Love*, or *Trade*;
That neither *Temp'ral* nor *Spiritual* *Foes*
Surprize us, or effect our *Overthrows*!

Besides, the *scorching Sun* doth now incline
To the *Distempers* of the *Torrid Line*,
The *Inflammations* of whose *foultry Breath*
With *Sicknesses* oft cloy the *Jaws* of *Death*!
Then we shall need a *Litany*, since *Pray'r*
Can from *Infection* keep both *Men* and *Air*.
Of all your *Amulets*, This is the best
To secure *Health*, if worn but in the *Breast*:
Those *Neighing Horses* now more prone to *Sin*,
Shall find the *Curb* of *Prayer* best keep them in.
This gives th' unruly *Element* *Command*,
Girdling the *Ocean* with a *Belt* of *Sand*;
This is the *Jacob's Ladder*, whereon *Souls*
And *Blessings* Trade from *Center* to the *Poles*.
Sometimes it mounts aloft, as having *Keys*
To open, or shut *Heaven*, as it please.
Pray'r stops the foaming *Horses* of the *Sun*;
Their mouths so *Garrison'd*, they could not run.
Pray'r sometimes *Broach'd* the *Clouds*, that they might
Into *scorch'd Tellus* Lap a *Danae's* shower. (pour
Sometime descending, pregnateth the *Womb*
Of *Teeming Earth*, or *Opening the Tomb*

Even of the *Dead*, recalling those are gone
To a compendious Resurrection.

Thus common Welfare claims *Rogation Week*,
And that our God we now more strongly seek,
As chiefly the *Primævous Church* for these
Solem *Processions* us'd, and *Suffrages*;
While *Superstition* now the former acts,
And *Prophanation* t'other disrespects;
Only some Reliques left, *Perambulation*;
But the Devouter part on't's out of Fashion.
Happy that Church (as may ours ever be)
Enjoys a harmless, helpful *Liturgy*.

PRAYER XVIII. { On Rogation Week. }

O Omnipotent Wisdom, who hast commanded and encouraged us to pray unto Thee, (upon both which accounts to Thee shall all Flesh come) commanded us, who not for thine own sake, (who knowest our necessities before we ask, and our ignorance in asking) with no further reference to Thy self, then as great Landlord of the World, to reserve the Homage of acknowledgement and surrender; but for our own Benefit and multiplied Advantage: in Obedience therefore to thy Commands, and Affiance in thy Promises, we make on all occasions our Prostrate Addresses unto Thee, both for Deliverances, and for Supplies; Deliverances from evil, and Supplies of good; good and evil, whether Spiritual, or Corporal, Temporal, or Eternal: In times of distress we come to Thee for succour and support; In times of Hope, for Fulfilling and Completion; in times of War and Distraction, for Victory, or Reconciliation; in times of Languishment and Sickness, for Healing and Redintegration.

And

And at this time more especially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, our hopes and Fears being now Balanced with equal poise, like Jacob and Esau, holding one another by the heel. At this time of the year, the mighty Nimrods go on Hunting; the Grandees of the World march forth to War, wherein Innocence is no shield, and Right no Safety; Peaceableness no Apology, and Piety no outward Privilege. O be not Thou then far off, O God, when trouble is hard at hand, nay when it hath long dwelt among us. O be not thou angry with thy People, that prayeth, that prayeth for the Peace of thy Jerusalem, using none other then Thy Churches weapons, Prayers and Tears. Be Thou our Shield, our Castle, and Defence; (showing us the instability of these lower things, in their perpetual Revolutions) grant that Thy shaking of the Nations may the more firmly settle us (at least our better parts) upon those immovable Foundations.

And whereas Pestilence and Famine are commonly the Lackies of War, and sad consequents thereof! that fatal Three, somewhat like Hazael, Jehu, and Elisha, oft sweeping away each other's leavings! We implore Thy preservation against both the latter also: knowing that by reason of increasing heat without, and consequently of abounding humours within, (besides the many Accidents of general Intemperance) sundry Maladies and Languors are incident to this season! We importune Thee (O great Physician of both parts of us) chiefly to preserve us from Diseases of the Soul, and from the Plague of our own Heart: and next in Mercy to compassionate our Bodies, preventing the Eruptions of noysom Pestilence, and other Contagious
Z 4 Languish.

Languishments among us: bless us with wholesome Elements, a constant Temperance, religious Abstinence; effectuate the Virtues of Plants and Minerals, Medicines and Physicians; Rebuke the Fever, cure the Paralytick, send down the good Angel (in this season) to move the healing Waters; that we may live and praise thy Power, since there is no Celebration of Thee in the Grave: to which end we now beg of thee, with our Mother-Church, From Lightning and Tempest, from Plague, Pestilence, and Famine, from Battel, and Murder, and from sudden Death, Good Lord deliver us.

Lastly, As Thou art now pleased to afflict us with thy Rod, so also with Thy Staff to comfort us; to comfort us with the Staff of Hope, Hope and Expectation of a fruitful Year; Perfect (O heavenly Benefactor) and complete these begun Mercies: as Thou hast given the Earth Vigour to conceive, so give it strength also to bring forth. To which end, vouchsafe us natural Seasons, moderate Showers, chearing Sun-shines, refreshing Winds, comfortable Accidents; that as thou hast given us an Earnest of thy Favour in the Bud and Blossoms, so, in due season, thou mayest make up the Blessing into a plenteous Harvest; not more leading us to a Crop of Joy, than Thankfulness, and Fruits worthy Amendment of Life. And this also we crave in the Language of our Mother, That it may please Thee, to give and preserve to our use the kindly Fruits of the Earth, so as in due time we may enjoy them. We beseech Thee to hear us good Lord; that we may enjoy them, and joy in them; yet so as with a Guard of Sobriety upon our selves, an endeavour of Gratitude to Thee; and with a Design of Charity to others; as our several Callings and Opportunities shall challenge: that so bene-

inter-

interchanging a while our Piety and Devotion, for thy
 Defence and Benediction; our Rogation may at length
 be turn'd into Possession, and this Life of Accidents in-
 to a State of Happiness, and an unchangeable Condi-
 tion. Amen, Amen.

The

} The COLLECT. }
} for Rogation Week. }

Epistle.
Jam. I. from
22 to the end.

Almighty God, which hast promised to hear the Petitions of them that ask in thy Son's Name, we beseech Thee, mercifully incline thine Ears to us, that have now made our Prayers and Supplications unto Thee, and grant that those things which we have faithfully asked according to Thy Will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. Amen.

Gospel.
Joh. 16. from
v. 23. to the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. for
D.M. 30.
E.
M. for
D.M.

UPON St. Andrew's Day.

M. Lesson:
1 Prov. 20.
2 Acts 1.
E. Lesson:
1 Prov. 21.
2 Heb. 6.



S. ANDREAS

DISQUISITION. XIX.

After due observing the *Constellation Festivals*, we come now to scan the Celebration of particular *Saints*: among whom *St. Andrew*,
as

John I. 38. I
as an humble *Lucifer*, first appeareth in the *Horizon* of the *Church-Solemnities*; because the first came to *Christ*, and followed him before any of the other *Apostles*, *John I.* His *Day*, beginning the Order of the Service for all the other *Saints*: Days in the year; because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first news de *Adventu Domini*: we have found the *Messiah*; the point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because *St. Andrew* of all the *Apostles* first applied himself to *Christ* out of *Saint John Baptist's School*, soon after *Christ's Baptism*, as is easily collected, *John I.* &c. where the two Disciples calling him רבי say unto *Christ*, *Master*, where dwellest thou? They were presently affected with a desire to follow him, upon *St. John's Declaration*, *Behold the Lamb of God*: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him to be their *Master*, and desired to receive their instructions from him.

John I. 40.

Ecce Agnus Dei, &c.

Dr. Donne,
Serm. 71.

John I. 41. &c.

*Petrus primò
ad Apostola-
rum, hi ad no-
titiam & fa-
miliaritatem.*

as an humble *Lucifer*, first appeareth in the *Horizon* of the *Church-Solemnities*; because the first came to *Christ*, and followed him before any of the other *Apostles*, *John I.* His *Day*, beginning the Order of the Service for all the other *Saints*: Days in the year; because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first news de *Adventu Domini*: we have found the *Messiah*; the point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because *St. Andrew* of all the *Apostles* first applied himself to *Christ* out of *Saint John Baptist's School*, soon after *Christ's Baptism*, as is easily collected, *John I.* &c. where the two Disciples calling him רבי say unto *Christ*, *Master*, where dwellest thou? They were presently affected with a desire to follow him, upon *St. John's Declaration*, *Behold the Lamb of God*: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him to be their *Master*, and desired to receive their instructions from him.

Now some think that *St. Peter* was not that other *Disciple*. But by the leave of his pretended Champions, though the *Scripture* nameth not who that other was, and there are various conjectures; yet the Text at once manifesteth *St. Peter's* absence, and his brother *Andrew's* piety: Piety, in his first address to *Christ*; I, and Charity too, in seeking of *St. Peter* up, and bringing him to *Christ*, vers. 41. He first findeth his own brother *Simon*, and saith unto him, we have found the *Messias*; which is to say, being interpreted, the *Christ*: and he brought him to *Jesus*. So that here, that distinction doth but rack the Text, that saith *St. Peter* came first to the *Apostleship*, these two first

to the knowledge and familiarity of him; that those in *John 1*, came first but to an Acquaintance and conversation with Christ, but here in *Matth. 4*, they were called to the Apostleship: yet to that conversation (which was no small happiness,) St. Andrew came clearly before St. Peter; and to this Apostleship here St. Peter did not come before Saint Andrew; for the Text saith, they came together. And therefore (I say) the Church celebrates the memory of St. Andrew first of any Saint in the year: and after they have been altogether united in that one Festival of All-Saints, St. Andrew is the first that hath a particular day: he was the first Christian, the first-begotten of the New Testament. For Saint John Baptist was between the Testaments, as Noah between the Worlds, a kind of *Ishmus* joyn- ing both together: He had his conception, as it were, in the Old Testament, for his coming and office, in the womb of those Prophecies of *Mala- chi* and *Isaiab*; and so cannot be so intirely refer- red to the New Testament as St. Andrew is. Like him therefore, being come to Christ thy self, call thy brother to him; Thou being converted, strengthen thy brethren. This was always the Apo- stle's manner, and it is a very laudable Christian practice, and fortified from the very Law of * Na- ture, all things endeavouring to the utmost to assi- milate and turn things toward (if not into) their own nature; as you see in the fire, water, earth, &c. And thus having considered St. Andrew's Person, let us now take notice of his Calling; and that the Epistle for the day acquaints us with, *Matth. 4*. As Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the Sea, for they were Fishers; and in that act our Saviour found

Matth. 4. 18.
19, 20.

*Sanctus An-
dreas primoge-
nitus Testa-
menti Novi.*

*Sanctus An-
dreas Primo-
genitus Testa-
menti Novi.*

Mal. 3. 1.
Isai. 40. 3.

*Mos Aposteli-
cus, mos sit
Christianus,
Conversus con-
verte.*

** Agentia na-
turalia agunt
ad extremum
virium.*

Matth. 4. 18.

Why Christ
chose such for
his Disciples.

Coloss. 2. 3.

*Nec quaesivit
per oratorem
piscatorem, sed
de piscatore lu-
cratus est Im-
peratorem.*
St. Aug.

found them, and called them to his service. *Al-
mighty God is wont to bless men, (especially when be-
sied in their proper element) when well employed, and
in their own vocations.* We see our blessed Saviour
(*in whom were hid all the treasures of wisdom, Coloss.
2.*) did not chuse the Grandees of the world, big
Wits, high Degrees or Authorities thereof; but
Sea-men, unlearned, and indocile, inured to a
tempestuous element, less capable of civil offices
than other men. And why did Christ take them?
(having his choice, sure, of all things he made.)
First, negatively, not that thereby was any scandal
given, or just occasion of that calumny of *Julian*
the *Apostate*, that he found it easier to seduce such
poor ignorants as they were; for Christ did (when
time served) receive persons eminent; eminent in
learning, as *Saul* was; eminent in Authority, as
Nicodemus; eminent in wealth and ability, as *Ma-
thew*, *Zacchaeus*, *Joseph*, &c. But first he chose such
men, that when the world had considered their be-
ginning, their insufficiency then, and unproper-
ness for such employment; and yet withal, that
greatest work, so far, and so fast advanced by them;
nihil instrumentis, they might ascribe nothing to the
instruments, but all unto the power of the work-
man, whose school soon rendered them sufficient;
and so ever after might carefully come in unto
him upon any invitation whatsoever. Christ, to
make his work the better prosper in all ages after,
proceeded thus at first: (as *St. Austin* sweetly)
He sent not Rhetoricians to work upon these Fish-
ermen, but by these Fishermen hath reduced all
those Kings, Emperours, and States, which have
embraced the Christian Faith these 1600 years;
*chusing the foolish things of the world to confound
the wise, and the weak things to overthrow the migh-*

17, &c. 1 Cor. 2. And * *Prosper* saith, this was fore-typed, Judges 15. by *Sampson* slaying a thousand with the Jaw-bone of an Ass. When Omnipotence is the Agent, no matter what the Instrument; of *Fishermen*, Christ made them *Fishers of men*. * *Prosper* in Judg. 15. 16.

But first, they follow him; they came to the *Discipleship* before they come to the *Apostleship*; they were taught and caught by him; before they taught and caught others; they straightway left their Nets and followed him. The Cheerfulness of which Obedience is exalted in this; that it was freshly upon the imprisonment of Saint *John the Baptist*, whose Disciple Saint *Andrew* had but lately been; and thence might easily have been deterred and averted. But he was one that was right Owner of his Name; * *Andrew* ^{ἀνδρῶν ἄνδρ' Ἀνδρῶν} signifying *Strength*, or *Fortitude*, and † *Simon* ^{Σίμων} signifying *Obedience*; from whence * *Beda* frames this handsome Descant, that without Obedience no Disciple enters the School of Christ, and without *Fortitude* none persevereth in it. But the Contemplation of sad Examples past, the apprehension of Perils future, the sense of Persecutions present, all cannot startle Saint *Andrew* here, or retard those whom the Love of Christ Jesus works upon effectually; they followed for all that, and followed at the first word *Sequere*; and but that once us'd to them, they left their Nets: they did not burn them (saith one) but at fit occasions again made use of them, *John* 21. as Christ found them after his Resurrection. Not to be too diligent to the World, is the Diligence God requires; that we defer not the making our Reconciliation with him, not sacrificing to our Nets of Gain or Pleasure; but leaving our Nets, that is,

Veniebant ad Discipulatum priusquam ad Apostulatum.

* *Andrew* ^{ἀνδρῶν ἄνδρ' Ἀνδρῶν} ^{ἄνδρ' Ἀνδρῶν} ^{ἄνδρ' Ἀνδρῶν}

† *Simon* ^{Σίμων} ^{Σίμων} ^{Σίμων}

* *Beda* frames this handsome Descant, that without Obedience no Disciple enters the School of Christ, and without Fortitude none persevereth in it.

* *Discipulus Christi sine Obedientia non intrat, sine Fortitudine non perseverat.*

Perfecta Obedientia est imperfecta relinquere.

*Vitia sunt Re-
stituta: Restitue
relinguitis, si desideris
renunciatis.*
Greg. Magn.
in Mor.

*Alsted in
Chronol. c. 27.*

** De Vita
Christi, p. 2.
c. 67. n. 17.*

our darling Sins. You leave your Nets, if you re-
nounce your vicious Desires, whether they be co-
vetous, riotous, or ambitious. And if Saint Andrew
and others here followed Christ so in his Poverty
and Humiliation, what a Sin will it be, not to
follow him sitting at the Right Hand of God.
St. Andrew followed him both in Life and Death,
preaching Christ, first in Scythia, and afterwards
in the interior parts of *Aethiopia*, inur'd, like
Jacob, to the Extremities of Heat and Cold; and
after that (saith Alsted) he preached in Cappado-
cia, Galatia, Bithynia, and along the *Euxine Sea*;
(nothing difficult to a willing mind, much less to such
a zealous Diligence) last of all, in *Thrace*, *Ma-
cedonia*, *Thessalia*, and *Achaea*; where, at length,
under *Vespasian* the Emperor, he had the double
Honour of dying for his Master, and that on such
an Instrument, viz. the Cross, though with some
modest difference, a Cross inverted. And here
Ludolphus gives us an Abridgement of his Speech
made at the Cross; which not being abused with
Short-hand, (as our Age most useth) but keeping
the Analogy of Faith, may be well worth attend-
ing. St. Andrew (saith he) being brought unto
the Cross, stedfastly beholds it; salutes it, and thus
breaks forth into the Praises of it: "Now me-
"thinks, thou seemest not common Wood (saith
"he) but, as it were, Consecrated with the Body
"of my Master Christ; and by his extended Limbs
"all over (as it were) ornamented with Pearls and
"Diamonds. Before our Blessed Lord ascended Thee,
"thou wast somewhat of a formidable Aspect, of
"some Terror unto humane Eyes; but now thou
"lookest like a Tree of *Paradise*, bearing Celestial
"Fruit; so that thou art now much desired. Re-
"joycing therefore, and secure, I come unto Thee:
"I

"I would have Thee joyfully receive his *Disciple*,
 "whose *Master* first devoted Thee, having ever
 "since been a *Lover* of Thee, and *desirous* to em-
 "brace the. O take me hence, remove me from
 "this *evil World*, and restore me to my *Lord* and
 "*Master* ; that by Thee He may receive me, who
 "by Thee did *Redeem* me; So piously ambitious
 of the Instrument of our *Saviour's* Sufferings ;
 which made some amends for his suffering so in
 his own Country and City of his Father, the
 place called *Patras*, a City of *Achaia*, a Region of
Greece, where he was crucified about the 80th
 Year of Christ.

P O E M XIX. { On Saint Andrew. }

OF all the twelve Saint *Andrew* leads the Van,
 Whose *Name* and *Nature* speaks a valiant
 One made for *bardship*, not a life of *Ease*; (Man,
Conversing with the rude and boisterous *Seas* ;
 An *Element* of wonder, made so dread,
 That we deem *such* betwixt the quick and dead !
 Where *Winds* and *Waters* oft create a *Far*,
 As if both *Globes* were about waging *War* !
 The *Day* oft-times beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light,
 Or helpful *Star* appearing ; sometimes tost
 Above the *Clouds*, sometimes in *Dungeons* lost !
 The *Billows* like so many rowling *Graves*,
 And *Deaths* as many as approaching *Waves* !
 As *Hell* it self were empty, and its *Train*
 Of angry *Furies* dancing on the *Main* !

A a

There

There this *Good Man* his *Time* and *Travel* spent
 Upon that *fierce* and *fickle Element* ;
 Making with *Art*, or using *Nets* with care,
 The *Scaly People* of the *Flouds* to snare ;
Busie as might be in *contented Toyl*,
Supineness and the *Tempter* to beguile.
 And such, *Blessings* attend ; *Christ* passing by,
 Cast on this *Man* of *Industry* his *Eye* ;
 Invites to follow ; at whose gentle *Breath*
 He *leaves all*, to attend in *Life* and *Death* :
 Relinquisheth his *Vessels*, *Nets*, and all
 The ready *First-fruits* of his *Master's Call* :
 Leaving his *Element*, though not his *Trade*,
 Fisher of Men, instead of *Fishes*, made.
 The *Church* now is his *Bark*, his *Ocean* is
 The spacious *World*, and *Heaven* his *Port* of *Bliss* :
 His *Cable Faith*, his *Anchor Hope*, his *Sails*
 The *Sacred Spirit* now fills with prosp'rous *Gales* :
Souls are his *Fish*, his *Doctrines* are the *Nets*,
 Wherewith to *Christ* a multitude he gets :
 And to their strange advantage, for *These* thrive
 By being caught ; are ever kept *alive*.
 May such industrious *Fishers* have *success*,
 That may on *both sides* prove a *Happiness*.
 Thus this stout *Champion* by *Sea* and *Land*
 Both first and last fullfil'd his *Lord's Command*.
 For after a long *Diligence*, He *dy'd*,
 As for, so like his *Master* crucifi'd !
 Rejoycing in that *Kindness* of the *Cross*,
 To shew him *Christ*, as once it caus'd his *Loss*.

So may thy *Call* (*dear Lord*) with us prevail,
 To leave our shrouds of *Pride*, and to strike *Sail*
 To thy *Commands*, to quit our *Nets* of *Sin*,
 That we thy nearer *Correspondence* win ;
 To metamorphose our old *Toil* and *Care*,
 For the vile *Body*, to the *Souls* welfare ;

And

And like St. *Andrew* to thy Call remark,
As willingly to quit our Mortal Bark.

PRAYER XIX. { On Saint
Andrew. }

O Eternal Saviour, who art honoured in thy Saints and Servants, and Those most honoured by Imitation; vouchsafe us (we beseech Thee) the Graces of thy first Disciple Saint Andrew ; Contentedness in our Condition, Diligence in our Vocation, Resignation of our selves and all we have unto thy Call and Service; a Practice answerable to our Profession, and Perseverance in them all unto the end ; and thou that hast put into our minds these good desires, help us to bring the same unto good effect, by endeavouring Contentation in our lowest condition, though like this Saint, among the meanest Fishermen, or inferiour Mechanicks : knowing that the contracting of our desires is a nearer and a safer way to Riches, then the enlarging of our Possessions ; and that it is far easier and happier to let down our Desires, than to raise a satisfaction to their Elevations. Direct us to the study of Saint Paul, that we may learn to know how to want, if Thou please to impose it, how to undergo it ; and how to abound, if Thou trust us with a Stewardship, how Christianly to manage it : in all estates to rest contented, that is, in cheerfulness and patience. And let us still evidence this vertue by another, (like Thy servant here) shew our Contentment by a Diligence in our vocation. Thou observing him (O Christ) painful in his Ship, mending of his Nets, labouring for Fish, wert pleased to elevate his Profession into a Fisher of men ; thine infinite Wisdom having so appointed

A a 2 it,

it, that diligence ever invites a blessing, while idleness invites temptation, and, as it were, even tempts the Tempter; that envious man sowing his Tares while the Husbandman sleeps. It is the sitting Bird that is the Fowler's aim; and the idle Person is no better than the Devil's Cushion, whereon he sits and takes his ease; while the well-busied heart is, as it were, the Shop or Work-house of thee the Almighty. As here thou wert pleased to make Saint Andrew, so well becomes it all to be industrious in their Callings; especially all good Fishers of men, to be ever either Fishing, or mending their Nets; still steering their course for the Port of Heaven: As here thy Servant doth at thy first call, resigning all unto thy Word and Service. O give us the like spirit of Resignation, that we may relinquish our sails of Vanity, our rigging of Pride, our freight of Apes and Peacocks, nay of Gold and Silver, for the more gainful employments of Christianity; that we may leave our nets of sinful pleasures and profits, nay, and give up even our vessels of frailty, these leaking vessels of mortality, whensoever they may make a Sacrifice holy and acceptable unto thee. Mean time, O God, give us obedience to thy call, and discerning of thy call from our own fancies; that by the talents within, and approbation without, the Designations of Grace may be known from the presumptions of Nature: And then vigilance of Practice being added to the sincerity of Profession, grant that both may be Crowned with perseverance, which crowneth all performances with happiness; that so however our course may here end in a Cross, (as did Saint Andrew's) yet shall that cross soon return again into a crown of Glory and Felicity. Amen.

{ The COLLECT. }

Epistle.
Rom. I. vers. 9.
unto the end.

*Almighty God which didst give such
grace unto thy holy Apostle Saint An-
drew, that he readily obeyed the calling
of thy Son Jesus Christ, and followed
him without delay : Grant unto us all,
that we being called by thy holy Word,
may forthwith give over our selves obe-
diently to fulfil thy holy Command-
ments, through the same Jesus Christ
our Lord.*

Gospel.
Matt. 4. v. 18
unto 23.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
D. M. 21.
E.
Psal. for
D. M.

U P O N
The Feast of Saint
Thomas.

M. Leff.
1. Prov. 23.
2. Acts 21.
E. Leff.
1. Prov. 24.
2. 1 John 1.

21



S^t. THOMAS.

DISQUISITION XX.

Πάντα εὐχρη-
στως,
1 Cor. 14. 40.

THAT Church which of all the World keep-
eth to St. Paul's rule most exactly, 1 Cor.
14. Let all things be done decently and in order, next
unto

unto St. *Andrew*, that first *Disciple* of our Blessed Saviour, celebrateth the commemoration of Saint *Thomas*: And therefore (methinks) they * do a * *Austin* in his double trespass, that say, *His memorial is kept last* *Meditations* *on the day.* in order, as being the last of all the Apostles that believed; whereas he marched in the Van of the Church Militant, (according to her regular computation from *Advent*) he is one of the foremost rank, and the foremost of it saving one: And that indeed but worthily, his *Hesitation* and *Confession* being a leading Star to our *Devotion*, injecting not only a serious apprehension of our frailty, but (above all the rest) evincing the confirmation of our Faith. The History of this *Apostle*, of all the four *Evangelists*, is only by St. *John* declared; the rest (perhaps) nominate him in the *Catalogue* John 20. 44. of the Disciples, (as St. *Matthew*, chap. 10. and &c. St. *Mark*, chap. 3.) but St. *John* alone records Matth 10. 3. his story, who indeed best could do it: The other Mark. 3. 18. writing but by information, as St. *Mark*, and St. *Luke* and St. *Matthew*, saw but in part; but St. *John* writ by Intuition, and affectionate experience from the beginning; as he begins his first Epistle, *that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life*: All his senses were thoroughly informed, having so long interchanged Bosoms with his gracious Master; and therefore we may well accept his Testimony in the Gospel for this day, *John* 20. wherein is recorded (for our caution and instruction) both St. *Thomas* his Frailty, John 20. 24. and his faith. St. *Thomas* his history consisteth of his

His Frailty appeareth in a double fault, viz. in Frailty and his Absence, and his Incredulity. First, in his Absence, *vers. 24. Thomas one of the twelve, which is* his Faith.

called Didymus, was not with them when Jesus came. Christ had promised to his Apostles, (a little before his Passion) his appearance to them after his Resurrection, Matth. 26. After I am risen again, I will go before you into Galilee. Now then, according to his word, even the same day of his Resurrection, (the first Lord's day that ever was kept) he came when the doors were shut, (i) into the place secretly, (for fear of the Jews) where the Disciples were gathered together, and stood in the midst, and said unto them, Peace be unto you. When the doors were shut, not while they were shut; meaning that 'twas either late in the evening (say some) at what time doors use to be shut; or that they were opened by some body of the house, unknown to the Disciples. But, as most acknowledge, he came in miraculously, (yet not by Penetration, as some fondly imagine, through the wood and Iron of the doors, but, as St. Hierom) the Creature there gave place to the Creator; as did the grave-stone at the Sepulchre, these doors did here unto our Saviour, as those did to St. Peter, Acts 12. and to some other Apostles, Acts 5. (that is) opened of their own accord, however unperceived by others. And then was the time our Saint Thomas was not with them. The Shepherd had been smitten, and the sheep had been scattered; but here they began to recollect together again; and St. Thomas is the only stray that returneth not, (at least, not now so seasonable) to the Fold. But his absence might be involuntary, many occasions might enforce it, and so he might not deserve all Maldonate's censure; that either upon supine neglect, or cowardly fear (saith he) St. Thomas being absent from the Apostles assembly, lost the first sight of his lately risen Saviour, punished

Matth. 26. 32.

Aret. in loc.

Marlorat. in col.

Creatura cessit
Creatori. Hier.
in Epist. ad
Pammachium.
Acts 12. 9.
Acts 5. 19.
Chap. 12. 9.

Per negligenciam,
aut timorem. Maldo-
nat. in loc.

punished with the want of those *divine infusions* which the rest then received. Be diligent therefore in frequenting the *Congregations* of the Faithful, (where the *Ordinances* are *Orthodoxally* dispensed) lest you fall too of Christ's presence, and remain under *Infidelity*. They that gather temporal *Manna* on God's day, (following their seculars) lose their labour and themselves, *Exod.* 16. 27. Alas ! thou art deceived, *Thomas*, very much mistaken, if thou thinkest to see *Christ* out of his *Church* and Colledg of the Apostles. *Christ*, who is * Truth, seeketh no corners, no Conventicles, but standeth like *Virtue* in the midst of his *Temple*, of his Disciples, of his Holy Congregation, in the midst of the seven golden *Candlesticks*, *Rev.* 1. 12. 'Tis none of his light that is voluntarily hidden under a *Bushe*. But albeit *St Thomas* his absence might be his own sorrow, yet may we be glad of it, his † doubt occasioning our infallible *Assurance*: So that he might invert that speech of his Master, *John* 11. to the Apostles, *Lazarus is dead, and I am glad for your sakes that I was not there*; to us this Saint may turn it, saying, *Christ lives, and I am glad for your sakes that I was not there; that you might believe through my incredulity.*

Matth. 18. 20

Falleris, sancte Thoma, falleris, si videre Dominum speras, ab Apostolorum collegio separatus. Bern. in loc.

* Non amat veritas angulos, sed stat in medio.

† Ideo dubitationem est ab illo, ne dubitetur a nobis. Ludol. de V. C.

Non tam illius infirmitas, quam nostra firmitas. Leo.

Plus enim nobis incredulitas Thomæ, quam aliorum credulitas, ad fidem profuit; nec casu, sed divina dispensatione, gesta est huic fini ejus absentia, Greg. hom. 26. in Evang. Minus enim mihi Maria Magdalena prestitit, quæ citius credidit, quam Thomas, qui dubitavit: Ille enim cicatrices tetigit, & de nostro pectore dubitantis vulnus amputavit, Greg. ut supra.

And that's his second fault: We may not call it *Infidelity*, it being but a particular act of *Dubitation*, and no habit of *Renunciation*. Sins in our *Nature* are like *Circles* in the *Water*, propagating one another to the utmost banks of our life; we

John 16. 15.
*Vox inquiren-
 tis, non negan-
 tis, St. Aust.
 Serm. 156. de
 Temp.
 Doceri voluit,
 confirmari de-
 sideravit.*

we need be the more vigilant in preventing occasions of them. St *Thomas* his former offence drew on this ; his Absence caused Incredulity, and that passionately expressed, *Except I see in his hands the print of the Nails, &c.* St. *Cyril* and others would fain excuse him, and so render favourable the accident of his Dubiety, attributing all to sudden passion, and nothing to *Incredulity* ; as being extremely grieved that he lost the sight of his Master, fearing he should never see him again. From those words which he remembered, *John* 16. St. *Austin* also saith, that these words are but the voice of an Inquirer, not of a Denier : While he speaketh thus, (saith that Father) he sheweth he hath a mind to be taught, a desire to be confirmed ; as though by touching the print of the nails, and thrusting his hand into the hole of Christ's side, he meant to take (as it were) a real and corporal possession of his Master, a kind of Livery and Siefin of the Land of the living. St. *Ambrose* too saith, that he doubted not here of the Resurrection, but only of the manner of it. These are charitable extenuations, but *Truth himself* reprehends him ; *Be not faithless, but believe, &c.* : and indeed many circumstances heighten the infirmity, if not carry it above one. Asfirst, *He was one of the twelve*, as it were, a Master in Israel, a well-instructed Disciple, Secondly, that he gave no credit to the rest of the Disciples, though ten to one informing him so, coming within some danger of that of *Christ*, Luke 10. *He that despiseth you, &c.* for he believ'd neither. Thirdly by suiting his ill thoughts with as peremptory words, *Except I see, &c. Except I put my finger, &c. Except I thrust my hand, &c.* an ill threefold cord of incredulous Resolutions ;

tions; (that is) Except I measure all by all my senses, and find exact proportion; I neither can, nor will believe: And herein, to see the state of Nature, how blind to discern the things of God; And especially that hardest Article of the Resurrection, which to the senses (till Saint Thomas his experience) seemed but a Fiction; *Ἐν ᾧ οὐκ ὁρᾷ, the natural man discerneth not the things of God*, 1 Cor. 2. He hath his Faith at his fingers ends. And yet for all this, Christ treats him with so mild a Dialogue, when he appeared again to his Apostles on the Octaves of his Resurrection, making Demonstration to Thomas, (and for his sake, say most) in Conviction and Reproof of his unbelief; promising a special Blessing to all succeeding Ages, whose Faith shall not depend upon their

Quid est fides, nisi credere quod non vides. Aug. Tract. 20. in. Johan. Heb. 11. 1. Quo minus argumenti, plus fidei; videbat hominem, con-fitebatur Deum, Aug. in loc.

* senses: Hereby working so mercifully upon him, as that his Sore was made his Salve, his low Ebb became a Flood of Faith; and what was in him but as a grain of Mustard-seed, became a great and fruitful Tree; and let us be of those Birds of Heaven, that shelter under the branches of it: Let us so shelter, that we neither * presume, nor despair. Not presume;

* *Beati qui non viderunt, & crediderunt. Quā sententiā nos specialiter signati sumus, qui eum, quam carne non videmus, mente tenemus: Hoc valde laetificat. Inquit Greg. hom. 26. in Evang.*

for if the Apostles had their Slips, we may well fear Falls: Not despair; seeing how sweetly Christ here restored St. Thomas to an eminent and most exemplary confidence, My Lord, and my God.

Then though thou be a * Didymus, that is, a Twin, and but of half a Spiritual

* *Memento Peccati, ut doleas: Memento Mortis, ut desinas: Memento divinae Justitiæ, ut timeas: Memento Misericordiæ, ne despares.*
Remember Sin, to mourn and mend:
Remember death, that thou must end:
Mind Divine Justice, that thou fear:
And Mercy, that thou not despair.
Petarch. l. de Rem. Dialog. 8.
* *Propter cor dubium in credendo, Δίδυμος, (i.e.) Geminus.*

Birth,

Birth, dubious, and of a wavering Faith, *Christ* will make thee a *Thomas for Perfection*, (as that † *Name* signifieth) whose Faith shall be a com-

† *ΠΕΡΦΕΚΤΟΣ* *Perfectus seu perfectio*. Psal. 37. 37.

* *Quasi respondens Petitioni ejus suppositæ*. Ludolph. de vit. Christi in S. Thomam, p. 710.

fort to thy self, and a pattern unto others: To which *Christ* leadeth him by a sensible *Demonstration*, vers. 27. * *Infer digitum*, using the method of his own terms and exceptions, and thereby much convincing, much attracting him: *Bring hither thy finger, &c. and put thy hand, &c.* He knew well what *Thomas* had said, though absent, and that speaks his *Godhead*: He condescends to *Thomas* and his other servants weak desires, and that speaks his *Goodness*. I shall not think it here worth while to mention that needless question which many make a *business* of, whether *St. Thomas* did actually touch *Christ*, or no? When we know it was his resolution, vers. 25. and our Saviour's offer, vers. 27. And for the Objection, 'tis said only, *Vidisti & credidisti, Thou hast seen, and hast believed*; an easie figure of † *Video pro intelligo*, absolveth the

† *Videre hoc in loco pro Sentire & Intelligere ponitur, quod locutionis genus adeo usitatum, ut per omnes sensus currere videatur*. Ludolph. loco supradicto.

Riddle, to see and to perceive, or understand, are all one; and so all the senses may see, and interchange with one another. *Videte & gustate*, Psal. 34. *O taste and see how gracious the Lord is*. Let us touch him spiritually, *Colos.* 3. 1, 2.

&c. And yet more frivolous is that question, whether Saint *Thomas* his words were only an *Exclamation*, and not an *Affirmation*, also, *My Lord, and my God*: Some *Socinianized Grandchildren of Arius* may pretend them to proceed only from *Passion*, as an *Exclamation*, *Lord, what is that I touch, &c?* But the Text is clear, and by

by our Saviours Interpretation, That to call him *Lord* and *God*, verſ. 28. is a ſhort, but a ſweet and abſolute Confeſſion; theſe two words involving the two Teſtaments, the ſum of the Creed: As much honouring *Chriſt's Reſurrection* (ſaith *one) as thoſe three Kings or the *Wiſe men* did his *Nativity*; and with the like three preſents, (he means ſure ſpiritual preſents) *Tu es † Domi- nus*, there he confeſſeth himſelf a *King*, the *Lord*; *Deus*, that declares him *God*; and *Meus*, that preſents him *Man*. And we may carry it yet higher by the *Emphaſis* in the Article, *ὁ κύριος, ὁ θεός, ὁ υἱος, the Lord, and the God*: For many in Scripture are ſo called, Magiſtrates and others; beſides, in Opinion (as the Apoſtle ſaith) *there be many Gods, and many Lords*, 1 Cor. 8. but this is the *Paramount*, Pſal 50. A very pregnant Text againſt unbelieving *Jews*, and miſbelieving *Arri- ans*, *Socinians*, and others; My *Lord*, and my *God*: And not only *God*, but *Lord* alſo, hinting our *ſubmiſſion* to his *Golden Scepter*, our *Obedi- ence* to him, as well as our *Belief* in him. They who are out at the *Lord*, muſt never look to be in at the *Jeſus*. He is a *Saviour* to none, but unto whom he is a *Ruler*; if in that ſenſe, then may they in the other ſay, My *Lord* and my *God*: And not only both *Lord* and *God* in general, but in a ſweet particularity applied, *My Lord and my God*. 'Twas the frequent ſpeech of *Luther*, that much *Divinity* was couched in Pronouns; theſe indeed bring all home in pious Application. So *David*, Pſal. 63. O *God, thou art my God*: And ſo the bleſſed *Virgin*, In *God my Saviour*: So here. *My God, and my Lord*; mine by *Promise*, mine by *Stipulation*, mine

Ut breviffima, ſit & abſolutiſſima Confeſſio. Bullinger.

* Auſtin his *Meditat. in Feſto.*

† Non ſolum corde credendo, ſed etiam ore conſitendo, quia utrumque ad ſalutem requiritur.

Ludolp. ibid.

1 Cor. 8. 5. Pſal. 50. 1.

Qui prius infidelis fuerat, poſt tactum ſe optimum Theologum oſtendit, nam duplicem naturam, & unicam hypotheſin Chriſti aſſerit. Theoph. in loc.

Luther's frequent ſaying, Tolle Meum, & tolle Deum. Pſal. 63. 1.

At first though his Creed shaken, yet at length
Like *Trees* bestorm'd, it *roots* with deeper strength.
Or like the *Ox* that is of tardy pace,
Fixeth his *Foot* more firmly in the place:
His *backwardness*, but like the fighting *Ram*,
Plays with more *vehemence* his after-Game.
Yet, *Absence* from good *Duties* doth betray
Our *Blessings* oft, and leave us to *Dismay*!
Such *sullen* and resolved *Prejudice*
Doth *here* obstruct our *Grace*, hereafter *Bliss*!
Yet *Providence* did so the matter guide,
That this *Saint's Faith* was hereby multiply'd;
Leading him by *Philosophy* of *Sense*
To *demonstrations*, that all *Doubts* convince.
His *Hand* and *Eye*, (of *Witnesses* the best)
Christ's Resurrection to his heart attest;
Until with *holy Confidence* he cries,
My *Lord* my *God*; (O thank you *Hands*, and *Eyes*!)
My *Lord* on Earth, my *God* in Heav'n above,
Who rose in *Power*, as for me, dy'd in *Love*.
His *Hesitation* thus our *Faith* assures;
His *Doubting* our full *Confidence* procures:
While others *Faith* leads our *Intelligence*,
His *Doubt* instructs *Belief*, from *Common Sense*;
And what *before* was wrapt in *Mystery*,
Is now *Translated*, — *Handle me, and see*,
Hence, the *Victorious Wounds* of *Christ* review,
From whence thy *Resurrection* must ensue.
His *Finger* points thee to that open *Side*,
Where thou may'st all thy *Sins* and sorrows hide;
Directs thee unto those *Almighty Hands*
That *made*, and *bind* all in *submissive bands*.
And while *St. Thomas These* to *Indians* taught.
A richer *Treasure* than their own He brought:
Where He, to save their better part did stay,
Till they his *worse* with *Martyrdom* repay.

What

What more could *Man*, then *Travel, Preach, and die*?
All which did *He*, for *Christianity*.

Perfection therefore justly *Crowns* his *Name*,
Whence *Christian Faith* to such *Perfection* came.

PRAYER XX. { On Saint Thomas. }

O Gracious Father, who besides thy Precepts affordest us patterns of all Vertues in thy holy Saints and Servants, and also cautionest us with Instances of Frailty and Infirmities in some of them, to let us see that even the best of men are but men at the best; give us grace here to improve both unto our spiritual advantage; that he that standeth may take heed lest he fall; and that he that is fallen may endeavour to rise. Let us here beware of Saint Thomas his neglect and incredulity, imitating his latter adherence and fidelity. Let no secular Occasions detain us from thy holy Ordinances, knowing that Saint Thomas his absence from the holy Assembly of the Apostles, deprived him of Christ's first Appearance, and the spiritual comforts then bestowed upon them. Incline us therefore to lay hold on all good opportunities, that may improve our Graces, and increase our Blessings. But if any of us have (as indeed who hath not?) like the stray sheep wandred from the Fold of Christ, and been more absent then St. Thomas; O give us but his seasonable return, that we may likewise enjoy the Re-appearance of our dearest Saviour; as he did here, unto his happy Conviction and holy Conversion. 'Tis well known (O Lord) how thou goest in the Sanctuary, the House of Prayer is the place which thou frequentest, the Apostles com-
pany,

pany, where they pray and meet together, these are the Scene, the Place and Opportunities of meeting and embracing Thee, sweet Jesu; there are the sensible Demonstrations of thy Grace and Mercy; by which this Saint convinced, at once believeth with the Heart, and confesseth with the Mouth, (as both must make up our Christianity) My Lord, and my God: So must we acknowledge thee, not only the God of our Faith, but the Lord of our Practice also, each one truly calling Thee, My Lord, and my God; my Dread, and my Love; my Surety, and my Ransom; my Sacrifice, and my Priest; my Advocate, and my Judge, my Desire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter: And then, as his outward Senses wrought the stronger Impressions on his Soul; so with thy Blessing may his Conviction and Conversion work upon our Faith a fuller Confirmation, that so we may partake that greater Benediction, Blessed are they that have not seen, and yet have believed, Amen.

{ The COLLECT }

Epistle.
Rev. 2. verse
19. unto the
end.

Almighty and ever-living God, which
for the more Confirmation of the Faith,
didst suffer thy holy Apostle St. Thomas
to be doubtful in thy Son's Resurrection:
Grant us so perfectly and without all doubt
to believe in thy Son Jesus Christ, that
our Faith in thy sight never be reprowed.
Hear us, O Lord, through the same Je-
sus Christ, so whom, &c.

Gospel.
Joh. 20. verse
24. unto the
end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ; &c.

UPON

M.
Psalms for
D.M. 24.
E.
Psalms for
D.M.

UPON

The Conversion of Saint **PAUL.**

M. Lesson.

1. Wisd. 5.

2. Acts 22.

E. Lesson.

1. Wisd. 6.

2. Acts 26.

22 *The Conversion of Paul Act. 9*

3. And as he journeyed he came next Pama-
sai & suddenly there shined round about
him a light from Heaven. 4. And he fell to
the Earth & heard a voice saying unto
him Saul Saul why persecutest thou mee
5. And he said who art thou Lord. And
the Lord said I am Iesus whom thou
persecutest etc.

DISQUISITION XXI.

Albeit *This Day* be not so fine as others in the
Calendar, yet is it a *Festival* altogether as
solemn in the Church; and although it be not cloa-
thed

B b 2

thed

Acts 9.

Tristis intran-
tibus: hilaris
exeuntibus.

A cross Argent
in a Field
Gules.

St. Paul's na-
tural disposi-
tion.

Acts 8. 1.

thed in *Scarlet* as the rest, yet is there as good *Spiritual* entertainment provided for it; may, and with his eminence above them all, that the *Church* celebrateth the Conversion of none but of *St. Paul*: and good *Reason* for it too, though we read of multitudes, and some of them strange enough, yet no *Conversion* so miraculously effected, or so beneficial to the *Church* of *Christ*. This glorious story is recorded in the ninth of the *Acts*; being somewhat like that old *Effigies* in *Diana's Temple*, that was sad and lamentable at the *Entrance*: but chearful and all joyous at the *Exit*; or like *Jacob's flock*, all *Ring-straked* and *speckled*, chequered (as it were) with *black* and *white*: or, if without presumption I might be his *Herald*, I should adventure thus to *Emblazen* his *Coat of Arms*; he beareth a *white cross* in a *bloody Field*, with a *Wolf* for his *Crest*, that badge of his own *Tribe of Benjamin*. But to his story, *Acts 9.* where we may consider him as a *Saul* and as a *Paul*; his *Aberration* and his *Transmutation*; his *natural Disposition*, and his *Spiritual Conversion*. The first appeareth both by *Inditement*, and his own *Confession*: the Evidence of the *Spirit* against him beginneth the Chapter, *Saul yet breathing out threatening and slaughter against the Disciples of the Lord*, *ἐμνύων*. Rage was natural to him as *Respiration*: and you see how he *breathed* others out of *breath*, in the former Chapter! A main *Actor* in *Δαρυδὸς μύχας*, that great *Persecution*, that took off *Saint Stephen* and others, and thereby occasioned that sad *Dispersion*: which yet *Omnipotent Wisdom* turned to an advantageous *Propagation* of the *Gospel*. But *Saul* here had a contrary design, desiring *Commissions*, not *staying* till they were sent him; but, like some of our forward

forward Zealots, *Petitioning* for mischief, to persecute both Sexes without equity or pity; *That if he* Acts 9. 1.
found any of this way (that is) *Christians, whether they were men or women, he might bring them bound to Jerusalem:* Thus ἐλυμαίνετο, as many now adays translate it) *He made havoc of, or was exceedingly mad against the Church!* Inordinate zeal being no better than fury, and well numbred among the Fruits of the flesh, Gal. 5. 20. And this is the *Inditement* of the Holy Spirit drawn up against him, all which upon the matter he confessed, Acts 22. *I persecuted this way unto the Death; I bound and delivered into Prison both men and women:* And Acts 26. *I punished them in every Synagogue, and compelled them to blaspheme, ὡς ὅτι ἐλυμαίνετο, and was exceedingly mad against them, and persecuted them even to strange Cities.* And what could be more said, or worse done? He was δίκτης μέγας, a grand Prosecutor; Yet when he was in his height, (as Christ's Method is, to come in at an Extremity) even then saith Christ unto this Tempest, Be still; and to this unclean Spirit, Come forth: and in this sense especially doth St. Paul call himself *Abortivum*, one born out of due time, 1 Cor. 15, &c. I say, when he was *Trooping to Damascus, the Lord of Hosts encountered him, and conquered him into a more than Conquerour;* when this Sun (in his own esteem) was in his very Zenith, in his scorching Meridan, then Christ said, *Siste gradum, Stand still, or go down rather, set at noon.*

Which was his *Transmutation*, (our second His Conversion Considerable) his *Conversion*, Acts 9. where in on. the third verse you have the manner, and in the Acts 9. 3, 4. 4th the matter of it; *Suddenly there shined round about him a light from Heaven: Divine Illumination* Verse 3.

is the sole efficient of man's Conversion. There is no deriding or censuring of any; no despairing of our selves, or others, touching Conversion; we know not how soon or suddenly the light may shine from Heaven: yet much less is there any presuming on such singular examples, for the case may so many ways differ. The good Thief was converted at the first Call, and Saint Paul here at the first Illumination. Take heed then of both Rocks, Scylla and Charybdis, and thou shalt escape Demetrius his shipwrack of Faith and a good Conscience, Next in the fourth verse, He fell to the Earth, and heard a voice from Heaven, &c. Humiliation is a Christian's way to Exaltation, and brings us even to a Conference with Christ: Saul, Saul, why persecutest thou me? And mark the happy Consequent of such Antecedents, viz. Repentance, Obedience, Readiness, vers. 6. And he trembling and astonished, said, Lord, what wilt thou have me to do? Acting according to all those directions following in the ninth Chapter, which the Church appositely appointeth as this Day's Contemplation.

Verse 4.

Verse 6.

And here was a strange Transmutation wrought, a kind of Transubstantiation; contrary to the World's *Lycanthropy, whereby too oft one man becomes a Wolf unto another, for here a very † Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it self good Wheat: here (as † were) are Grapes of Thorns, and Figs of Thistles; a Pirate becomes a Pilot; the mouth of Blasphemy here becomes Christ's Orator; and Satan's Trumpet, the Organ of the Holy Ghost. Happy all those that find but any degrees of such changed Affections, as our St. Paul did here; that can say with him, as to evil, Not I, but sin that dwelleth

* Λύκος a
Wolf, ἀνθρω-
πός, a Man.
† Ex Lupo
Agnus, ex ve-
pribus racemus;
ex novissimo
primus, ex
abortivo per-
fectus.

Rom. 7. 20.

lab in me; and as to every good, *Not I, but* Gal. 2. 20.
Christ that liveth in me: Not to speak of the Rap-
 tures of his Piety, Rom. 9. that *Scrappick Zeal*, by Rom. 9. 3.
 which he could have wished himself an *Anathema* for
 the good of others, and increase of Christ's
 Kingdom; that it may well be said of him, that
 of the last and * least Apostle, as he is pleased to * Ελαττο-
 call himself, 1 Cor. 15. he became the first and τος Ἀποστό-
 chiefest, and of an Abortion, a Man of the most λων, 1 Cor. 15.
 eminent Perfection, 2 Cor. 5. One faith of him, 9. ὁ πρῶτος
 that he was * a man in Heaven, not only by his Αμαρτωλῶν.
 Conversation, but in his Rapture, where he heard 1 Tim. 1. 15.
 ἰψαυτα ἀρρήτα, unutterable words; and while yet * In Celis Ho-
 upon the Earth, he was a kind of Angel; inso- mo, in Terris
 much, faith *Origen*, that many thought him to Angelus.
 be that *Holy Ghost* which Christ had promised Chap. 12. 4.
 to send after his Départure. From what a lowness
 was St. Paul here raised? Unto what a height?
 See what strange Changes here Grace can effect;
 what then can *Glory*? Be therefore like him, al-
 ways obedient to the *Heavenly Vision*, whether in
 his word, or secret *Motions*, that so you may be re-
 newed in the Spirit of your mind; till each one with
 St. *Augustine* come to his *Ego non sum Ego*, his pe-
 nitent Acknowledgment and Castigation, I am
 not now the same as heretofore; and that so
 made appear, by redeeming of lost time, and by
 a bettered Conversation, as St. Paul did, 2 Cor. 2 Cor. 11. 22.
 11. In Labours more abundant, &c. He having written
 and enriched the Church of God with fourteen
 excellent Epistles, (besides the Pains and Pe-
 rils of his Travels, these the Travels of his Soul,
 besides those of his Body.) The thirteen former
 there was never any scruple of; but the four-
 teenth, being the Epistle to the Hebrews, some
 having attributed it to St. Barnabas, others to
 B b 4 St. Luke,

* *Lib. de Scrip. St. Luke*, others to *Clement of Rome*, as St. * *Hierom* testifieth But those that well observe the *Scope and Style of the Writer*, may easily conclude it to be *St. Paul* himself. But see * *Bellarmin's* particular *Dispute* about it. But for those *Epistles* pretended to have been written by Saint *Paul* to the *Laodiceans*, and unto *Seneca*, those of both † *Persuasions* acknowledge to be not only *Supposititious*, but *Spurious*. Such, and so powerful was the *Way and Method of his Preaching*, that *St. Hierom* saith, His * words were like *Thunder*. And one of *St. Augustin's* three chief Wishes was *Paulum in Cathedra*, to have heard Saint *Paul* out of the *Pulpit*, or seen him in the *Chair*.

* *Clara dies Pauli bona tempora denotat Anni*;
Si fuerint venti, denarrant praelia genti;
Si nix & pluviae, pereunt animalia quæque.

For the sensual * *Observation of this Day*, in order the weather and natural Consequents thereof, (as also of *Candlemas*, *Swifthin's* and some other days) I look

upon them as only *Fantastical Conjectures*, of such as had little else to do, but to impose on ignorant and over-credulous People; for in this sense it is that *St. Paul* himself forbids such an *Observation of Days*, *Gal. 4.* in respect of good or bad Success, and certainly would not have this *Day of his so observed*, as it is among the *Superstitious*.

* *Hic Lupus ante rapax vestitur vellere melli*;
Saulus qui fuerat, sit adempto lumine Paulus;
Mox recipit visum, sit Apostolus, ac populorum
Doctor, & ore potens Corvos mutare Columbis.

Thus our S * *Paul*, though he arose a red and fiery *Sum* of *Persecution*, yet was his *Meridian* full of miraculous splendor & illumination, and his setting with more blush of penitence & passion; vindicating his former time, and mistaken zeal, with multiplied

multiplied *Labors* in propagating the true * *Gospel*:

so that while other *Apostles* had their particularly designed *Circuits*,

totum pariter mundum Paulus, He was more than any, the universal *Bishop*, and had the whole World for his *Dioceſs*, left to his *Peregrination*; and which indeed (as the Sun in the *Apostles Zodiack*) he did run through, or the most known Parts of it, viz. *Seleucia*, *Phrygia*, *Pamphylia*, *Galatia*, *Macedonia*, *Athens*, * *Corinth*, *Ephesus*, and the rest of the *Grecian*, and many of the *Asiatick Churches*; besides the *Mediterranean Islands*, *Cyprus*, *Crete*, *Malta*, &c. with the *Continents of Spain*, and *Italy*: In which last, after as large a *Catalogue of Dangers* as *Endeavors*, he had his *Quietus* by the *Sword*

of † *Nero*, (although some say by the *Axe*) about the sixty seventh Year of *Christ* his Master. *Euseb.* l. 2. c. 24.

* *Paulus præco Dei, qui fera Gentium*

Primus corda sacro perdomuit Stylo, Christum, per populos ritibus asperis Immanes, placido Dogmate seminans; Immansueta suas ut Ceremonias Gens Pagana Deo sperneret agnito.

Prud. in Præfatione contra Symmachum.

† *Evomit in jugulum Pauli Nero fervidum furor Juber feriri Gentium Magistrum. (rem. Ipse prius sibimet finem cito dixerat futurum, Ad Christum eundum est; jam Resolvor, inquit, Nec mora, protrahitur, pœna datur, immolatur Non hora vatem, non dies fefellit. (ense;*

Prud. Ωὲ Στεφάνω, Hymn. 12.

POEM XXI. { On St. Paul's } Conversion. }

BOld Poetry durst never feign a Change
Like this *Conversion*, yet as true, as strange.
Ingenuous Emblems! That contrives, but this
Leads to a real *Metamorphosis*:

That sings of *Men* transform'd to *Beast*, or *Plant*;
This of a *Beast* turn'd *Man*, and that *Man* *Saint*:

A

A *Benjamitish* Wolf, that would devour
 All such as own'd the *Evangelic* Pow'r ;
 A Savage *Boar*, got in a fruitful *Soil*,
 That did *Christ's Vineyards* tender Plants despoil ;
 Or like a Robbed *Bear* , runs up and down ,
 Hunting the *Innocent* in every *Town* ;
 This Bird of *Prey* at *Christians* only flew ,
 Those *Doves* this *Vultur's* bloody wings pursue :
 Against all *sorts* of them *He* bends his force ;
 Nor *Age* nor *Sex* can move him to remorse :
 The *Stoners* Cloaths so turn'd his *Heart* to *Flint* ,
 That he becomes fierce *Barbarism's* *Mint* ;
 Coyning Destruction whereso'er he goes ,
 And like a *Whirlwind* all he meets o'rthrows :
 Storms like an angry *Tempest* on the *Seas* ,
 Which nothing less than *Shipwrack* can appease ,
 Stark mad with *Fury* ; raving at the *Church* ,
 Despoils all *Christians* coming in his *Lurch* ;
 Yet in this full *Career* a Check is given ,
 By a strange *Lustre* , and a *Voyce* from *Heav'n* ;
 Which works a sudden and an happy Change ,
 That to *Himself* and all the *World* is strange .
 This turns him backward , makes him *Retrograde* ,
 Not only in his *Journey* , but his *Trade* ,
 His *Trade* of *Mischief* ; for he now appears
 Converted all to *Penitential* Tears ;
Saul melts into a *Paul* ; who slaughter breath'd ,
 A Vessel of *Election's* now bequeath'd :
 As *Posting* on , struck down , that he might rise ;
 Blinded with *Light* , but yet to mend his *Eyes* ,
Heav'n stoops to him , that he to it might soar ,
 And higher mount being thrown upon the Floor .
 For he that did to *Stephen's* Death consent ,
 Instructs men to *Believe* (now) and *Repent* ;
 And who to *Bonds* and *Death* (once) *Jews* betray'd ,
 Is now great *Doctor* of the *Gentiles* made ;

And (both with *pains* and *perils*) doth *Redeem*
His former *Actions*, *Time*, and lost *Esteem* ;
Compassing *Sea* and *Land*, for to invite,
By all fair *means*, the Christian Profelyte :
He turns a *Sheep*, that was a *Woolf* before,
And *Saul* being *blinded*, makes *Paul* see the more:
Of a *Disease* he now *Physician* proves,
Whose charming *Rhetorick* turns *Ravens* *Doves* ;
His *Sovereign Balsams* now to such *restore*,
As his wild *Zeal* so *wounded* had before.
Paul was the *Christian Orpheus*, who did *tame*
The *Hearts* of wilder *Gentiles*, and so frame
Their *brutish* *Natures* by his fluent *Style*,
That he, to their *Advantage*, did beguile
Them of their *Pagan Rites*, which they disown.
So soon as *Christ* was to them once made known.
And mark but how the thronging *Nations* come
(Drawn by his sacred *Lyre*) to *Christendom* :
And they whose *practice* listens to his *Airs*,
Shall once (like him) be *rapt* unto the *Spheres*.
O may the like *Celestial* *Bridle check*
Our galloping *Corruptions*, and pull back
Our raging *Hearts* ; *Lord*, strike us so to ground,
That we, thy *Tennis-Balls*, to Heav'n rebound :
Dazzle us with thy *Beams*, that we may see
No more our dirty *Paths*, but clearer *Thee* :
That to himself or others, every *Saul*
May prove a *Penitent*, or *Preaching Paul*.

PRAYER

PRAYER XXI. { On St. Paul's Conversion. }

O Father of Compassions, who, in the example of this great Apostle, art pleased to shew us a Prospect of the state of Nature, together with the Riches of thy Mercy, and the power of Grace; O grant us (we beseech Thee) so much of the latter, as that we may consider each of Them, to the advantage of our Souls, First, how unbrotherly and harsh our Nature to each others? We every where have but too many Instances! And was too visible in the young man Saul, that kept the Cloathes of them which stoned Stephen; whose tender years could look on, and assist so barbarous a Murther! Whence natural Ferocity improved, and being (as it were) Petrified with Obduration, He is soon hurried by that Murtherer from the beginning into all sorts of Persecution! Delivering over thy Servants unto Bonds and Death! Regardless altogether of their Condition, Sex, or Age! Exceedingly mad against thy Church and People! So that here we cannot but admire the interposition of thine infinite Mercy; that cuttest not off a Sinner in the midst of his Transgressions, but cuttest off his Sins in their highest Elevations: Giving stop to his Carreer by the double caution of a strange Light, and a particular Voice from Heaven, Saul, Saul, why persecutest thou me? An infinite Mercy both to Himself and others. To others, by seeming so concerned for them, that through their sides thy self art persecuted! And so preventing (as to Him)

Him) their further danger! And for himself a Mercy of Conversion, calling him even by Name to Repentance and Obedience. And herein we observe the power of thy Grace, (I had almost said the Omnipotence, that we might value it, and endeavour for it accordingly) working such a sudden, such a total Change, as amounted to a full opposition of all former Habits: Rendering him obedient to the Heavenly vision; Obedient both as to Faith and Practice. So that he who lately breath'd Destruction, now appears a Vessel of Election: and he that persecuted the Christians, now becomes the Doctor of the Gentiles; the Moral of the Poets Orpheus, the Musick of whose Doctrine draws in multitudes to Christ: Redeeming his past time and actions, with multiplied Travels, both of Soul and Body, both of Pen and Person: Becoming all to all (in a vertuous compliance) that by any lawful means He might win some to the Truth: Sticking at no difficulty, or Diligence; at no Labours, or Perils; whereby he might advantage Christianity: In Labours abundant, in Stripes above measure! In Perils of all Elements and Factions, inferior to none, nay beyond all the Apostles.

O thou great lover of Souls, vouchsafe each of us somewhat of this metamorphosing and effective Grace; that same Restraining Grace, to take us off from all violence of Sin, and sins of Violence. From all ill-tempered Zeal, that hath not the allay of Charity and Knowledge; from censuring the Spiritual Estate of others, and from neglecting of our own! Afford us also that Instructing Grace, which having first thoroughly inform'd our selves, may actuate us into Diligence of doing good to others, who belong unto our Charge, or stand within the limits of our several Callings. And lastly, to secure all the rest, we importune

tune

time Thee for a Confirming Grace, that may lead us on in a steady course of Diligence and Piety begun; that both may be Crown'd with Perseverance; that so at length, having served Thee and our Generations faithfully, we may (like Saint Paul thy blessed Apostle) whensoever, howsoever Thou shalt please to call us, seal all the Premisses with a good conclusion at (if not with) our Lives end. Amen, Amen.

The

{ The COLLECT }

God, which hast taught all the world,
 through the Preaching of thy Blessed A-
 Epistle: postle St. Paul; Grant, we beseech thee, Matt. 9, v. 23.
 Acts 9, v. 1. unto the end.
 unto ver. 23. that we which have his wonderful Con-
 version in remembrance, may follow and
 fulfil thy holy Doctrine which he taught,
 through Jesus Christ our Lord.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



UPON

M.
Pfal. for
 D. M. 2.
 E.
Pfal. for
 D. M.

UPON

*The Purification of St.
 Mary the Virgin.*

M. Lesson
 1. *Wisd.* 9.
 2. *Mark* 2.
 E. Less.
 1. *Wisd.* 12.
 2. *1. Cor.* 14.

23

The Purification Luc: 2

*22 And when 7 dayes of her
 Purification according to 7 Law
 of Moſes were accompliſhed, they
 brought him to Hieruſalem &c.*

DISQUISITION XXII.

HOW genuinely doth *Purification* here follow
Conversion? This of Apostolick *Mary*, that
 of *St. Paul the Virgin*. Some particular Churches
 observe

ffon
d. 9.
rk 2.
eff.
d. 12.
r. 14.

observe four *Holy-days* in memory of the blessed *Virgin*, viz. the *Annunciation*, the *Assumption*, the *Nativity*, and *Purification*: our Church finds good ground to keep only too, viz. the *Annunciation*, and the *Purification*, and those (in some kind) common to her and our blessed *Saviour*. And this Feast also of *Purification* some make to be of a fourfold *Denomination*, (as *Baronius* in the *Masters of the Ceremonies* observe) viz. the *Roman*. *Purification of Mary*, the *Presentation of Christ*, *Mart. Febr. Candlemas Day*, and *St. Simeon's Holy-Day*. For the last, the *Gospel* appropriated saith enough, as *Diem lucernis* of a witness. For the third, since we shorten *non infringimus* not our day by lights at noon, nor force a night before it come; our Church doth rather exhort *Tertul. in Apol.* unto the Metaphor, with the * *Light* of the * *Dies Conde-* world here presented, *Matth. 5. Let your Light so-laria. Bern.* shine before men, that, &c. Of the two former in Fest. I shall give you some account, (let others of the *Matth. 3, 19.* rest) and first of the various *Readings*. Some *Dr. Donne.* Copies having it *avrs*, his *Purification* (so *Exaf-* vol. p. 112. *mus*) our *Latter English* and old *Latine Bibles*, and 8. according to *avrs*, her *Purification*; and some read *avrs*, their *Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoined upon the fortieth day after the Birth, *Lev. 12.* as to *Levit. 12.* the purifying of women; the other, *Exod. 12.* as *per totum.* to the offering up the Males. From both which *Exod. 12. 21.* Ceremonial duties, our blessed Lord and his *Virgin Mother* might have pleaded just exemption: Himself being the real *Temple* of the *Godhead*, as in whom it dwelt bodily, the very end and *Col. 2. 9.* substance of that *Figure*: and she being void of *Sin* in her *Conception* of him, that ground-work of *Purification*, (I speak not of her own con-

Luke 1. 35.

ception and that civil War of the *Dominicans* and *Franciscans* thereupon) but having been overshadowed by the *Holy Ghost*, Luke 1. she was not obliged by that Law, *Levit. 12.* according to that judicious *Maxim*, That where the Reason of the Law ceaseth, the obligation is ended, as it was here. Yet both (here) cheerfully and punctually undergo it, out of an high obedience, and exemplary lowliness.

* *Hodie Dominus Templi ingressus est Templum Domini.*
Bern. de Purificatione.
Numb. 8. 17.

John 3. 16.
Matth. 1. 25.
Ephes. 5. 2.
1 Cor. 15. 20.
1 Pet. 1. 3.

Excidio Templi veteris stat Pinna superstes
Structus enim lapide ex illo manet Angulus, usque
In seculum seculi; Quem spernunt edificantes,
Nunc caput est Templi; & laterum compago duorum.

Prudent. in Enchirid.

Christ being (as this day) presented in the *Temple*, as it is written in the Law of the Lord *Exod. 12.* (and in the Gospel for the day) Every man-child that first, &c. being a grateful Reflexion, grounded on God's delivering *Israel*, when he smote the first-born of *Egypt*: and this Reason is rendred by God himself, *Numb. 8.* why they would consecrate all their first-born to him. And therefore now *Christ* was presented, as the first-born by many fair prerogatives; as 1. of his Divinity, *John 3. 2ly*, of his Humanity, *Matth. 1.* and 3ly, the first-born of the Grace, *Ephes. 5.* and 4ly, of Power, the first-born of the dead, *1 Cor. 15.* lastly, the first born of the Regenerate, *1 Pet. 1.* And therefore though he were not tied to the Rites of the Law, yet suffered he himself to

be presented in the Temple, to shew God the Author both of the Law and Gospel; to redeem those that were under the Law, *Gal. 4. 5.* to avoid scandal of the Jews, & to conciliate many good

witnesses of his meekness and obedience, as *Anna*, and old *Simeon*, who sung his *Nunc Dimittis*, his Swan-like Anthem at this Solemnity; which was called *Christ's* morning

ing

ing Sacrifice, his first being offered in the Temple; *Matutinum* as that other was called his Evening-Sacrifice; *Sacrificium vespertinum,* being offered upon the Cross; in the former, he *Christi.* was Redeemed, in the latter, he did Redeem; *giving himself for us an Offering, and a Sacrifice to God, of a sweet smelling Savour, Ephes. 5.* And it being Revealed to aged Simeon, that he should behold Christ in the Flesh, before he resign'd up his own Spirit; He (at this time) went unto the Temple of the Lord, and there finding the Lord of the Temple, was so overjoyed thereat, that taking the Babe into his Arms, he falls a singing to it, (a Swan-like Song) his own dying Anthem; wishing to close his Eyes with that blest Object, Lord, now lettest thou thy Servant depart in peace, &c. *Cyanea Cantio, Canticum Simeonis, Nunc dimittis, &c.* I have seen the Prince of Peace, Mine eyes have seen thy Salvation, and they desire to see no more; into thy hands (sweet Jesu) whom I hold in mine, I commend my fainting Spirit; embrace my Soul in the Arms of thy Mercy, as I embrace thy Body with these Arms of Flesh. This was a singular Prerogative of old Simeon; yet a greater he vouchsafeth every devout Soul that meets him in the Temple, embracing him in his Holy Word and Sacraments; even to see with their Eyes, and handle with their hands; yea, and to taste with the Mouth the Word of Life, John 6. And thus you *John 6. 48. 50, &c.* have the Presentation.

For the Purification, the Blessed Virgin (knowing Obedience is better than Sacrifice) performed the Rites thereof (though not engaged to them) in every Circumstance; for Time, Luke 2. that is, *Luke 2. 22.* about forty days after her Delivery; for Place, *Levit. 12. 4.* They brought him to Jerusalem (the Standard of Religion) and presented him in the Temple, the special Ubi of God's Presence; and there, not

- without a due Oblation, God saying, *none shall appear before me empty*, Exod. 23. *A pair of Turtle-Doves, &c.* fit Emblems of her Innocence and Chastity. A pious David disdains to serve God of that which costs him nothing, for nothing he may justly gain by such a service; yet such cheap *Votaries* are frequent now adays; and Saint Basil might as well now, as ever, complain of such as perform only that kind of *Devotion* which is without cost, as to *Pray* for Fashion, and to *Fast* for frugality. Yet here her *Offering* proportioneth her Ability, (and so merciful is God's acceptance) *a pair of Turtles*, not the *Sacrifice* of the *Rich*, which was a *Lamb*, but the *Poor's Offering*, *two young Pigeons*; so *Maldonat* and others glois upon her *Penury*, (however her Representations are since gayer far than ever she was in person) *Sanctified Poverty* being, indeed, richer than splendid *Vanity*: If we cannot give much, God will accept of a little, of a *Virgin* two *Pigeons*, of the *Widow* two *Mites*, Mark 12. so we belie not our Ability, and remember that of Exod. 23. *None shall appear before me empty*, lest else he go as he came, he be of *those rich that are sent empty away*. And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptism, and consecrating their Infancy to God; as St. *Hierom* was delighted to hear Children smatter of *Christ* before they well could speak. *A careful Seed-time may well hope a fruitful Crop*. It is the wise man's Counsel, *Train up a Child in the way he should go, and when he is old, he will never depart from it*, Prov. 22.
- Exod. 23. 15. *pear before me empty*, Exod. 23. *A pair of Turtle-Doves, &c.* fit Emblems of her Innocence and Chastity. A pious David disdains to serve God of that which costs him nothing, for nothing he may justly gain by such a service; yet such cheap *Votaries* are frequent now adays; and Saint Basil might as well now, as ever, complain of such as perform only that kind of *Devotion* which is without cost, as to *Pray* for Fashion, and to *Fast* for frugality. Yet here her *Offering* proportioneth her Ability, (and so merciful is God's acceptance) *a pair of Turtles*, not the *Sacrifice* of the *Rich*, which was a *Lamb*, but the *Poor's Offering*, *two young Pigeons*; so *Maldonat* and others glois upon her *Penury*, (however her Representations are since gayer far than ever she was in person) *Sanctified Poverty* being, indeed, richer than splendid *Vanity*: If we cannot give much, God will accept of a little, of a *Virgin* two *Pigeons*, of the *Widow* two *Mites*, Mark 12. so we belie not our Ability, and remember that of Exod. 23. *None shall appear before me empty*, lest else he go as he came, he be of *those rich that are sent empty away*. And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptism, and consecrating their Infancy to God; as St. *Hierom* was delighted to hear Children smatter of *Christ* before they well could speak. *A careful Seed-time may well hope a fruitful Crop*. It is the wise man's Counsel, *Train up a Child in the way he should go, and when he is old, he will never depart from it*, Prov. 22.
- Serm. in divites avaros.
- Levit. 12. 8. *In locum.*
- Mark 12. 42. Ezod. 23. 15.
- Balbutire Christum. Hier. in Epist. ad Eustoch.
- Prov. 22. 6.

Lastly,

Lastly, In all the *Judicials* and *Ceremonials* (you must know) there was ever somewhat *Moral* wrapped up in them; as in that of *not taking the Dam with the young*, Deut. 22. and *not seething a Kid in his Mothers Milk*, Exod. 23. The *Moral* was to prevent being void of Natural Affection, and to move us to Pity and Compassion. That of Deut. 25. *Thou shalt not muzzle the Mouth of the Oxe*, &c. Saint Paul Moralizeth of the Labourer and his Wages, indeed especially of the Minister and his Maintenance, 1 Tim. 5. So likewise in this Ceremony of *Purification* is there something *Moral*, (that is) competent *Reservedness*, and due *Gratitude*, though not tied to the *Jews* Number of Days, and particular Oblation; yet most necessary is such a Retirement, for recovery of Strength, and restraining of Intemperance, and then that their first publick Appearance should be in the *Temple*, to present their Benefactor the Christian Offerings of Prayer and Praise for his preserving them in the great Danger of Child-Birth; which (as one saith) is *magnum Melancth. Po-*
Miraculum; so great a Miracle, that they may stil. in loc.
 well go, and say with *David*, (and that not only by Proxy, and slight Bills put up at any time, but also by their own serious Responsals interwoven) O Lord, I will give thanks unto thee, for I am wonderfully made, Psal. 139. My Fruit is Psal. 139. 13.
 wonderfully made, and I the Mother of it no less wonderfully saved; I say, the Blessed Virgin thus submitting to the Jewish Rites, it was not for her self, but for our Example, (saith Saint Bern. Serm. 7
Bernard) teaching us pacifick and morigerous in Purif.
 Spirits; and so far as Peace of Conscience is not interrupted) to seek the Peace of outward Jerusalem. Pliny hath a Story, and it is none of

*Quæ non vim,
sed viam fecere.*
Plin. Nat. Hist.
l. 8. cap. p. 40.

the worst, that he tells of two Goats meeting on a narrow Bridge, that did not fall a Duelling, and make away each other, but one made way for the other, by lying down upon his Belly, and suffering his Fellow to pass over him; whereby both escaped the danger of the Ditch: Would God all that are too like them in some other Qualities, were but as like these Goats in this, although but a necessitated Prudence and Humility; for then surely would not so many fall into the Ditch, the Ditch both Spiritual and Corporal: But to close this, Nicephorus and Reusn. report that the Blessed Virgin Mary died Anno Christi 45. that was about twelve years after his Crucifixion, while Bucholcerus placeth her death three years after: But (among them all) we hear not any thing of her Assumption; her Spiritual we believe as confidently as any, but her Corporal Assumption we are ready to believe, when it shall once be creditably evinced.

Isaac. Chronol.

P O E M XXII.

{ On the Pu-
rification. }

Here comes a Virgin doth her Sex excel,
Without Hyperbole or Parallel;
Passing Aurora, or the gilded Morn,
When Rosie Blushes Silver Beams adorn:
Where Grace and Beauty sweetly do contend,
Which shall her most unto the World commend.
She from an unstain'd Child-Bed here doth rise
Brighter than Cymbia, when she mounts the Skies;
From

From *Thetis* Streams ; producing without Pain,
As formerly *conceiving* without Stain.

Yet *She*, though purer than the *Salmon* Snow,
Doth here the *Legal* cleansing undergo ;
The Blessed *Virgin* to the Temple hies,
To Offer there her grateful Sacrifice.

But what need she those washings, being the *Well*
Whence sprung the *Living Water* ? but to tell
In her returning *Feast*, our sinful years,
That they more need th' *Ablution* of our *Tears* !
May here Obedience then to all impart
Endeavours to be purifi'd in Heart.

Ladies, look here, Dress by this *Virgin-Glass*
And you for *Beauties*, nay for *Saints*, shall pass.
She with an *Off'ring* to the *Priest* repairs,
But more to *God*, with *Gratitude* and *Pray'rs* ;
Presenting too her *Son* and *Saviour* there, (appear.
Where should our first-born Youth and strength
Happy those *Parents* who, Devout as she,
Tender to *God* (at once) both *Fruit*, and *Tree* :
Happy those *Children* too, whose flow'r of *Youth*
Is thus presented to the *God* of *Truth*.
She that had born the *Lamb* presents a *Pair*
Of *Turtle Doves*, all *Hieroglyphicks* fair
Of that same spotless *Innocence* and *Grace*,
Which, in her *Soul* and *Body* both, took place :
Doves or *Goats-hair* accepted in good part,
God not so weighing the *Gift*, as *Giver's* heart ;
He, *Quality*, not *Quantity* respects,
The *Mind* accepts, that *Mines* of *Gold* rejects ;
Measures not *deeds* by *time*, nor *Pray'rs* by length,
But both by their *Sincerity* and *Strength*.
If *evil Times* then other *Gifts* prevent,
Yet *Soul* and *Body* Thou may'st still present ;
And those indeed most acceptable *Twins*,
Sincerely Offer'd, Purifie our Sins.

PRAYER XXII. { On the Pu- rification. }

O Blessed Jesu, who (as upon this Day) wast presented in the Temple; yet not as needing any Consecration thence, but rather bestowing it thereon; nor as obliged by any guilt or stain unto that legal Rite and Duty; but only as a voluntary Pattern for our Imitation, and to present the Morning Sacrifice of thine Obedience for Mankind, which was completed afterward in the Evening Sacrifice of Thy Passion! Give us grace likewise to present our selves unto Thee in thy holy Temple; and as the People, to come willingly to thy holy Assemblies, worshipping Thee (O Lord) in the beauty of Holiness: Nor to make single Addresses only, but that (like the Blessed Virgin here) we devote the Fruit of our Bodies also, and present our Children early to thy sacred Ordinances; as first, to that of Baptism; and after, in their season, to those of thy holy Word and Eucharist. And as this Female Saint repaired unto the Temple for her Purification, (according to thy Law) with her proportionable Offering; let us all so far follow her, as to a Gratitude and Obedience for received Mercies: But her own Sex especially make ever mindful, to repay peculiar Offerings of Praise and Thankfulness for their miraculous Deliverances; wherein they are so near receiving Death, in exchange for giving others Life! Wherein Nature (if in any thing) seems something ungrateful, and man too like the Viper, to repay the kindness of Production, with so much danger and affliction! But, O that Preserver of Men, be Thou (in such cases especially) the Preserver of Women; as thou affordest ability to conceive

conceive, so give them strength also to bring forth; make them joyful Mothers of Children, that may be Thine more than theirs. To which end as thou givest them Faith to save them in Child-bearing, so give them hearty Gratulations after it; that like this holy Virgin they may make their first publick appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own mouths, and hearts, and hands, and lives may praise Thee. And lastly, grant us all (even of both Sexes) Grace, dear Saviour, to embrace Thee in the arms of our Faith, as good old Simeon did in the arms of his Flesh; that our Eyes having seen thy salvation, we may at length depart in Peace, here seeing the Light of the Gentiles, and hereafter the Eternal Glory of Thy People Israel. Amen. Amen.

{ The COLLECT. }

Epistle.
That for the
Sunday be-
fore.

*Almighty and everliving God, we
humbly beseech thy Majesty, that as thy
only begotten Son was this day presented in
the Temple, in substance of our flesh; So
grant that we may be presented unto Thee
with pure and clean Hearts, by Jesus
Christ our Lord.*

Gospel.

Luke 2. v. 22.
to 27.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 25.
E.
Psal. for
D. M.

UPON
The Feast of Saint
Matthias.

M. Lesson.

1. *Wisd.* 9.

2. *Luke* 7.

E. Less.

1. *Ecclus.* 1.

2. *Ephes.* 1.

24



S^t. MATTHIAS.

DISQUISITION. XXIII.

THe New and Old Testament being but one *Verus & no-*
and the same, veiled and revealed; we shall *vum Testamen-*
meet with in reading of them many mutual *tum, idem, ve-*
larum & reve-
Aspects, larum.

- Aspects*, and frequent sweet *Reflexions*, and one of them here, in the *Election* of this choice *Apostle* who was to make up the *Fracture* in the number of the *Twelve*: For as God's old *Church* and *People* stood, and were founded on the *Basis* of the twelve *Tribes* of *Israel*; so *Christ* was pleased to Found his *Church* proportionably upon his twelve *Apostles*, Himself being the chief *Corner-stone*, Eph. 2. Built upon the *Foundation* of the *Apostles* and *Prophets*, *Jesus Christ* himself being, &c. *Alii aliud*, (saith *St. Austin*) There are variety of *Descants* on this *Number Twelve*; but all allow it mystical, and reflecting on the *Twelve Fountains* of *Elim*, Num. 33. while its 70 *Psalms* figure out the 70 *Disciples*, and their victorious *Doctrine*. Some make this *Number 12*, to look back upon the twelve precious *Stones* appointed for the *Breastplate* of *Aaron*, Exod. 28. Or on those twelve *Princes* chosen out of the *Tribes* of *Israel*, Josh. 3. Or to the twelve *Stones* took out of *Jordan*, and by *Joshua* pitched in *Gilgal*, Josh. 4. As those twelve be put in *Jordan* were a *Type* of the twelve *Patriarchs*. Lastly, Some make this *Number* to look forward, as on those twelve *Gates* of the heavenly *Jerusalem*, Rev. 21. wherein (as *Christ* promised) *They shall be Judges* of the twelve *Tribes* of *Israel*, Matth. 19. that is, either in the *Church*, by way of *Censure* and *Direction*; or at *Christ's* last *Coming*, by their *Comproportion*.
- Ephes. 2. 20. *Apostles*, Himself being the chief *Corner-stone*, Eph. 2. Built upon the *Foundation* of the *Apostles* and *Prophets*, *Jesus Christ* himself being, &c. *Alii aliud*, (saith *St. Austin*) There are variety of *Descants* on this *Number Twelve*; but all allow it mystical, and reflecting on the *Twelve Fountains* of *Elim*, Num. 33. while its 70 *Psalms* figure out the 70 *Disciples*, and their victorious *Doctrine*. Some make this *Number 12*, to look back upon the twelve precious *Stones* appointed for the *Breastplate* of *Aaron*, Exod. 28. Or on those twelve *Princes* chosen out of the *Tribes* of *Israel*, Josh. 3. Or to the twelve *Stones* took out of *Jordan*, and by *Joshua* pitched in *Gilgal*, Josh. 4. As those twelve be put in *Jordan* were a *Type* of the twelve *Patriarchs*. Lastly, Some make this *Number* to look forward, as on those twelve *Gates* of the heavenly *Jerusalem*, Rev. 21. wherein (as *Christ* promised) *They shall be Judges* of the twelve *Tribes* of *Israel*, Matth. 19. that is, either in the *Church*, by way of *Censure* and *Direction*; or at *Christ's* last *Coming*, by their *Comproportion*.
- De Civit. Dei, l. 8. c. 3.
- Numb. 33.
- Exod. 28.
- Josh. 3. 4
- Aug. Ser. 106. de Temp. Rev. 21. 12.
- Matth. 19. 28.

Acts 1. 15.

* By the Ancients called *Tempus Expectationis*.

But from the *Number* here made up, to the *Story* of effecting it, whereof (in the *Epistle* for the *Day*, Acts 1.) you have a short and sweet *Account* from *S. Peter's* Mouth, vers. 15. (both as to the *Vacancy*, and the *Successor*) In those ** Days*, that is, between the *Ascension* of *Christ*, and the *Spirit's* *Descension*, *Peter* stood up in the midst

midst of the Disciples, and said, &c. Whence to argue
 Peter's Supremacy of Power over the rest of the Dis-
 ciples, (as some do) is rather an Extortion of Wit, † Bellarm. de
 than any fair Consequence of Truth or Argument : Rom. Pon. l. 1
 He being Elected Prolocutor of their Convocation, or c. 22.
 by the secret Revelation of the Holy Ghost appoint-
 ed to this Exhortation ; and sure a Speaker pro tem-
 pore, is not above the Authority designing him, or
 any of his Fellow-Members, save only in a Prima-
 cy of Order; which may be allowed to S. Peter for his
 years, as well as for the Vindication of his Repute ; as Calvin & Be-
 having most of all deny'd Christ heretofore, it now za in loc.
 most became him (of all the College) to be the Mouth
 of the Company, and forwardest in such a business.
 And in those dayes Peter stood up in the midst,
 &c. Where he first sheweth the Vacancy, how The Vacancy
 Judas his Apostleship became void ; and secondly, of Judas's Of-
 how needful that another should be chosen. To fice.
 the first applying that of Psalm 41. Men and Bre- Psal. 41. 8.
 thren, this Scripture must needs have been fulfilled,
 &c. Must needs, where you must understand,
 Necessitas hypothetica (as the Schools call it) not Lorin. in loc.
 an absolute, but a suppositional Necessity : Pre-
 dictions of Scripture being (like the Legitimate
 Predictions of Astronomy) not occasional, but con-
 sequential Intimations, 1 Cor. 11. There must be Oportet esse
 Heresies : It must be that Offences come, &c. Mat. 18. Hereses.
 That is, supposing the Malice of Satan, and Wicked- 1 Cor. 11. 19.
 ness of Man, 'tis impossible but that such should Matth. 18. 7.
 be in the World : and thus foretold (like Eclipses
 of the Sun and Moon) not by way of Causality,
 but only of Prevision, as being foreseen in
 their Causes. This Scripture must needs have been Acts 1. 16, 17,
 fulfilled, which the Holy Ghost, by the mouth of David &c.
 spake before concerning Judas, which was Guide to Psal. 41. 8.
 them that took Jesus: For he was numbred with us,
 and

John 6. 70.
 Πίζα ἦν ἡ-
 χῶν πᾶσι.
 Ut ebrius, sic
 avarus; Dum
 absorbet absor-
 betur; Tenen-
 do divitias, te-
 netur ab eis:
 Dum prado,
 prada. S. Aug.
 Psal. 38.
 Matth. 27.

and had obtained part of his Ministry. We see and grieve to see it, that the eminentest places may be sometimes unworthily supplied; (notwithstanding all the Circumspection of Electors.) Herod and Pilate may usurp the Chair of State, as Annas and Caiaphas may that of Aaron, and even Judas here a See Apostolical. Nor are we to abate the Place its Due, for any such Indignity of Person: Yet this Eminence of Office exalts the Hainousness of the Crime; the higher Judas his Station, the lower his Fall; Of an Apostle, to become an Apostate, rendreth him like Lucifer, the brighter Angel, the fowler Devil; for so he is called, John 6. See what a Metamorphosis Covetousness can make in man; well called the Root of all Evil, 1 Tim. 6. For Judas here was caught in a Purse-net; as St. Ambrose saith of a Drunkard, while he sucks in the Wine, he is himself ingurgitated: So Judas here, (for Covetousness is Allegorical Drunkenness) while he hath the Bag, that hath him; and while he would make a prey of others, justly he becomes one himself, Matth. 27. being his own Accuser; I have sinned in betraying Innocent Blood. Secondly, his own Arraigner; He brought again the thirty pieces of Silver to the High Priests. And thirdly, his own Executioner; He departed, and went and hanged himself (as you may read more of this in the Disquisition on Good-Friday.) And thus you have the Vacancy.

Now see the Election of his Successor; Succession being one of the boasted γυνεσματα, that is, one of the great pretended Marks of the Church visible; though certainly the Church is as visible in Persecution as in Glory, and perhaps more conformable to her Head and chiefest Pillars, Christ and

and his *Apostles*. But yet the Apostles here (as all good Christians ought) endeavour to continue the *Succession* of the sacred *Function*; and to that end continued with one accord, *vers.* 14. not in *Supplication* only, (saith *Aretius*) but in *Con-* *In locum.*
sultation also, for the real *Propagation* of the *Gospel*. And here observe briefly, the *Person*, *End*, and *Manner* of the *Election*. The *Person*, *vers.* 21. One of those men that have accompanied us. Men, none of the other Sex, *1 Cor.* 14. nor any *1 Cor.* 14. 34. Stripling, either for years or Learning, *1 Tim.* 3. *1 Tim.* 3. 6. One of the * *Elders*, Christ himself not preaching * *Tricesimus.*
until thirty years of Age. His Harbinger S. *John.* *annus Doctoris*
Baptist fore-running him in his *Ministry*, much *etas.*
about some such time as in his *Birth*, that is, some *1 Chron.* 23.
six or seven months, *Matth.* 3. In these days came *Matt.* 3. 1, 2.
John the Baptist preaching in the *Wilderness*, &c. as *Utpote ante*
not being fit before for so grave and weighty an Of- *non idoneus ad*
fice For by the Custom of the *Jews* (you must know) *Officium.*
none might aspire the *Priesthood* before thirty years *Mald. in loc.*
of Age, *1 Chron.* 23. David there numbring the *1 Chron.* 23.
Levites from thirty years and upward. And the same word among the *Greeks* is used for a *Priest*,
and *Elder*; † *πρεσβυτης*, or *πρεσβυτης*, which besides both too, signifieth an *Ambassador*, as the *Apostle* sometimes useth it) and such had need enough be grave and prudent; and therefore the modest *Baptist* contented himself with Retirement in the *Wilderness*, *εως ημερας ενωδεις*, until the time he should appear to *Israel*, *Luke* 1. *vers.* the last. You see; there is no precipitating into the *Holy Function*; and sure they make more hast than good speed, that leap from any *Mechanick Art* into *Theology*. Yet how many unfledg'd *Birds* now adays adventure to fly *Steeple-*
high,

† From *πρεσβυς*, *senex*, unde *πρεσβυς*, *legatione fungor*, vel *munere Ecclesiastico*: Quoniam ad utramque *Legationem*, non nisi *viri primarii*, *etate* & *ordine venerabiles*, sunt *adhibendi*.

Ifa. 65. 20.

* By the Canon at 23. men may be ordained Deacons, at 24. Priests; but none Bishops before 30, &c.

* *Manus munda esset debet que alios lavat.*

* *Novatus, Pelagius, Soci-nus, & Schismatici hodie-ni.*

high, and such as ne'r were hatched in the *Mus's Nest*, and oft justly *Inheritors* of the *Fate*, as well as of the *Fault* of *Icarus*! I confess we are not tied precisely to the *Jewish thirty*, (*Ability* not being always the *Child of Age*, even in the *Wise man's Judgment*) and the *Scriptures* telling us of an *old man that hath not filled his days*, and of a *Child of years*, &c. It is the *Juvenes moribus* is here excluded; the *Novice* in *Erudition*, not *youthful sufficiency*. And therefore our Church * *embraceth* twenty three, and twenty four years for her first *Orders*; yet here *chiefest* gracing no man under thirty. And thus the *Apostles* here would chuse an *Elder* for *Age*; and for *Morals*, one of known *Integrity*, and of good *Conversation*. Indeed because our *weakness* is such, that we are more led by *practice*, than by *rule* and *Judgment*; it were to be wished, nay to be *pray'd* for, and *endeavour'd*, that those *Hands* might be very * *clean*, whose *Office* it is for to wash others: Yet some *reason* have I to fear, that it hath done much *mischief* in the world; the *looking* more unto the *Life*, than to the *Doctrine* of our *Teachers*. Nor yet let me be mistaken here, as any whit to diminish or derogate from the *rarest Jewel* of *good Life*, which is the *only thing* to make us happy in both *worlds*, but sure the more *Wise Christians* will weigh mens *Doctrine* by the balance of the *Sanctuary*, and not by *outward Conversation*: It is some kind of *evidence*, but a false demonstration; and most of the * *Arch-Hereticks* of the world have presented their venom in such gilded *Pills*. The worst *life* cannot (to an *impartial Judgment*) disparage the *verity* of solid *Doctrine*; nor, on the other side, ought the most plausible *Converse* (to a *wise Christian*) admit the *Insinuations* of *false Doctrine*. But happy those (both persons

persons and places) where *Life and Doctrine*, like *Rachel and Leah*, build up the *House of Israel*. And so it was here in *St. Matthias*, whom the *Apostles* chose, not a *Stranger*, but a *Domestical*, One of *those that have accompanied with us*, &c. all requisite *Qualifications* of such as are to be chosen, especially into *Sacred Places*; the end in all such being, as here, *ad presens* & *Avancement*, to be witnesses of the *Resurrection of Christ*, and that both by *Life and Doctrine*, lest one destroy and pull down more than the other buildeth.

And so to witness that especially, the *Rash* *Primarium* *Evangelii* *caput* *Calv. in* *loc.* *restitution* being as it were, the *Axis* or *Hinge*, on which the whole *Gospel* moveth; *Nexus*, *Articulatorum*, the very tying-knot that fastens all the *Pearls* of the other *Articles* of our *Belief*, as appeareth fully in its proper place; the *Disquisition* on the *Resurrection*.

Now for the manner of this *Election*; it was by *Designation* of *Persons*, and *casting* of *Lots*. The *Persons*, verse 23. described both by their *Names*, and their *Number*: Their *Number* two, (in fewer could not have been *Election*, in more might have been *Distraction*;) Their *Names*, *Joseph* called *Justus*, and *Barsabas* also, and *Matthias*: *Good Names*, *good Presages* of their *Virtues* and *Endeavours*, these two being two of the seventy *Disciples* (as is easily collected from *vers.* 21.) and those the fittest *Nursery* to supply the *Old Stock* of that *Orchard* of the *Apostles*. And these two being of equal *Piety* and *Ability*, in outward apprehension, the *Decision* was fain to be by *casting* of *Lots*, *vers.* 26. It is not said in the *Greek Copies*, *Εδωκεν ἑαυτὸν αὐτοῖς*, they gave forth their *Suffrages*, or *Electing Voices*, which is all that some will acknowledge to have been done here;

D d

but

Nec obstat quod subjun-
gitur, *καὶ οὐκ ἔστιν ἄ-
λλο, quod nihil aliud
fuit, quam Judicium
Sortium communi sus-
fragio, vel decreto fuisse
approbatum.*

The Use and
Kinds of Lots.

* Tres Sortium species
sc. Divisorie, Consulto-
rie, Divinatorie: Qua-
rum directio expectari
potest vel à Cælo, vel à
Deo, vel à Casu, vel à
Demone. Vid. Lessium
de Ju. & Just. l. 2. dub.
9. n. 58, &c.

† Scribit forte
eligendum Sa-
cerdotem, qui
tempore Pestis
& Persecutio-
nis maneat in
oppido, & fide-
libus res sacras
administret.
Epist. 180.

but the Text is clear enough for Lots, *καὶ ἄλλοις ἐν Ματθίᾳ, and the Lot fell on
Matthias.* And there are three special
sorts of Lots, denominable from their se-
veral Ends and Objects, scil. Divisory, Con-
sultory, and Divinatory. Divisory Lots
are such by which it is declared what
share should be distributed to any one, ei-
ther of Things or Honours, Actions, Or Offices, Re-
wards or Punishments, which cannot otherwise
impartially be decided. Consultory Lots are those
wherein some extraordinary Person is consulted,
touching what is to be done in some intricate and
obscure Business. And Divinatory Lots are such as
make an Inquisition into future Contingencies, and
Events beyond our humane reach. The first of
these, (though perhaps not always, yet generally)

are lawful. Divisory Lots, especially where
the Event is expected from the peculiar
Providence of God: As first, in outward
things, and others that cannot otherwise
be well determined, as in Partitioning
some Hereditaments and common Goods;
these Lots (not only as lawful but expedi-
ent) are oft prescribed in Courts of E-
quiry. Hither may be reduced the frequent wagers
among Persons, and drawing of Cuts or Lots for
determining of lighter matters of Litigations. Se-
condly, in Functions or Offices, where Honour or
Danger is involved; as in an Army made up of di-
vers Nations, when a Town is to be assaulted, or
any other difficulty attempted, the usual Decision
is by Lots, who shall have the perillous Glory of
the Onset. And St. † Augustine allows this Designation
(in times of Pestilence or Persecution) what Clericus
should abide among them, and Minister in Sacred

to the People. And this is also sometimes us'd in *Punishments*, when among divers of an *equal guilt*, the *Power offended* is appeas'd with some of them, according as the *Lot* falls on them. These *Divisory Lots* (I say) may appear lawful, whenever things can neither be determined by *Law* or *Reason*: But for the rest, less will serve to demonstrate them, for the most part, unlawful. *Divinatory Lots* touching future events must needs be altogether unlawful, because their direction cannot be expected from God, who will not be so tempted, to reveal his future *Purposes* at mens vain pleasure, and oft confutes them by the contrary: And from the *Stars* to look for the effects of *liberal Agents*, (whether of God or Men) is both the *Sin* and *Vanity* of too many in this *stolid age*. So that the disposition of these *Lots* must then be expected from the Devil; and that notes then a tacite *Invocation* of him, and rendring to him that Attribute of God, (of knowing future *Contingencies*) who was a liar from the Beginning; and so shall his Consulters find him to the end. Lastly, for *Consultory Lots*, they are for the most part unlawful also, (for the Reasons fore-alledged) because, without an absolute *Necessity*, to expect that God should manifest his will in such a peculiar manner, is an high *Temptation* of him; while the * *Devil* easily crowds himself into such *Solicitations*, and becomes their *Oracle*. As for this fault, one long ago sharply chid the *Brisans* in their † *Overseers*, and I wish heartily some of us did not too much deserve it still. Yet, as the case may be, these *Consultory Lots* may become lawful, sc.

D d 2

* Imo est periculosum, quia facile Daemon se immiscebit, & hominem decipiet. Aug. Ep. 119. c. 20.
† Sortes quas Patres damnaverunt nihil aliud quam Divinationes & Maleficia esse decernimus; quamobrem volumus illas omnino damnari, & inter Christianos ultra nolumus nominari; & ne exerceantur, Anathematis interdicto prohibemus. Leo 4. ad Episcopos Britanniae. Et hic usus sortium merito reprehenditur a D. Augustino. Epist. 119.

in

Lots lawful
so qualified.

Prov. 18. 28.

Luk. 1. 9.

Prov. 16. 33.

(a) 2. 2. Q.

95. A. 8.

(b) Lib. de Cle-
ricis, c. 5.

(c) In locum.

in some great *Exigents* of Sacred business, where-
in all humane *Counsel* is at a loss, and whensoever
God is pleased to *inspire* the use of them, and to
evidence the same by irrefragable *Circumstances*,
as it was in the case of *Saul*, *Achan*, *Jonah*, and
St. *Matthias* here, where this *Act* was prefaced
with Prayer, and unanimous *Religions* of the
Event to God, without all *Partiality* or *Emulation*.
And this kind of *Sortilegium* was usual with *An-
tiquity*, such an undeceitful and *unsuperstitious*
Lottery. Sometimes in *Temporals*, according to
that of *Solomon*, *The Lot causeth Contentions to cease,
and maketh a Partition amongst the Mighty*. And
sometimes in *Spirituals* also; for it is said of *Za-
chariah the Priest*, that his *Lot was to burn Incense*,
Luke 1. And therefore for ought I know, that
casting of Lots may still be used in some cases,
where all other considerations are exactly balan-
ced, and with these *Religious Cautions*, viz.
1. That it be not in *Ordinary Cases*, (as of frivo-
lous Accidents of loss, &c.) but only in matters
of moment that are *equilibrions*, and such as *Hu-
mane Judgment* cannot impartially determine; that
the *Business* be with all *Candour* carried, and de-
clared. 2ly, Without any *uncharitable* Conceits, or
dishonourable *Deceits*: 3ly, That nothing be *Su-
perstitiously* expected from *Charms*, *Wizards*, *For-
tune*, *Stars*, or *Devils*; or any thing of the Event
retributed to any of them. Lastly, that all herein
be done according to the *Precedent* of this *Day*,
(i.) with Prayer and Submission of the whole
matter to God, as *Solomon* exhorteth, *The Lot is
cast into the Lap, but the whole Disposition thereof is
of the Lord*, Prov. 16. This is enough to satisfie
some; those that would have more of this
Argument, let them to the *Folio's* of (a) *Aquinas*,
(b) *Bellarmino*, (c) *Marlgrat*, &c. Par-

Particularly the *Lot* here fell upon *Matthias*,
 vers. 20. And *Joseph* was so just as to acquiesce
 therein, as well as the other. We must likewise
 be contented with our *Lot*, what ground soever
 God hath cast it in: whether the *Lot* of *Jonah* or
Matthias light upon us, we must say with *Eli*,
Dominus est, It is the Lord, do He what seemeth good
in his own eyes, whatsoever it is in ours. With
St. Paul, we must study content in all Conditions,
*Phil. 4. 11. The Lot fell upon * Matthias*; it was * מתיא
 the Gift of God to him, (as his Name signifieth) Theod. Nath.
 and signifying his *Apostleship* (as *St. Paul* speaketh etc.
 of his) to be not of *Man*, or by the will of *Man*, but The Gift of
 by the Revelation of *Jesus Christ*, Gal. 1. The Lot נתינת
 here fell not on the Son of Rest, as *Barabas* inti- Gal. 1. 12.
 mates; but on the Son of Labor, *St. Matthias* who גבר-שבו
 spread the Gospel through the scorching *Africa*,
 endeavouring to water those *Sandy Desarts* of
 their parched hearts, with the *Heavenly Dew* of
Christ; and his most saving Truths: All whose Alsted. Chron.
 pains are at length recompensed there with the cap. 27.
 Prophets usual reward here below, that is, he is
 first stoned almost to Death, and then Beheaded
Anno Christi 51.

P O E M XXIII. { On Saint }
 { Matthias. }

THE God of Holy Order did Ordain
 Succession should his Sacred Tribe maintain;
 The Holy Vestments therefore were put on,
 When Aaron dy'd, upon his hopeful Son;
 That so a constant Rescue of Supplies
 The Priestly Office might immortalize.

D d 3

And

And tho this *Stream* did (for the most part) *flow*;
 Yet did it sometimes again *Ebb* so low,
 (When by *Prophaner Ages* entertain'd)
 As that in scarce a *Number* it remain'd :
 Hark how *Elijah* sighs, that there were none
 Oth' *Prophets* left, but *He* pursu'd alone ;
 Nay, the *Apostles* once at such a *Loss*,
 That *St. John* only waited on the *Cross* :
 The rest all scatter'd by their *fears*, and fled :
 As to their *Function*, and their *Master*, dead !
 So that th' exterior *Orb* may be so *dark*
 Of the true *Church*, that an illustrious *Mark*
 Can hardly *visible Succession* be
 In times of *Tyrannous* Impiety ;
 Yet by those *Single pipes* can Heav'n conveigh
 These *Holy Waters* to the final *Day* ;
 And from those *Sparkles* of *Celestial Fire*,
 Hath ever since made *holy Flames* aspire.

So that when *Judas* by *Transgression* fell,
 And the *World's Ransom* for few *Pence* did sell,
 With *himself* in the *Bargain* ; soon the *Place*
 By pious *Choice* did *St. Matthias* grace ;
 Concerning which, th' *Apostles Fast* and *Pray*,
 (Such *Duties* best suit an *Election-Day*.)
 And having fixed a virtuous *Pair*,
 To *Him* they leave the *Person* to declare
 Who *searcheth hearts*, and so can best dispence
 All to his *own*, and their *Convenience* :
 Both equally so *good*, that which to *chuse*
 When *Humane Judgment* knew not, or refuse,
 God by a *sacred Lottery* permits
 Them to *discern*, which most exactly fits
 His *unrevealed Will*, and on this *Fashion*
 Makes his own *Choice*, prevents their *Emulation*.
 A means not rashly now to be *inquir'd*,
 Tho' *warrantable* then, whenso inspir'd.

Joseph,

Joseph, well sty'd the *Just*, doth acquiesce
 In this free *Choyse*, nor thinks himself go less;
 But without Emulation bids us all
 To rest content in whatsoever fall.
 This *World* a kind of *Lottery* esteem,
 Wherein our *several Conditions* seem
 So many *sev'ral Lots* all intermixt,
 And but *few Prizes*, thousand *Blanks* betwixt;
 Then is thy *Fortune* low? Resign to Fate,
 Since *Heav'n* can work that to thy fittest State.
 If thou hast drawn a Prize, O then beware
 That *Pride* and *Fulness* make it not a *Snare*:
 If of the *middle sort*, thy *Lot's* the best;
 Above *Contempt*, and below *Envy's*, Rest.
 Thus learn we to express, in each Event
 A *Christian Resignation* and *Content*.
 Deign, Lord, each Heart of ours so to dispose,
 As useful *Instruments* to serve Thee, chose;
 Each *Judas* out of *Sacred Office* Raze,
 And settle a *Matthias* in his Place.
 So let Thy *Love* Thy *Church* among us plant
 That *faithful Successors* it never want.

PRAYER XXIII. { On Saint }
 { Matthias. }

O God of Power and Order, who by the first hast
 planted Thy Holy Church, and by the latter
 guided it in all Ages, raising it by both, upon the foun-
 dation of the Prophets and Apostles, (Christ Jesus
 being the chief Corner-stone, uniting both Parts of the
 Building, Jew and Gentile) promising to be with it
 to the end, to the end of the World, and that the
 Gates of Hell shall never prevail against it: We earnestly

importune thee (O Lord) to activate this Promise to thy Church, in these latter and worst times; and especially to the more distracted parts thereof among us, upon whom the ends of the World are come: And because in the fairest Pastures there may be lurking Serpents, (as there was one, we know to our cost, on Paradise) and since there may be a Saul among the goodly Fellowship of the Prophets, and a Judas in the very College of the Apostles; we beseech Thee (O Lord) be thou a Sun and a Shield unto us; a Light to discover the Windings of the Serpent; that both in Judgment and Practice we may avoid his Venom: Give us a Spirit of Discerning; of discerning thy true from the false Prophets; of distinguishing a Paul from a Saul; that so we may see the Light of thy Truth, and follow it, And although many Seducers are crept in unawares (as it was in the purest Times) yet give us Grace to try the Spirits by the Rule of thy Word; to try all things, and to hold fast that which is good.

And as we beg Protection from all foreign Enemies, so more especially preserve us from each home-bred Judas, that is in any Superintendency or Office over us: O seasonably discover such, and remove them unto their own Place, and (as thou didst this day) substitute a Faithful and Laborious Matthias in his Jurisdiction. Suffer not either foreign Boats, or Domestick Foxes to break the Golden Chain of legitimate Succession; but ever continue an uninterrupted Series of Faithful Bishops and Pastors here among us: that the Wolves, (though in Sheeps cloathing) may be kept out from seducing, or worrying of thy Fleck: that thy Sheep may not stray, and wander from thy Fold, as having no Shepherd; but that the broken may be bound up, the weak supported, the sound encouraged, all secured to thine and their own advantage; that they may be led to the green Pastures of thy holy Word and Ordina-

nances,

nances, and to the pleasant Waters of thine Oracles and Sacraments, those Streams making glad the City of God. O fill up the Number of thy persecuted Apostles with men of excellent Spirits, of eminent Courage and Perseverance; and supply the Places of all Apostatizing Disciples (as Thou didst here) with Persons of Spiritual Eminence and Confirmed Goodness: And give us Grace in all our Elections of such Spiritual Officers (like the Apostles here) to make our Choice with Prayer and Fasting, with Impartiality and Submission. Grant this, O thou great Bishop of our Souls. Amen, Amen.

T H E

{ The COLLECT }

Epistle.
Acts I. v. 15.
to the end.

*Almighty God, which in the place of
the Traytor Judas, didst cause thy faith-
ful Servant Matthias to be of the Num-
ber of the Twelve Apostles: Grant that
Thy Church being always preserved from
false Apostles, may be ordered and guid-
ed by faithful and true Pastors, through
Jesus Christ our Lord.*

Gospel.
Matth. II. ver.
25. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D.M. 25.
E.
Psalms for
D.M.

UPON

*The Annunciation of the
Blessed Virgin Mary.*

M. Lesson.
1. Eccles. 2.
2. John 12.
E. Less.
1. Eccles. 3.
2. 2 Tim. 3.

The Anuntiation. Luc. 1



*And the Angel came in unto her
and said, Haile thou that art
Highly favoured y^e LORD is wth
y^e blest^d art y^e Among women.*

DISQUISITION XXIV.

THe *Paschal Lamb* was to be eaten totally, Ex. Exod. 12.
12. not only his *Head and Feet*, but also his
Purtenance. And Christ being the same to us,
1 Cor. 5.

Luke i. 26.

James i. 17.

† Mercurius
Cælicus.

* גבריאל
from גבר
prevailuit,
(i.e.) vir
Dei, seu Dei
Fortitudo.

Adventante Deo descendit
Nuncius alto

Gabriel ex folio Patris, se-
dèinque repente

Intrat Virgineam: Sanctus
te Spiritus, inquit,

Implebit, Maria, Christum
paries sacra Virgo.

Prud. Enchirid.

* Ad Evam Angelus malus,
ad Mariam bonus accessit.
Ful. de Nat. Christi.

† Cum inter nos & Deum
discordiam peccando fecimus,
tamen ad nos Deus legatum
suum prior misit, ut nos ipsi
qui peccavimus ad pacem Dei
veniamus. St. Greg.

i Cor. 5. and we having alreading, with Mary, pointed his Head and Feet, that is, Meditated his Birth and Death, are now falling to the Appearance thereof, viz. The Angelical and Evangelical Annunciation of his Admirable Conception, which the Church acquaints us with exactly in her Gospel for the Day, Luke i. In whose story are mentioned three Parties most remarkable, (as being indeed three several Natures:) The Party sending, God; the Party sent, Gabriel an Angel; the Party to whom sent, viz. the Virgin Mary. This happy Message, as every other good and perfect Gift, cometh down from above, &c. The Father sends, the Son descends, the Holy Ghost condescends: missus à Deo, involves them all, sent from God. The Messenger here is † an Angel, and that Angel * Gabriel; and that Gabriel signifieth the strength of God; a fit Embassadour for such an Errand, to carry News of the Lion of the Tribe of

Judab's Conception, whose Redemption of the World is expressly called the strength of God's Arm, verse. 51. of this Day's Gospel Chapter. Here briefly let us take notice of the Person, and his Message. The Person was an Angel, that our Humane nature might be Repaired after the manner it was Ruined. As * an evil Angel, under the shape of a Serpent, was sent to Eve, to work our Woe: so here a good Angel is sent to the blessed Virgin Mary, with glad Tidings of our † Weal; our restitution herein happily proportioning our Fall. An Angel to a Virgin, and most fitly, for — Angelis Cognata Virginitas, (saith one) Angels and Vir-
gins

are of some Affinity, (though a great way
Est Calibatus, quasi Caelo beatus, was at least
 witty Etymology, (but of this more anon.) An
 Angel, to shew them *Ministring Spirits sent forth*
in their sakes that shall be Heirs of Salvation, Heb.
 And therefore we having such a *Guard* attend- Heb. i. 14.
 ing us, should do whatsoever we do in such a re-
 verend and seemly Fashion, as always remembering
 we are made a Spectacle to Men and Angels,
 1 Cor. 4. 9. And this was supposed to be * an * *Summus*
 Angel of the highest Order, as declaring the Con- *Angelus,*
 ception of the *Highest*. But this Ministration of *quia summum*
 Angelick Natures (both as to the Messages, and *unum annun-*
ciabat.
 St. Greg.
 Protections, Degrees, and Orders) I shall re-
 serve as more peculiar to the Feast of Saint Mi-
 chael.

For the *Message* it self, the substance of it is
 our *Redemption*, it consisteth here of the *manner*,
 a *Salutation*; and the *matter*, Christ's *Conception*. The *Salutati-*
 The first, vers. 28. *Hail thou that art highly fa-* on, *auge na-*
voured, &c. Words that speak only a Form of *uecturam,*
Salutation, here seasonably used, and not after so *Luke, i. 28.*
 many Ages to be wire-drawn into a Prayer, there *Salutandi*
 being in them nothing either Petitory or Gratu- *formula.*
 latory: so that the ignorant and customary mis-
 take of them for such, made *Luther* say ingeni-
 ously, that the words of this *Salutation*, *Ave*
Maria, were made very great Martyrs: As even
 ingenuous Adversaries cannot but acknowledge,
 that consider *Ave Maria*, and how profoundly some
 Friers have derived, *Ave*, viz. from *A.* privative- *Diez. Giron.*
 ly taken, and *Væ*, that this, as without woe; and *Altitudo Pa-*
 what strange quibbling extracts some make from *tris.*
 the three Letters of *Ave*, scil. *A.* to signify the *Veritas Filii.*
 Altitude of the Father, *V.* the Verity of the *Aternitas*
 Son, and *E.* the Eternity of the Holy Ghost. And *Spiritus*
 so *Sancti.*

so for the Name of *Mary*, (making it more fruitful than her womb) *Maria* (say they) involving the five most illustrious holy Women in the Scripture, *Micbol*, *Abigail*, *Rachel*, *Judith*, *Abshag*; each in a letter of her Name: *Maria*, quasi *Maria*, as 'twere, the Sea of Grace and Virtue. And *Ave* being inverted *Eva*; as she, the Woman occasioned the world's woe, so *Thir* as opposite, saluted, as the world's joy, with *Ave*. Fine * airy Speculations, and cobweb-lawn Fancies, which who is taken with, may see plenty of them Recited in Dr. † *Boys* his Postils.

The manner is serious, (as the *Salutation* is exemplarily courteous) *The Lord is with Thee*.

* *Αἰὼν τεχνη*
ἡ ἱσαμὴ
ἡ ἡσυχία.
 † In Festo An-
 nunciationis, p.
 662, &c.

* *Tecum in utero, qui tecum in animo; tecum in corpore, qui tecum in corde.* Bern. in Fest.

Per supereminentem quamdam operationem.

The third part and party. V. M.

* *Αἰὼν δὲ ἡ ἱσαμὴ ἡ ἡσυχία ἡ ἡσυχία ἡ ἡσυχία ἡ ἡσυχία.*
 Hier. in Pythag.

* He who is with thee in thy *Mind*, will be with thee in thy *Womb*; he who is with thee in thy *Soul*, will be with thee in thy *Body*, ver. 31. And it is worthy of an *Ecce*, Behold, thou shalt conceive in thy *Womb*, and bring forth a *Son*, and shalt call his Name *Jesus*; He shall be great, &c. As if *Gabriel* should have said, I am sent from God, and so the Lord is with thee: But much more, by some more eminent Operation: God the Father is with thee, *highly favouring thee*, making His, Thy Son; God the Son is with Thee, for Thou shalt *Conceive him in thy Womb*; and God the Holy Ghost is with Thee, for He shall come upon Thee, and the Power of the most High shall overshadow Thee. And this brings the Message home unto the Party sent to, and that is the *Virgin Mary*. How ready here was the *Arch-Angel Gabriel* to dispatch this Embassy of Joy and Exaltation to his Inferiour? Instantly trims his *Wings* with Love and Obedience, and hastens this Narrative to the *Holy Virgin*. And if we would endeavour to proportion our Actions to our Prayers, of doing

God? will on Earth as Angels in Heaven do it; peremptorily should we execute each part thereof? With so much Alacrity towards God, and so much Charity to man, though it were to be instrumental to the raising of a Brother, of an inferior, even beyond our selves, as knowing no other Interest than Performance of Divine Commands, and no other Ends, but of Conformity to the Will of God. And yet this Message, though sweetned with the gentlest Address that could be by the Angel, yet the unwontedness of the Apparition, (whether in Divine or Humane shape) and the strangeness of the News, both startle the *Tender Virgin*; Modesty and Fear were already the *Souping Twins* of her Soul. *Fatal Fear* is a good Porter to give entrance into all our Actions, and *Modesty* is the *Mother* of all Female virtues; which makes the Wise man say, *That a Modest Woman is a Ladder of Graces*, Ecclus. 26. Yet the Angel, who came with designs of Honour and Comfort to her, soon dissipateth her Fears, ver. 30. saying unto her, *Fear not, Mary, for thou hast found favour with God*: And he or she that hath so found favour with God, hath not indeed whereof to be afraid. Nor therefore was hers such as to exclude Belief, that being confirmed by the Example of her Cousin *Elizabeth*, ver. 36. *Being the sixth Month of her Conception, in old Age and Barrenness*. And therefore *Blessed art thou among women*: That is, first free from their Curses, as Wives by bringing forth in sorrow, and as Virgins by sterility: *Blessed art thou among Women*, that remainest both a Mother and a Virgin; a Virgin for Purity, as *Gideon's Fleece*, and * *Aaron's Rod* prefigured her, that flourished without Plantation, and she brought forth without Commixtion: Blessed among

Wives,

Timor Janitor
Actionum.

Ecclus 26.15.

Luke 1. 30.
Et qui apud
Deum invenit
gratiam, non
habet quod timeat.

The Virgin
Mother.

* *Virga Aaronis fructum sine Plantatione*,
Maria filium protulit sine commixtione.
Lud. v. Ch.

Wives, being espoused for the Comfort of both Conditions, as well for the freeing of all Parties from Scandal; *among women Blessed*, for the fruitfulness of the womb, above all women, bearing the *Messiah* (the old ambition of the *Jewish* Matrons.) O blessed Virgin, thou art Mother of thy Father, and from thee as a Copy, ariseth the Original. And what here the Angel annunciated, *Isaiah* long before prophesied, *Isa. 7. Behold a Virgin shall conceive, &c.*

*O Virgo, ex te
Auctor tuus,
ex te origo ori-
tur. Ecce Vir-
go concipiet.
Isa. 7. 14.*

*Partus & Integritas, discordes tempore longo,
Virginis in gremio fœdera Pacis habent.*

Virginitie and Child-Birth long asunder,
In Marie's Womb made up a Truce of wonder.

*Mel in ore, in
aure melos, in
corde Júbilus.*

which is Honey in the Mouth, Musick in the Ear, and Joy's Elixir in the Heart. And now her Faith having got the Hand of her modest Passions, she glows into her part of the Dialogue; and though she doubt not of the Matter, yet desires to be informed of the Means: *Πῶς ῥῶτο? How can this be, since I know not a man? &c.* And here the Angel answers the Philosophy of her Question, with *Spiritus obumbrabit, The Holy Ghost shall overshadow thee*: That this should not be done by any way which our sin and the shame of Adam had unballowed; but that as the whole Matter was from God, so should the Manner also: *The Holy Ghost shall come upon thee, and the Spirit of the most High shall overshadow thee*. Which to her was so satisfactory, (though still a Cloud to us) that she disputes no further, but, as invited to a more familiar pious confidence, at once testifieth her Faith, and humblest Gratulation, ver. 38. *Behold the Handmaid of the Lord, be it unto me according to thy Word.* What manner of high Humility

*Behold a Virgin
shall bring forth a
Son, and his
Design is wrap-
up in his saving
Name, Jesus.*

Humility is this? admires St. Bernard, that the Mother of Christ calls her self an Handmaid? Happy the Messenger that here was sent; happy infinitely He that sent him; Blessed among women the Party to whom sent; that poor man might be happy, for whom all this: For which all Generations shall call her Blessed; (though not invoke her for Blessings) making her Garlands of due Eulogies, (though not Rosaries of Flattery and Superstition) such as more suit her Virgin Modesty, acknowledging Her the Golden Pipe through which the Fountain of living water streamed to us, the Cistern full of Grace, the top of all her Sex, a Star of the first Magnitude in Glory; with that famous Council, we confess and call her the Mother of God (from that Κοινοῦ ἰδιωτισμῶς, the figure of Communication of properties.) But to say she is, and invoke her as a Queen of Heaven, Mother of Grace and Mercy, Commandress of her Son, with more and higher Attributions to her, examined in Chemitius, Truth and Modesty forbids. And I dare say, that if those blessed Spirits above had but any leisure (from their Glory) to take notice of these Courtships, to say no worse of them, the blessed Virgin, and all other Saints, would equal the Angels Modesty, Rev. 19. that refused Saint John's Adoration; See thou do it not, for I am thy Fellow-Servant. And they that confess not this of her, and of all the other Saints in Glory, honor them not, commend them not so much as we do: Yet above the rest, Blessed art thou Perpetual Virgin; and yet again, that was not the ground of her Magnificat, not her Virginity, but her Humility was the ground of that, My Soul doth magnify the Lord, &c. The Respexit & Exaltavit both looked on this, Thou hast Regarded and Exalted

*Quæ est hæc
sublimis Hu-
militas?
Felix est qui
mittitur, felix
à quo mittitur,
felix ad quam
mittitur, ut
fiat felix pro
quo mittitur.
Bern. in Fest.*

*Deipara virgo.
Concilium
Chalcedon.*

*Regina Cæli,
mater gratiæ
& misericor-
diæ, Impera-
trix Filii.
Exam. Triden.
p. 3. p. 147.*

Rev. 19. 10.

S. Ber. in Fest. *the low Estate of thine Handmaid. Despised Humility is above magnified Virginity. To Virginity, (saith*
 Mark 10. 15 *Bernard) you are invited, Matth. 10. He that can,*
let him receive it : But to Humility you are com-
manded, nay compelled ; unless you become as a
little Child, you cannot enter into the Kingdom of
God. Without Virginity you may be saved, (saith
he) but without Humility you cannot. Concluding
with an audeo dicere, I may peremptorily affirm
that the Virginity of Mary her self had never
been acceptable without Humility : Chiding the
 Matth. 25. 2. *nity, and forgetting Humility, while the blessed*
Virgin did here the contrary : Recording to them
that Parable, Matth. 25, where of the Ten Virgins
there were as many foolish ones, as wise. But as
St. Hierom at one side said, I condemn not Mar-
riage ; so I at other, I discommend not honest
Singleness. Both may be great advantages to Pie-
ty, according to the temper of the persons that im-
prove them. Let not one of them disparage the
other, with that Janus Proverb, that Marriage fil-
letb Earth, but Virginity it is filletb Heaven : But
 Non damno
 Nuprias.
 Non damno.
 Calibatum.
 In Epist. ad
 Domnionem.
this is Answered with another Question, whence is
Virginity but from Marriage ? Quote not her ex-
ample then to the prejudice of either, that was
so transcendently pious under both Conditions ;
both in her Espousals, and Virginity ; Blessed among,
Blessed above Women, above all Women.

POEM XXIV. { On the Annun-
ciation. }

IN this Address, what grateful eye but sees
 Angelick *Ministrations* and Degrees?
 While here One of prime Order doth descend
 From the *Eternal Throne*, thence to attend
 The *Virgin's Closet* with the *news* of grace,
 And her being pregnant by the Spirits embrace.
 O what is *Man*, that such a *Bounteous Lord*
 Should him *Celestial Visitors* afford?
 As that the *Winged Gabriel* from above,
 With a *stupendious Embassie* of Love,
 Swoops to a *Virgin*, and by her to all,
 Who (sharing in her *Bliss*) Her *Blessed Call*?
 Of all *Judaea's Virgins*, She's the Choice,
 In whom *Men, Angels, God* himself Rejoyce:
 Of the whole *Ring of Israel*, This the *Gem*
 Thought fit to Ornament Heav'ns *Diadem*:
 Of all the *Parks of Fury*, She's the *Deer*
 As singled out to make the *World good Chear*,
 By bearing of that holy *Lamb*, which slain,
 Doth feast us with his *Flesh*, and entertain
 Our *Souls* with his own *Blood*; and for Array,
 His *Golden Fleece* of *Merit* makes us gay.
 And all his *Treasure* by the *Virgin* brought,
 As a fair *Ship* from richest *Ophir* fraught:
 Like *Aaron's Rod*, that without Sap of Earth,
 Buds, *Blossoms, Bears*; her *News* is such a *Birth*.
 The *Messenger* and *Message* both so strange,
 As in her *Virgin-Cheek* work many a *Change*:
 An Angel frights her *Roses* off, and then
 The *News* replants them, *Lillies* spring again.

And whatſoe'r the Count'nance, yet her *Breast*
Disputes not, but *Believes* the *Heav'nly Guest* ;
Argues not *She*, but *piously* submits,
 As in ſuch *Mysteries* it all befits.

And tho *She* renders her due *Gratulation*,
 Yet yields *She* not the *Angel Adoration* ;

It derogates from *Chriſt*, *Religion* taints,
 To *Worſhip* or *Invoke* the *Blessed Saints*.

But when their *Pious* ſteps our *Souls* do raiſe,
 We honour *them*, in giving *God* the *Praise*.

Thus *Chriſt* (like whom had *Heav'n* and *Earth* no
 Below no *Father* had, above no *Mother*. (other)

This *Virgin* did her *Sex* ſo far excel,

(*Maiden*, and *Matron-Dames* of *Israel*)

Old *Cybele* muſt yield her *Youth* the odds:

For ſhe was but ſeign'd *Mother* of the *Gods* ;

But *Blessed Mary* (without *Figure*) bore

A *Son* in time, *Eternal* was before.

Yet happier the *Conception* of her heart,

Then her *Corporeal* acting *Mother's* part :

That might on earth indeed create *Renown*,

But t'other *Decks* Her with an *Heavenly Crown*.

Thoſe *Ave's* then, wrong both the *Senſe* and *Story*,

That *Hail* her full of *Grace*, when full of *Glory* ;

Yet *Gloriying* not (in any fancied *Power*)

Over Her *Son*, but in her *Saviour*.

PRAYERS

PRAYER XXIV. { On the An-
nunciation. }

O Father of inexhaustible Mercies, who vouchsafest us poor Mortals the ministeries and assistances of Angels; and as thy self was pleased to wash thy Disciples Feet, so reachest those sublimer Natures to ascend the lower, and makest those elder Brethren serve the younger: O give us highest Gratulations to thy Favour, and lowest condescensions towards others; not only of the meanest of our Neighbours, but of all thy Creatures: And from the readiness of these Heavenly Messengers to execute thy Will; (whether in vengeance, as against sinful Sodom, or in mercy, as sent unto the Blessed Virgin) let us learn a holy promptness to Obey thee, (especially all those whom thou hast honoured with the Title of Angels) that we may be faithful in thy sacred Errands, with all Sincerity towards thee, and Impartiality toward those we are sent to. To that end give us grace (O Lord) to reduce our Prayers into Practice, that thy Will may be done on Earth as it is (by these Angels) in Heaven; and that is with all Expedition and Obedience to thee, with all Love and Charity to one another, and with all Alacrity and Cheerfulness to both. And let the holy example of the blessed Virgin instruct us to the practice of devote Retirement; (knowing that Reservedness is a badge of Wisdom, and that secret Piety shall be rewarded openly) that daily exercising religious duties of Prayer, Reading, and holy Meditation, we may be ever found in a suiting Receptivity of thy Heavenly Visitation; that we may never put to flight those Birds of Paradise, or reject the motions tendered by thy Spirit, or hinder the happy effects intended by thy

E e 3 Mercy.

Mercy. O fill us with such holy dispositions of inward Sanctity and reserved Piety; that we may still be found in a capacity of thy spiritual approaches; and the far below expecting any such visitation of Angels, yet at least we may be in some measure fit to entertain the comfortable Accessions of thy Grace and Favour, which are more solacing than Angels, which are better than Life it self: Knowing that the splendors of an internal Devotion, the hearty affections of Love, Humility, and Obedience, the daily offices of Prayers and Praises sung to God, the Acts of Faith and Fear, of Patience and Meekness, of Hope and Reverence, of Charity and Penitence, and those modest graces which oft walk in a veil and silence, may make as great Ascents to Heaven, and as sure a Progress to a Crown, as do those outward demonstrations of a more magnificent Charity, or the opportunities and exercises of a more solemn and laborious Religion: As soon may a private Piety with Mary, as publick labours with St. Paul, entertain Thee, Holy Jesu, conceive Thee in the Soul, nourish thee with innocent and holy Affections, and bring thee forth in a life of Obedience and holy Conversation: That so Thou dwelling in them for ever, they may ever dwell with thee, in the house of thine Eternal Pleasures. And of this Number (O Lord) make us all; that having so conversed with Angels here, we may sing with them hereafter, in the Consort of Eternal Hallelujahs. Amen. Amen.

{ The COLLECT. }

Epistle.
Mat. 7. vers. 10.
to 16.

We beseech Thee, Lord, pour thy Grace
into our Hearts, that as we have known Gospel.
Christ thy Son's Incarnation by the Mes- Luke 1. v. 26.
sage of an Angel, so by his Cross and to 39.
Passion we may be brought unto the Glory
of his Resurrection, through the same
Christ our Lord.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Ee 4

UPON

M.
Psalms for
 D. M. 25.
 E.
Psal. for
 D. M.

UPON
The Feast of Saint
 MARK.

M. Lesson
 1. *Ecclus.* 4.
 2. *Acts* 22.
 E. Leff.
 1. *Ecclus.* 3.
 2. 1 *Joh* 1.

29



S: MARCUS

*True Doctrine, Charity, Repentance, these
 if one but marks these times, & follow please
 All our voyce is requisite, where men
 Assem, before Heav' Pallace, Earthe close & en.*

DISQUISITION XXII.

IN that significant *Vision* of *Ezekiel*, wherein the
 four *Evangelists* are represented by four *Beasts*
 of several Faces, (whereof I have given a large
Account

accounts * elsewhere) that Creature with the vi- * In the Feast
age of a Lion was to intimate our St. Mark here, of the Nati-
being that *Evangelist* who chiefly Trumpets out vity.
Christ's Regal Office, and his Imperial Sovereignty
over all Creatures in the World. Thus *Christ* is the
Centre of them all, though each hath his peculiar
Lines drawn from it ; all the four *Evangelists* have
the same Subject, *Christ*, as was likewise there pre-
figured in the *Wheels*, running all one within ano- Rota in Rotâ.
ther, but yet each hath his several predications of
that Subject. But our St. *Mark's*

design is to prove *Christ* a
King, (saith *Ludolphus*) and
to be the *Supream Power* of all
things ; which appeareth (saith
he) almost in every Chapter,
in that he treateth still of the Choice and most Emi-
nent Passages and Miracles of *Christ*, frequently
inculcating his Transcendent Power and Greatness.
And as he beginneth his Gospel with the History of
St. *John the Baptist*, *Christ's* wonderful Forerunner,
(then whom there was not a greater born of woman)
so closeth he his Gospel with the highest of all Mi-
racles, *Christ's Ascension into Heaven*, and sitting at
the right hand of *God* : All the way (through his
Book) framing, as 'twere, this unanswerable Syl-
logism (saith *Ludolphus*) from the Testimony of
Christ's Actions and Passion, to prove this Con-
clusion, That Man whose Power and Virtue, we
see, extended to all Spirits and to all flesh, to all
Elements and all Persons, to all Dangers and Dis-
eases, to all Distances of Times and Places, to all
Instructions of Law and Gospel, to all Sufferings
with Patience and Victory, to all Passages of Life
and Death, to all Comforts of this World and a
better ; that man (surely) that can do all this and
more,

* *Marcus in Evangelio suo inten-
dit, hominem scil. Jesum esse, &
fuisse virtutum Dominum ; &
Imperatorem & Regem omnium.
Ludolp. de vita Christi ; part. 2.
c. 83. n. 22.*

*Finitque E-
vangelium in
Ascensione ejus
in Cælum, &
Sessione à dex-
tris Dei. Ibid*

*Ille utique ho-
mo Rex est ve-
re virtuosissi-
mus, & omni-
um Dominus,*

more, he is more than man, no less than God : He certainly is truly the *most powerful King of all*, nay, *the Omnipotent Monarch of the World*. But now that Christ is that same powerful Agent, * Saint Mark fully proves the *Assumption*, or *minor Proposition*, throughout his whole Book, (saith *Lodolphus*) by at least twenty several Arguments and Instances all undeniable.

* *Minorem serio deducit Marcus in Evangelio suo, quantum ad viginiti conditiones.* *Lodolph. ibid.* Acts 12. 25.

1 Pet. 5. 13.

* *Epiphan. Hæres. 51.*

John 6. 63.

Colof. 4. 10.

But more particularly, this was his Sirname, *Mark*, his proper name being *John*, Acts 12. He was the *Disciple* and *Nephew* of St. *Peter*, his Sister's Son, and therefore sometime called his Son, 1 Pet. 5. as the manner of the *Jews* was, to call their Kindred by words of nearest Relation; and so *James* and *Jude* were called the *Brothers* of our Lord. And here we may take notice of humane *imperfection*, even in the best of men : This great *Saint* and *Evangelist*, hearing our *Blessed Lord's* discourse to those that followed him for the *Loaves*, (more regarding his *Miracle* out of carnal complacency, than for the *Dignity* of it) diverting them to the *Celestial Bread*, and affirming himself to be *that Bread of Life that came down from Heaven*; and that he would give his *Disciples* his *Flesh* to eat, and his *Blood* to drink, and all this to *nourish* unto a *better Life* : upon which discourse divers of his *Disciples* forsook him, among whom this St. * *Mark* the *Evangelist* is said to be one, being scandalized by a literal and carnal understanding of those words of *Jesus*, which he intended in a *Spiritual* sense; for the words which he spake were not profitable in the sense of flesh and blood, but they are *Spirit and Life*, himself being the *Expounder*, who best knew his own meaning. Yet for all this Lapse, He was happily and seasonably recalled by St. *Peter*, and proved a most eminent

nent Instrument in the service of Christ his Master.
 This St. Mark was also Cozen-German unto Bar-
 nabas, by whom and St. Paul he seemeth at first
 to have been assumed to the work of the Ministry,
Acts 12. And tho he left them in *Pamphilia*, (dis- *Acts 12.25.*
 couraged perhaps with tediousness of Travel, and
 an infirm Body) yet here he desisted not from the
 Propagation of the Gospel, but afterward accom-
 panied his Cozen *Barnabas* into *Cyprus* (an Island *Acts 13.39.*
 of the *Mediterranean Sea*;) and so in the high-way
 to *Italy*; where he was so highly valued for his
 eminent and successful Labours, that they still re-
 tain him as the Tutelar Saint of *Venice*, where it
 is probable (tho some say at *Rome*) He penn'd his
 Gospel in the * *Greek Tongue*, and most probably * *Marcus verò,*
 from the Mouth of St. Peter his Uncle: Tho some *Apostoli Petri*
 others write him the Disciple of St. Luke, and from *Discipulus, qui*
 him to have wrote his Gospel; not without the *in Italiâ Evan-*
 improbability of writing at the third hand, while *gelium Græce*
 St. Luke himself wrote but at the second, viz. *scripsit. Lu-*
 from St. Paul's Dictation. But *Eusebius* tells us how *dolph. de vit.*
 the people of *Rome*, delighted with St. Peter's Do- *Christi, p.2.*
 ctrine, obtain'd with their Prayers, of St. Mark *c.83.n.22. Eu-*
 his companion, to write his Gospel. His *feb. 12.c.14.*
Episcopal See was at *Alexandria*, whence he manured
 all the neighbouring places with divine Cultivation,
 even from *Egypt* to *Pentapolis*: From whence at
 length returning home, some say he died in Pri-
 son, while others mention other kinds of Death;
 yet agree that he wore the Crown of Martyr-
 dom, being slain at *Alexandria, Anno Christi 63.*
 according to some, but five or six years after, ac-
 cording to * *Alstedius*, and others.

* *In Chron. per*
secutionum.
c. 28.

P O E M XXV. { On Saint
Mark. }

THe *Prophet's Vision*, that in several *Beasts*
 Prefigured the four *Evangelists*;
 Allotted to St. *Mark* the *Lions face*,
 As treating *Christ* from *Judab's Lion-race*,
 Together with his *Baptist* so express,
 You'd think you heard him cry i'th' *Wilderness*.
 And as that *King of Beasts* disdains to Prey
 On any thing lies prostrate in his way,
 But upon *Wolves* and *Tigers* loves to seize,
 Destroying such with much content and ease :
 So too this *Nobler Lion* (here) disdains
 To worry tender *Lambs*, the meek sustains ;
 But to resist the *Proud* he doth delight,
 To hunt the *Cruel* and *Blood-thirsty* wight ;
 With so *unwearied Vengeance* tracks their ways,
 That *such men scarce shall live out half their days* ;
 So that the *Lion's* stately Countenance
 Doth this *Saints Emblem* properly advance,
 As who (above the rest) exactly sings
Christ's regal Office, Emperor of Kings ;
Judab's Triumphant Lion ; whose sole power
 Subdues that *Lion* seeking to devour.
 The *World's* a *Forrest*, and this *Lion King* ;
 Whose power, *Heaven, Earth, and Hell* ; Lament, or
 Grant, *Lord*, we *loyal Subjects* to thee prove (Sing.
 Rul'd by the *golden Scepter* of thy love ;
 Lest else thou bruise us with thy *Iron rod*,
 For rising against Thee our *King, and God* ;
 But yielding to thy *Legislative-Power*,
 May own Thee *Lord*, and find Thee *Saviour*.

PRAYER

PRAYER XXV. { On Saint }
Mark. }

Almighty God, who out of love to Order, and special care of thy Church, hast given various Gifts to men; as some to become Prophets, some Apostles, some Pastours and Teachers, and some Evangelists, (as here thy servant St. Mark was:) vouchsafe such Gifts unto us all, as may best suit our several Vocations; and such Graces unto all our Callings, as may never interrupt our attendance on thy Service, but in our several capacities may advance thy Name and Gospel. And to that end afford us somewhat of the spiritual prudence of St. Mark; to make choice of holy Company and Conducts, as he did of St. Peter, Barnabas, and other thine Apostles; and also somewhat of his diligence in attending on them, from whom he suck'd in the sincere Milk of thy Word, until he so grew thereby, that he became able to minister strong meat to others; writing his holy Gospel from the Dictation of St. Peter, and so became one of the four chief Secretaries of Christ his Master; one of the four Wheels of that Celestial Chariot. which carried his Name and Gospel through the World; Preaching it at first in Asia, and after publishing it in many parts of Europe, till at length coming at Alexandria, and there for some years tending the Offering of his Labours, he was in the end (by an ungrateful people) made himself a Sacrifice unto Thee. O Lord, give us of his Diligence and Patience, of his Fidelity and Perseverance to serve Thee; that being constant unto the Death, we also may receive the Crown of Life. And tho we have not abilities sufficient to write a Gospel of Thee,
yet

yet give us faithful hearts to entertain thy Gospel written: Though we have not opportunities of Bodies fit to serve thee in such distant motions, yet make us serviceable in our several Stations: Tho we carry not thy messages to Foreign Nations and remoter Parts, grant that we may serve thee the more industriously at home; seriously preparing for our last Journey, for our long Home, And lastly, as thy Servant St. Mark not only set his hand unto thy Gospel by his Pen and Writings, but also sealed it with his dearest Blood; so (we beseech thee) strengthen us with Grace, that whatsoever our hand or tongue professeth of Religion, we may confirm it with our lives, either by pious Conversation, or (if thou pleasest) by a Christian Resignation: That not being ashamed of thee and thy Truth here, Thou mayest not be ashamed of us in the Kingdom of thy Father. Grant this, O thou great lover of Souls, sweet Jesu Christ. Amen, Amen.

{The COLLECT}

*Almighty God, which hast instructed
thy holy Church with the heavenly Do-
ctrine of thy Evangelist St. Mark, give*
us Grace that we be not like Children
carried away with every blast of vain
Doctrine; but firmly to be established in
the Truth of thy holy Gospel, through
Jesus Christ our Lord.

Epistle:

Ephes. 4. vers.
7, to 17.

Gospel.

John 15. vers.
1. to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
*Psalm*s for
 D. M. first.
 E.
*Psalm*s for
 D. M.

UPON

The Feast of S. Philip and Jacob.

M. Lesson.
 1. *Ecclus.* 7.
 2. *Acts* 8.
 E. Less.
 1. *Ecclus.* 9.
 Ep. *Jude.*

27 *Philip and y^e Eunuche Act 8*



38 Then he comend the Charet to stand
 still and they went down both into
 the water, both Philip and the Eunuche
 and he baptized him.
 39 And as soon as they were come up
 out of the water the spirit of the Lord
 caught away Philip etc.

DISQUISITION XXVI.

THe Modesty of the Church reformed is herein
 conspicuous, that to avoid excess of Dedi-
 cations, (wherein others are so burthensome) She
 some.

sometimes uniteth (as in their love, and labours) two of the Apostles at once in the same Festivity; as in that of St. *Simon* and *Jude*, and in this also of St. *Philip* and *James*; hinting from hence among other Graces, *Concord*, and *Amity*, from this *Conjunction*. Yet for *Methods* sake and *Memories*, give me leave, a while to part them, and to begin with St. *Philip*. And you must understand that there were two of the name (and eminent *Saints* both) *sc.* St. *Philip* the *Apostle*, and St. *Philip* the *Deacon*; the first of them

St. *Philip* the *Apostle* is said to have been born at *Bethsaida*, and to have been called to the *Apostleship* the next day after St. *Peter* and St. *Andrew*, * John 1. Of Him there is frequent and honourable mention in the Scripture, and always in the Catalogue of the *Apostles*: He was present at the *Hospitable Miracle* of our Saviour, *John* 6.

This Day commemorateth St. *Philip* the *Apostle* in the Gospel, and St. *Philip* the *Deacon* in the Lesson, *Acts* 8. as was usual in ancient Martyrologies to celebrate diverse *Saints* of the same Name on the same Day.

* John 1.

when he fed as many thousands with five Loaves, *John* 6. 5, 7. and two Fishes; (yet the Reversions greater than 13.

the Store, more Food left than was at first,) Christ's Discourse is chiefly there address'd to *Philip*, at once Proving and Approving him: He ushereth the *Greeks* first into Christ's acquaintance,

John 12. wherewith his Master seem'd much C. 12. 20, &c. pleased. And *Jesus* answered, saying, the hour is come, that the Son of Man should be glorified, &c.

This St. *Philip* also was present at our Saviour's last Supper, *John* 14. where he desired Christ to C. 14. 8, 9. &c. shew him the Father; for which he mildly reprehendeth him, Have I been so long time with you, and yet hast thou not known me, *Philip*? Yet withal granteth his Petition, shewing him the Father, by thoroughly instructing him in the Son. And to his

F f

Lot

Chron. c. 27.

* Simeon Metaphrastes.

Of this Saint Philip writes Isidor. l. patr. V. & N. Testam. cap. 75. & Hieronym. de Vir. ill. c. 6, &c.

Acts 21. 8.

Acts 8. 5.

* Eccl. Hist. l. 2. c. 1.

Lot fell the Northern Circuit (saith *Alfred*) in that Apostolical Designation, *Acts* 15. So that he preached in *Scythia* (say some Historians) about twenty years; afterwards visiting the lesser *Asia*, and some parts of *Aethiopia*, his Zeal warming the cold *Climates*, and his *Patience* tempering the hot; after his great success in *Scythia*, having (through God's Blessings on his Labours) converted almost the whole *Nation*, he went to *Hierapolis* in *Phrygia*, where (as * one tells us) there was a terrible *Serpent*, into which the Devil entered, and unto which they used to offer humane Sacrifices; scil. Malefactors when they had them, and for want of such, Others of the Country by Lots: Which *Serpent* by the Prayers of this St. Philip was destroyed, and the People freed; and undoubtedly true in the Allegory of his Doctrine: So that we cannot but lament the sad Catastrophe of all his Industry and Travels, but that it was the same Fate with his Lord and Brethren! For notwithstanding all his healing Miracles and Doctrine, they Beat, Imprisoned, Wounded him, and at last over-whelmed him with stones, and Crucified him, (under the Emperor *Claudius*) Anno Christi 53. after *Omophrius*, while some others say, Anno 54. upon the Calends of May, whereon his Feast is solemnized.

The other St. Philip was one of the seven Deacons chosen by the Apostles, *Acts* 6. 5. who dwelt in *Cæsarea*, and is honoured with the Title of an Evangelist, *Acts* 21. into whose house St. Paul and his Company entered and abode; he having four Daughters Virgins that Prophesied. This St. Philip (while Saul was persecuting) Preached Christ in *Samaria*, (as * *Eusebius* testifieth) and Baptized mul-

multitudes, amongst whom also *Simon Magus* that Sorcerer insinuated, being amazed at St. Philip's Miracles, he crowded into his Baptism, yet not out of any Piety or Conversion, but out of Infernal subtlety, to gain opportunities thereby of doing the more mischief! And *Eusebius* complains of some of that *Simon's* Successors, that so abused the Sacraments unto his time, and would God we had not cause likewise still to continue the same, touching Holy Sacraments prophaned, with lewd and wicked lives! Afterward this St. Philip by direction of an Angel goes toward the South, to meet with, and white an *Ethiopian*, Acts 8. Where he wrought the Conversion of that grand Eunuch, named *Candaules*, one of great Authority under *Candace* Queen of the *Ethiopians*, as you may read the famous story, Acts 8. Where he receiveth Commission from an Angel of the Lord, to go towards the South to *Gaza*, vers. 26. which he obeying readily, meets with the happy opportunity of this Conversion, (Divine Providence and Human Obedience ever conspire the Success of a business.) And he arose and went, and behold a man of *Ethiopia*, an Eunuch, &c. for such we know were the chief Attendants of those Southern Princes, as of the Eastern at this day; and him St. Philip finds prepared ground beforehand, *subactum solum*, vers. 27. making his Chamber his Closet, (a singular example) reading there the Prophet *Isaias*, *Evangelizans Prophetas*, that Evangelical Prophet, and Prophetical Evangelist, acknowledging his ignorance, vers. 31. *Understandest thou*, &c. How can I, except some guide me? And importuning St. Philip's society and information, vers. 31. Such Humility and Diligence is the best way to instruction, and all saving knowledge. The remarkable

Isa. 53. 7.

Vers. 36.

Vers. 37.

Verse 38.

See A. B. Ab-
bot Geogra.
p. 182.

Isaacson's
Chronology.

* E.H.l. 3.c. 25.
† Epist. ad Eu-
stochium.

markable place he read, was that of *Isa. 53. He was led as a sheep to the slaughter!* A Text, a Preacher, and an Auditor, so suitable, that *S. Philip* so plyed and applyed it to the Passion of Christ, and that unto the *Eunuch*, that he grew impatient of his Irreligion, ambitious only of present *Christianity*, vers. 36. *See here is water, what can hinder me to be, &c.* Why, nothing but Infidelity, vers. 37. and that he first washeth off with true Confession, vers. 37. *I believe that Jesus Christ is the Son of God;* and then *St. Philip* washed this *Black-more*, (yet did not labour in vain) vers. 38. *And he commanded the Chariot to stand still, &c. And when they were come up out of the water, the Spirit of the Lord caught away Philip, &c.* Though they parted without a Complement, yet a Courtier was mended into a Christian; and, as some say, He converted his whole Country afterward, which yet continueth Christian in many parts thereof (though with some difference from the Western Churches.) The *Eunuch* went on his way rejoicing, while *St. Philip* had a better Chariot to *Azotus*, where he was found, *Preaching in all the Cities till he came to Caesarea.* In a word, this Saint *Philip* the Deacon and Evangelist is said by some others to have sent twelve *Disciples* into *Britain* for the Conversion of this Island; so much are we beholden to him, or the Historian. *St. Hierom* mentioneth this *St. Philip* and his *Propheticke Daughters* in *Caesarea*, where he is said to have died in his own dwelling, and three of his said *Daughters* also, (the fourth dying at *Ephesus*, as *Eusebius* writes :) And *St. † Hierom* saith, that when *Paula* Pilgrimaged to *Jerusalem*, she visited their *Sepulchers* in *Caesarea*. So that I wonder *Eusebius* and some others affirm him to have been

been put to death at Hierapolis; and * Alstedius ^{In Chronol. c. 27.} missed also writes, that in the lesser Asia he was crucified, together with two of his Daughters. But the reason of the mistake appears, in that he there saith it was Philippus Apostolus, taking the Apostle for the Deacon; which, and the contrary, hath occasioned much confusion in their Story, mis-attributing many of their actions and passions; which here are somewhat cleared unto you. The Greeks celebrate his memory in October, the Latins in June.

6. Idum Octobris.
6. Junii Beda.

The Colleague here of St. Philip was St. James, and there was another Apostle of that Name also, as you may read in his peculiar Festival. But this James was not the Son of Joseph, as * Eusebius ^{Eccl. Hist. l. 2. c. 1. Ex priore uxore non, ut Helvidius, ex Beata Virgine. Bel. de Scrip. Eccl. c. 34. Hieron. in vita Jacob. Justi. † Eo modo quo Joseph dicitur Pater Christi, viz. putativus, non verus. Vi- de Bel. loc. dicat.} affirmeth; but as eminent, Matth. 10. he was the Son of Alphaeus. 'Tis true, he was surnamed James the Less, (perhaps from his humility; or latter coming unto Christ of the two Name-sakes.) This James was the real Brother of Simon and Jude, as they were the reputed Brethren of our Lord, being indeed but his Kindred. This St. James was the Author of that excellent Epistle bearing his Name. For as the most and best Divines affirm, that other James, the Son of Zebedeus, was early slain by cruel Herod, about the very dawning of the preaching of the Gospel, Acts 12. This St. James was the first Bishop of Jerusalem, and of such upright Carriage towards all, as that he was therefore surnamed Justus; and of such indefagitable Devotion in his Prayers, that Agessippus reports of him, (as St. Hierom of Asella) that his Knees were grown like Camels Knees, hard and brawny: Nay, Saint Chrysostom saith as much of his Forehead, that it was hardened through daily Prostration on the Pavement

* Eccl. Hist. l. 2. c. 1. Ex priore uxore non, ut Helvidius, ex Beata Virgine. Bel. de Scrip. Eccl. c. 34. Hieron. in vita Jacob. Justi. † Eo modo quo Joseph dicitur Pater Christi, viz. putativus, non verus. Vi- de Bel. loc. dicat.
Dr. Hammer, Aretius, Calv. Marlorat, &c. Acts 12. 2.
* Prepter singularem justitiam, &c. Euseb. l. 2. c. 1, &c. Anno 63. Baron. in Annal. Lib. 4. c. 22.

ment of the Temple. O how may this past Devotion draw blushes into the cheeks of present Bravery, to think how those old brawny Knees are now adays all turned into brawny hearts!

To the Charge of this St. James fell those Confines of Judea that border on the Mediterranean Sea; his Chair of Residence (as I said) being at Jerusalem: Where after thirty years Church-work and Government, he was made equal to his Brethren. Eusebius largely relates the story of him, they flattered him to preach upon the Pinnacle of the Temple, for his better Auditory, and then suddenly threw him down from thence; Josephus telling us, that he was first stoned, by the procurement of Ananias, son to the High Priest, who was therefore hated of the People, and removed; for so great was the deserved estimation they held of him, that Josephus numbred it among the occasions of Jerusalem's destruction, the putting of this St. James the Just to death. And Ludolphus notes, that * Judas (the worst of Merchants) therefore gave that Item, Hold him fast, Cavendo à Populo, cautioning them, that the People did not rescue him: And that he was so like our Saviour in Countenance, that he used that sign of Distinction to the ignorant Souldiers, Whosoever I shall kiss, hold him fast, &c. at once, hinting both St. James his assimilation unto Christ, and the Peoples strong affection to St. James. Yet for all this, the malice and power of the Sanhedrin was stronger in the end, than all the affections of the People; for after their customary Preface of stoning him, (saith Alsted out of Eusebius) they head-long'd him out of the Pulpit, (as some still translate their envy) or as others say, they precipitated him from the Pinnacle of the Temple,

Alsted. Chron.
c. 27.

Eccel. Hist. l. 2.
c. 22.

Inter excidii
causas. Joseph.
Antiq. l. 20.
c. 8.
* Judas mer-
catorum pessim-
us.

In facie simil-
imus Christo.

De suggestu
aut de Perna
Templi de-
jectus.

as the Devil would have served our *Saviour*; after which being not absolutely dead, (saith *Eusebius*) but heard praying for them, a certain *Eccl. Hist.* 1. 2. Tanner, or such a kind of Fellow, put him out c. 22. of his pain (whether in mercy or cruelty, I leave to your Judgment) with a Club knocking him on the Head. The Mercies of the wicked are cruel, and their Cruelties Diabolical.

P O E M XXVI. { On St. Philip
and James. }

IN the bright Zodiac of our *Christian Sky*,
Philip and Jacob are the *Gemini*;
A Sign (they say) that ever rules the *Knees*,
As for *Pray'r* and *Devotion*, so may these:
As those Twins do present the *Glorious Spring*,
So do these Usher the Soul's *Flourishing*;
Lead to the flowery *Meads*, and pleasant *Brooks*,
In sweet *Disclosure* of the *sacred Books*.
As there were sev'ral *Owners* of the *Name*,
Both *James* and *Philip*; so, all men of *Fame*
In *sacred Story*: One Saint *Philip* was
A choice *Apostle*, who his life did pass
In *double Travels*, to advance his *Lord*,
Till good *Endearours* found an ill *Reward*!
His *Zeal* long warm'd the *frozen Scythian Climes*:
To *Christian Faith* converting *Pagan Crimes*:
With *Miracles* his *Doctrine* seconded,
Till most of them in *Paths of Truth* were led:
And yet enough were left of *mortal hate*,
To bring on *Him* the *Prophets* usual *Fate*:
After all this being *Ston'd* and *Crucifi'd*!
That as *He liv'd*, to's *Masters* honour, dy'd.

T'other St. Philip, one of that Fam'd Seven
 Selected Deacon, set apart for Heav'n ;
 Where the Grand Eunuch found experience
 Of saving Knowledge, best Intelligence ;
 By seas'nable dissolving of that Mist
 Which he was lost in so, concerning Christ ;
 To whom he leads him by sweet Esay's hand,
 Making him that Prediction understand ;
 Lends him a better Chariot for his Soul, (soul
 Which he by Faith doth guide, through all the
 And dirty ways of Heathen Ignorance,
 Till all his doubts to Christian Truths advance.
 O happy Traveller, that by the way
 So meets Conversion, and commands a stay
 To entertain it, and confirms by Seal
 Of Baptism, what his Faith did there reveal !
 That when he homeward should again resort,
 He might (as 'twere) Christen Candace's Court ;
 Nay, all his Country (as Historians tell)
 Did thence in Christianity excell,
 From his great good Example, and relate
 To them and us, the Gains of such a Mate :
 That we like Him may piously dispence
 With all Affairs to hold Intelligence
 With Holy Writ ; and though of lofty Place,
 To Side with meaner helps, think no disgrace ;
 Feed on the Plains of Scripture, soar not high,
 Unless some Philip, or some Jacob nigh.
 Nor must Saint James here unsaluted pass,
 Who, in the Church, of a prime Lustre was ;
 And though Sir-named commonly the Less,
 (And with another but one Feast express)
 Yet James the Just, and Brother of our Lord,
 Are Honours that Embellishment afford.
 He stoutly Preach'd his Master, far and wide,
 From Midland Seas, all along fury's side :

Being

Being of that Nation the high-priz'd Gem,
 And Proto-Bishop of Hierusalem;
 Where having long well Taught and Governed,
 From Precipice He's basely murdered!
 And thus in that old Prophet-killing Town,
 He chang'd his Mitre for a Martyr's Crown.

PRÆREY XXVI. { On St Philip }
 and James. }

O God of Union, blessed Saviour, who, (to prevent the dangers and discomforts of Singleness and Solitude) wert pleased to create Man of sociable Nature, and of a Judgment fit to make choice of his Companion for assistance; as also afterward to send out thy Disciples not single, but by pairs, that if one should slip or fall, the other might help to raise him up: Create in us likewise (we beseech the) Hearts inclined unto Christian Union, and discerning Spirits to make choice of Vertuous and Religious Company, being but too prone already to sinful and intemperate Society: and (this Day) let the Prudence and Piety of Holy Church lead us unto Amity and Conjunction in thy Service, that like Philip and James here we may become united in Religious Offices, in Pious endeavours to advance thy Glory, to propagate thy Name and Gospel, (within the bounds of our Vocation) to build up both our selves and others in the most Holy Faith. And though (perhaps) we cannot with Philip thine Apostle, Travel to remoter Parts to serve Thee; yet may we at Home with him beg of Thee (O Christ) to shew us the Father also: Yet that not in our own, but in what sense Thou Pleasest, by bewing Him to us in Thy self, his only Son, our only Saviour.

Saviour, as the most express Image of the Father, in whom dwells the fulness of the Godhead Bodily. And further deign us grace (with him) to bring in Company unto Thee; as Philip brought the Greeks to thine acquaintance, so labor we to bring our Friends and Servants to thy Worship, and especially our Children early unto thine acquaintance and benediction. Bestow upon us all, both Grace and Diligence, as on thine other Servant Philip the Deacon, to improve all our opportunities unto thy Glory, and the advancement of Religion; that so (however we have not the happiness of Converting Countries and great Persons, yet) we may improve our Talents at least to gain some manner Profelytes, by information of the Ignorant, and confirmation of the Weak; that both we may one day shine in Glory, since the righteous shall then shine like the Firmament, but such as turn many unto Righteousness, like the Stars for ever and ever.

And Lastly, with thy pious Servant here St. James, give us unfeigned Humility, never to be puffed up with greatness of Relations, as He nothing transported by being styled the Brother of our Lord, knowing it avails not to be called, or to be the Children of Abraham, without the works, without the Faith of Abraham; and therefore guide us to walk humbly with Thee our God, like this thy Servant, who contentedly was called James the Less, make us ever willing to be little in our own eyes and others, that so we may be great in Thine: Yet withal, ever so circumspectly demeaning of our Selves, in all the ways of Equity, Piety, and Obedience, that we may deservedly be intitled with Saint James, the Just: That being here just (at least as to men) we may by thy Merits (sweet Jesu) be justified hereafter before God. To whom three Persons, one Co-eternal Essence, be all Honor, Gratitude, and Adoration, now, henceforth, and evermore. Amen.

{ The COLLECT }

Epistle.
Jam. i. ver. 1.
to 13.

Almighty God, whom truly to know
is everlasting life: Grant us perfectly
to know thy Son Jesus Christ to be the
Way, the Truth, and the Life, as thou
hast taught St. Philip, and other the
Apostles, through Jesus Christ our
Lord.

Gospel.
John 14. 1.
to 14.

Our Father, which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. II.
E.
Psal. for
D. M.

UPON
The Festival of Saint
Barnabas.

M. Lesson
1. *Ecclus. 10*
2. *Acts 14*
E. Lesson
1. *Ecclus. 21*
2. *Acts 15*



S^t. BARNABAS.

DISQUISITION XXVII.

Albeit we find not this *Saint* in the Catalogue of the *Apostles*, Matth. 10. Yet we find him numbred among the *Disciples*, though none of the *Twelve*,

twelve, yet one of the Seventy, (saith * Eu-
 phrasius) Of whom there is frequent and ho-
 norable mention in the holy Scriptures :
 very little indeed being to be found of him
 elsewhere) and he wanteth not any human
 Character, that aboundeth with so much
 Divine approbation ; and that both by the Testi-
 mony of St. Luke in his *Acts of the Apostles*, and of
 St. Paul in his *Epistle to the Galatians*, James, Cephas
 and John, those pillars of the Church, joyning there to
 St. Paul and Barnabas the right hand of Fellowship.
 But his story is more illustrious in the *Acts of the A-*
postles, c. 11, & 19 Where, upon the Dispersion occa-
 sioned by the Martyrdom of St. Stephen (which Di-
 vine Providence ordered into an advantage of the
 Gospel) the Gentiles came to hear of, and receive
 the Word. This Saint as a special instrument to im-
 prove the same, is sent with a Commission ; First
 to Antioch, where began the Christian De-
 nomination, vers. 20. and let the next verse
 tell you how he employed it ; Who when
 he came and had seen the Grace of God, viz. in
 the effectual working of his Ministry, was
 glad ; as in such success of their labours all
 good men use, and such was he indeed, as
 it there followeth ; For he was a goodman, full the
 Holy Ghost, and of Faith, and much people was added
 unto the Lord : Then departed Barnabas to Tarsus to
 seek Saul ; and having found him, in the 13. Chap.
 the Holy Ghost finds and joyns them both, as a pair
 of vessels of Election, but with a special Designation
 there of Barnaby, vers. 2. But separate me Paul and
 Barnabas ; the last bein in the original named first
 more than once ; select and cull them out, out of
 all the heaps of men, For the work whereunto I have
 called them : And having with Prayer, and Fasting,
 and

Cujus persape fit mentio.
 * Λέγει γὰρ ὁ κτλ.
 Βαρνάβαν γινώσκειν, οὐ
 διαφόρως μὲν καὶ αἱ
 πρῶται καὶ ἡ Ἀποστολὴ
 ἐμνημόνευσαν, Eccl. Hist.
 l. i. c. 12.

Acts 11. 24.
 Eccl. 13. 2, &c.
 Gal. 2. 9.

Τὸν γὰρ τὸ Σωτῆρα
 Ἀποστόλων παντὶ πρῶτα
 οὗτος ἐν τῇ εὐαγγελίῳ
 ἡ φέρουσι καὶ δ' ἐβ-
 δούκοντα μαθητῶν, κα-
 τὰ λογὸν μὴ ἔδειξεν ἑα-
 μὴ φέρει. Euf. l. i. c. 12.

Acts 11. 24.
 6. 25, 26, &c.

Ἀποστολὴ
 μοι τὸν τε
 Βαρνάβαν.
 Acts 13. v. 2, 7

Verſe 4.

Acts 13. 4. &c.

2 Cor. 11. 26.

tanquam iugati boves.

Act 13. 48.

Dan. 6. 3.

Omnia factus omnibus.

Πάντα πάντων,
& ἑσόντων, & αὐτῶν ἀλλὰ καὶ ἡμῶν.

* Barnabas Syri. כר נבא

Acts 4. 36.

ubi explicatur ἵδως ὡς ἀκλήσιος.

Drusius putat ortum esse hoc nomen

ex lingua antiquiore.

Hieron. reddit, Filium Prophetiae

וְכִי נָבִי

sancti Prophetæ munus est, ἐν

τῇ ὡς ἀκλήσιος, (i.) in consolatione

ἐν exhortatione, quasi κατὰ τὴν

ζην, (1) to set in joyn again,

a troubled mind, 2 Cor.

13. 11. or a lapsed Brother,

Gal. 6. 1. κατὰ τὴν ζην

is the word in both places,

and imposition of hands, (as such business should be done) received enlarged Commissions, with cheerfulness they commence their journey, neither with distances or dangers any whit discouraged, verſe 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, from thence sailing unto Cyprus, &c. as your leisure may read, the numerous stages of their successful travels; or see the perils of them in a glass of St. Paul's own making, 2 Cor. 11. Thus these two (as it were) God's chief Yoke of Oxen, ploughed over much holy ground; and so manured the field of Christianity, that the labourers were not so few, as the Harvest of the Church was great, V. 48. The Gentiles glorified the Word of the Lord, and as many as were ordained to eternal life believed, and the Word of the Lord was published throughout all the region. These were not like St. Jude's Clouds, without water, but like two plenteous bottles of Heaven, showed their fruitful dews upon all places where they came, with their streams making glad each City of God. An excellent Spirit being in them, (as was said of Daniel) St. Paul of eminent knowledge and compliant nature, Becoming all to all, that he might gain some, that is, dispensing sometimes with things less material, for the establishing of things more substantial; not serving the times, but observing all opportunities to the advantages of all Christianity; while our St. Barnaby at the other side, carrieth both ability and sweetness in his very * Name. The Syriack Derivation speaking him, *Filium Consolationis*, the Son of Consolation; fit to bind up the broken souls of Gentile Penitents, and pour Christ's blood into their gaping wounds; the Hebrew Eymology naming Him the Son of Prophecy, that is, A man of knowledge, fitted for instruction, a workman that need not be ashamed. Thus unan-

mously

mously and profitably did these two pass over ma-
 ny *Countrys*, and some years together; and how
 willingly could I here pass over the difference that
 fell afterward between him, *Acts 15*. but the best *Acts 15. 87.*
Gold must have its *grains*; and lest they should have
 hence been puffed up (as we see daily, what success
 can do!) This was one of those Messengers of *Satan*
 (and contention sure one of the worst of them.)
 This still is one of the *envious mans constant Engines*;
 the like difference between St. *Jerom* and *Ruffinus*,
 and many other *holy Fathers of the Primitive Church*;
 and now adays, more of these *Fire-balls* are thrown
 than ever, especially among such Ambassadors!
 God grant they be but as *soon quenched*, and do as
 little hurt, as this did here between St. *Paul* and
Barnaby; which tho sharp, was but short and ca-
 sual: Only about St. *Barnaby's* desire to take his
 Cozen *Mark* along with him; who St. *Paul* fear-
 ing might desert them again, as he did from *Pam-*
phylia (on some reasons unknown unto St. *Barna-*
bas) he chose *Sylas*, and departed: This nothing *Act. 15. 39. 40.*
 hindering the sacred progress of the work, nor a-
 ny more heard of in the *Scripture*, till both at last
 participated as of the Labours, so of the Sufferings
 though not at the same time and place, yet both
 for the same cause, enduring *Martyrdom* wherewith
 Saint *Barnaby* was crowned about the nine and
 fortieth or fiftieth year of *Christ* his *Master*, and *Alfred. Chron.*
 our common Saviour. *c. 27.*

POEM XXVII. { On Saint Barnabas. }

How well thy Name and Nature (here) agree?
 While both a Son of Comfort render Thee;
 Who

Who like an *Esculapius* dost apply
 Med'cine proportion'd to each *Malady*
 Of Languid *Patients* ; and with gentle hands
 Bind'st up the *Broken Heart* in silken Bands :
 Most Skilful in the best Chirurgick points
 Of Curing *Fractures*, or reducing *Joints* ;
 Thine *Apollinean* Art all Grief controuls
 Of *Dislocated*, and *Distorted* Souls :
 A Son of *Consolation* (thus you see)
 The Purchas'd Title of St. *Barnaby*.

This was his *Native temper*, to all under
 Pressures of *loaded sin* ; a *Sun* of *Thunder*
 To obstinate Transgressors, whom to Awe
 He Thundred out the Terrors of the Law !
 A Son of *Lightning* too, sometimes in *far*—
 Flashing with *Paul*, his Fellow-Traveller ;
 Yet whence the Fault, determine dare not I ;
 But in the *Best* lament *Infirmity* !
 Best *Gold* must have allowance, choicest *Grain*
 Its *Chaff* and *Straw* ; so the *Celestial* Twain ;
 (Christ's stoutest *Yoke of Oxen*, plough his Field
 So as a plenteous Harvest it did yield)
 Though easily, in multiply'd Affairs,
 Arise some little *Accidental* Jars ;
 Nor yet from *Passion* sprung they, but from Zeal,
 Whose *project* most, should Christian Faith reveal !
 Which both effect, and neither the less Saint ;
 Nor read we more of any such complaint.
 O that our foolish *Fires* as quickly bred,
 But half so soon could be *extinguished* !
 And as Saint *Paul* a *chosen Vessel* was,
 So, set apart for Heav'n Saint *Barnabas* :
 Since therefore in our *Christian* Horizon,
 Sin's *Night* is shortned by thy *Doctrine's Sun*,
 And *Virtue's Day* increas'd ; we style Thee right
 For Grace and Glory, *Barnaby* the *Bright*.

PRAYER

PRAYER XXVII. { On Saint }
Barnabas. }

O Blessed Saviour, who for the Plantation of thy Church, and growth of thy Gospel, didst set thy Twelve Apostles as a kind of fruitful Orchard, appointing also other Seventy, as a kind of Nursery for Supply thereof, one of which was this thy Servant Barnabas, give us the Gratitude of acknowledging these Mercies of thy Providence, and faithful Dependance on thee for the same in all succeeding Ages; Building on those comfortable Promises, (both as to Spirituals and Temporals) I will never leave thee nor forsake thee; and lo, I am with you to the end of the World: Hence we are assured, that thou wilt always send forth faithful and painful Labourers into thy Vineyard; I, and even in the most cloudy Ages of thy Church, and such broken times as we are fallen into; nothing shall hinder thee from having thy Paul and Barnabas, and other wise Scribes, well instructed for the Kingdom of Heaven, and lawfully Commissioned for the Work of the Ministry; while those Bats and busie Flies (that without such Warrant) flutter about the Light of thy Sanctuary; shall justly scorch their own daring Wings, forgetting the sad Example of Uzzah and Uzziah, and that earnest Rebuke of thy Prophet, They ran, and I never sent them, &c. and the Modesty of that chief Apostle, How shall he Preach unless he be sent? And who is sufficient for these things? O Lord, rebuke this Spirit of Ignorance and Boldness, and ever supply these troubled Nations with such Barnabasses as are separated to the Work of the Ministry, and

in peculiar manner dedicated to thy Service; with such Sons of Consolation as may endeavour to heal the Breaches, and bind up the Wounds of these afflicted Kingdoms: Vouchsafe us Pastors after thine own heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorify thee their Father which art in Heaven: To which end (O Lord) clarify their Heads, sanctify their Hearts, quicken their Endeavours, that both by their Life and Doctrine, they may set forth thy true and lovely Word, and rightly and duly Administer thy holy Sacraments; and to all thy People give thy heavenly Grace, and especially to those committed to their several Charges, that like this thy Servant Barnabas his Auditors in Antioch, they may be Christened with their Doctrine, and not only be called Christians, but become real Practisers of Christianity, that so long living unto thee here, we may also die in thee, and hereafter live in thee (O Christ) unto eternal Ages. Amen, Amen.

{ The COLLECT. }

Lord Almighty, which hast endued
thy holy Apostle Barnabas with singular
gifts of the Holy Ghost. Let us not be
destitute of thy manifold gifts, nor yet of
grace to use them always to thine honour
and glory, through Jesus Christ our
Lord.

Gospel.

John 15. v.
12. to vers.
17.

Epistle.

Acts 11. v.
22. to the
end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



Lord Almighty, which hast endued
thy holy Apostle Barnabas with singular
gifts of the Holy Ghost.

UPON 21 OCT 1621

The glorious Church of the same approaching
you know, for as much as the Church is
shadows, and glad benighted Monks with ap-
proaching light: so here the brighter day

M.
Psalm for
D. M. 24.
E.
Psalm for
D. M.

UPON
The Feast of St. John
Baptist.

M. Lesson
1. Mal. 3.
2. Matt. 14.
E. Less.
1. Mal. 4.
2. Matt. 13

Christ & John in Iordan Bath



*Then cometh Iesus from
Galilee to Iordan unto Iohn
to bee baptized of him*

DISQUISITION XXVIII.

Sol appropin-
quans pramit-
tit suum quod
est.

THe glorious Chariot of the Sun approaching, you know, fore-sends a Lucifer to chase the Shadows, and glad benighted Mortals with approaching Light: So here, the brighter Sun of Righte-

Righteousness, the Father of Lights, Christ Jesus, being now about to rise on the sin-darkened world, here sendeth his illuminated Messenger before him (to dispel Sin and Ignorance) viz. Saint John the Baptist, οὗς λαμπρόν, a shining Lamp indeed by Christ's own Testimony, John 5. As that same King of Stars, (I say) to this same Light of Lights, (lest sudden lustre should offend weak eyes) dawns first in preparative remissile Beams.

St. John Baptist is *stella matutina*, the bright morning Star of that Day-Spring, which from on high hath visited us. I, that so high a Birth, as a Descent from Heaven, might not want an Herald; that the Monarch of Kings might not travel without an Harbinger, nor the Lord of Hosts without his Marshal, nor so mighty a Conqueror without his Trumpeter, nor the greatest of all Judges without his Cryer; The voice of one crying in the Wilderness; that no Prophecy might want accomplishment, nor any State its decent Dignity.

In those days came John the Baptist, &c. Matth. 3. So that St. Ambrose * Preaching upon this day, was not a little troubled, where he should either begin, or end, the praises of St. John the Baptist.— Abundance suffocates expression, as over-much Corn choaketh the Mill from grinding.

For whatsoever was eminent almost in all other, is found in this one Saint: As being an Angel in Malachi's Phrase; a Prophet, in St. Luke's; an Apostle, in St. John's; an Evangelist, in St. Mark's; a Preacher of Repentance, in St. Matthew's; a Confessor, in Ecclesiastical History, and in Divine, a Martyr; constantly teaching the Truth, and patiently suffering for the same. I shall contract all into an Abridgment of his Life and Death, being in his Life a Miracle, in his Death a Martyr. In

*Præco Judicii,
Tuba Regis,
Angelus Dei,
Vox clamantis,
apud Deum
Christi
Chryolog.*

Matth. 3. 1,
2, &c.
* Serm. 63.

Inopem me copia fecit.

*Et quæ discreta
beatum, in t
mixta fluunt.*
Mal. 3. 1.
Luke 1. 76.
John 1. 6.
Mark 17.
Matth. 3. 5.

the first, glance on his *Descent*, his *Birth*, his *Name*, his *Office*; in his *Death*, reflect upon the *Adoption*, *Agents*, and *Fortitude* thereof.

Luke 1. 13.

*In vita Josephi
à seipso scripta.*

*Nullam tempus
occurrit Regi.*

Psalm 113. 9.

In the first place, his *Descent* speaks him the son of Zachariah and Elizabeth, Luke 1. remarkable for each of them. Son of Zachary: Christ blush not his Officers (as some do theirs) by measure of their goods, but goodness: St. John here, not the son of any wealthy *Laick*, but of an holy Priest, one descended of the *Aaronick Line*; no contemptible *Genealogy* in Josephus his *Heraldry*, who proves his own Noble extract by his being descended of the Line of the *Priesthood*, both by his *Fathers* and his *Mothers* side, as appears in his *Life* written by himself. And too, Son of Elizabeth; (there is somewhat in that) Elizabeth that was called *Barren*, but shall be called so no more, but Mother of such a Son, Than whom there hath not been a greater born of Women. Thus God oftentimes turns seeming *Reproach* into the greater *Blessing*, and doth recompence contented expectation with more joyful issue. They say, that no time supersedereth the Authority of the King; indeed no time excludes the power of that King of Heaven: Reflect but upon Sarah and Elizabeth, and tell me, What *Breasts* are there so dry, that God cannot make fruitful? and what *Soul* so barren, but this *Graver* of increase can make to bear? To bear like David's happy Trees, (that is) *Mature fruits in their age*, more and better, *Even fruits of Righteousness and Repentance*. Hence then apply that of David in both senses, *Spiritual and Corporal*; *Fecundat sterilem*, He maketh the barren to keep house, and to become a joyful mother of Children, Psalm 113. And now if we joyn both together, Zachary and Elizabeth, we have here then an holy

Precedens

Precedent for the legitimate and successful Matrimony of Priests, besides those under the Levitical Law, of many of the Prophets and Apostles. Blush then, all you that go about to * stain the Honour of the Clergy, when Christ himself (you see) doth both approve and honour it; chusing Priest Zachary's Son to be his *Usher* and *Forerunner*. We envy not that *sinful Liberty*, while our Church (out of the Apostle's Office) licenseth the *Uxorem ducere*, the *leading about a Sister*, which is St. Paul's Phrase for Marriage, and * *Ensebins* expounds it to Saint Paul himself as married, 1 Cor. 9. 5. And they that urge him so hard for *Calibate*, 1 Cor. 7. forget the six and twentieth verse of that Chapter, *ὁ κτλ μαρτυροῦν ἀνάγκη*: where he means, *Because of the present Distress and Persecution of that Age*. But enough of his Relation: Now for his Birth, which on his own part was not without some wonder also: Not a greater among Women, only the Son of a Virgin greater; of such an ancient Man, and of a barren Woman, wonderfully born, that he might the better demonstrate Him, that that was to be more wonderfully born of a Virgin; at whose approaching to his Mother, St. John leaped in the Womb: that springing of the Babe at the Visitation of the Mothers, was a kind of Salvation of the Infants; as though St. John here in the very Womb (if possible) would have cried out, *Eccē Agnus Dei, Behold the Lamb of God, &c.* And though he cannot do it with his Voice, yet will he with his Motion; which was no ordinary one, (saith a Father) but such as causeth Wonder and Expostulation. Say, thou great, thou more than a Prophet; say, Whence this nimble Joy, and strange Exultation? Does thy Prophecie fore-run thy

* *Gravius peccare Sacerdotem, si uxorem ducat, quam si domi Concubinam foveat.* Cofter. Enchirid. c. 17.

* Lib. 3. c. 24.

1 Cor. 7. 26.

Ut mirabiliter natus, mirabilis nasciturum demonstraret. Ardens in loc.

Exultans puer quasi inter matris viscera prophetavit. Ludolp. de vit. Christi. *Die Infans, dic Prophetarum maxime, &c.* Nondum natus, & Prophetas? Chryf. 7. Hom. in Matt. 16.

*Quia illorum
fides post etatis
accessum, Jo-
hannis nati-
tas Christum
celebravit.*

Luke 1. 60.

Birth? Yes, *Præsentiam Domini sentiens*, as it were feeling the presence of his Lord, by this Ac-
cost. he rejoiceth in the Womb, in a manner ha-
sting to salute his Master. And hence it is (saith
St. *Austin*) the Church only celebrates the Baptist's
Nativity, the Death of other *Martyrs*; because
others indeed in a full grown Faith stuck to Christ
at their Deaths; but our St. *John* here (besides
that) did with an *early Confidence* salute him be-
fore his Birth; And so are their *Festivals* propor-
tioned to their *Service*, Those are *Christ's* Follow-
ers, St. *John* as his Fore-runner.

יחנן from the Root
יחנן signifying *Graci-
ous*. The *Hebrews* usu-
ally add the Letter *Jod*
to proper Names, or
some other Letter of
great Name, יחנן. See
more of this in the
Feast of Circumcision.

* *Nascendo,
Prædicando,
Baptizando,
Moriendo,*

† *Utero exili-
ens præcurso-
ris officium in-
choavit.* Lu-
dolph. in Jo-
hannem Bap-
tistam. Saint
John's Office,
and wherein it
consisted.

Matt. 3. 1, 2,
Ec.

Next, see a pair of good *Omens* in
his Names; one of them speaking his
Person full of Grace, *John*; and therefore
the other his deserved Office, *Baptist*.
Such good Names are, or still should be,
as good *Counsellors*; and to that end *Pious
Antiquity* imposed them: Significant
Compellations are constant *Admonitions*:
And that, as often as we hear our selves

named, we might reflect upon our Covenant
with God in *Baptism*; and whoso disparageth a
good Name with a bad Life, may well be chid
as a Father did some dissolute *Christians*, and that
doubly, *Ipsum nomen crimen*, that even their Names
shall aggravate their Crimes, as here *John Baptist's*
do express his Virtues. I, and his Office too;
our next Considerable, which some say was
* four ways fulfilled, viz. by his Birth, by his
Preaching, by his Baptism, by his Dying. By
his Birth, † by his *Exultation* in the Womb; initi-
ating his Office, and as it were preaching *Christ's*
Conception; But of this before. For the second,
St. *Matthew* describes his Preaching with his
Text, and other necessary Circumstances, Mat. 3.

In

In those days came John the Baptist, preaching in the Wilderness of Judea, and saying, Repent, for, &c. He was, indeed the first Christian Preacher; and the same was Christ's first Text afterward, *Matth. 4.* An ever needful Subject! Thus what his Infancy began, his riper years made up; Preaching Repentance, and Baptizing in the Name of Christ; Penitence and Baptism, a Doctrine and Discipline which the Jews never heard before of, (you may guess how they relished them) to lay aside their weighty Ceremonies, nay, their main and ancient Laws, as to offer no other Beasts, than their own Heart, for bleeding Sacrifices, but weeping Eyes: Nay, and to change that ancient Sacrament of their Circumcision, so strictly commanded, and so long continued, above two thousand years from Abraham unto Christ, so sharply still performed, or else more sharply punished: Now to persuade them to Baptism, to a little washing in Jordan, seems no less to them than double Blasphemy; against God and Moses; as they told St. Stephen long after, *Acts 6.* And therefore, doubtless, *Acts 6. 16.* they raged more against St. John at first; and somewhat was in it, that he Preached in the Wilderness, (their Cities and Towns at first not enduring him) witness their conspiracious Assemblies, more frequent now than ever; the Sanhedrim or High Council of the Jews daily sending their Sophisters to St. John, with an angry Question, *Who art thou?* and *Why Baptizest thou?* &c.

Here St. John's holiest Reformation meets with a furious Opposition. The best of Actions must expect Affronts, and yet not take them for Discouragements. Saint John bates nothing here of Resolution; no Jonas he; he waves not his Commission; but, maugre all Difficulties, prosecutes

Σὺ τίς εἶ; ὁ
τί βαπτίζεις;

John 1. 21.

Acts 6. 10.

Mat. 3. 4.
οὐκ ἔχον
59.

Verse 5.

cutes his Sacred Innovation, or rather Renovation; as it was said of St. Stephen, all their Disputations were not able to resist the Spirit by which he spoke, &c. He that sent him gave success answerable unto his holy Courage; his Ministry wanted not the Encouragement of Company, Converts, or Disciples, *Matth. 3.* There went out to him all Jerusalem, and all Judea, and all the Region round about Jordan, &c. A treble all, as if there were one for each of City, Court, and Countrey, (the Grantees were not fuller of Indignation, than the People of Love and Admiration) all the Regions round about. Nor went they out (for novelty only) as now adays, to see fine Reeds, Reeds shaken with the wind, with every wind of Doctrine; But in the next Verse, *εβαπτίσθη*, caught by the Voice of his Doctrine, and Echo of his Life, (happy Allurements) They were baptized of him, confessing their Sins. So that it was well, the Wilderness was his Church, and the mighty River Jordan his Font; lest else he should have wanted Room, or Water for his Baptized Auditors, and Converts.

One of which, to honour him and his Office, was our * Lord himself, *Verse 13.* and came far to him also; Then came Jesus from Galilee to Jordan, to be Baptized of John; whose Modesty would fain have then resigned his Office; but for that, *Nunc permissas*, Suffer it to be so now. I, now was a fit opportunity (before all Jerusalem, &c.) for Christ to Miracle himself, the Son of God; the Holy Dove descending with a Voice from Heaven, &c. Yet was it not any *Nunc* of Ostentation, but of Righteousness; &c.

* Εβαπτίσθη ὁ καὶ ἐν-
συσεν (Ἰησοῦς) ἐκ αὐ-
τοῦ ἀπορρυμίστου ἡ ὑ-
δατος ἡχοῦν ἐξ ὧν, ἡ κα-
ταρτιστικὴ, ὡς τῇ φύσει κα-
ταρτὴς καὶ ἀμύθη, ἀλλ'
ἵνα καὶ Ἰωάννη ἀληθεῖαν
προσημασμένην, καὶ ὑμῶν
καὶ γενομένων ἀγαθῶν.
Clem. Constit. Apost.
l. 7. c. 23.

For,

For, *Ecc Dominus ad Servum, Magister ad Discipulum*: Verifying, that, *I am meek and lowly; Learn of me, &c.* Behold, the Lord here comes unto his Servant, the Master to his Disciple, to be Baptized, and that among the People. But we may here ask, (as Bernard of his Circumcision) *Quid facitis Baptizantes Christum?* What do you washing of him, in whom nothing was unclean? Go wash your spotted Lambs, and spare not; but this Lamb is without blemish: so far from having any, that he knew no sin. Saint John's modest Answer might have here been an Assertion; *Thou needest not to be Baptized at all, &c.* Nay, one might well with David, Ask Jordan, why it fled us, &c? And indeed, consider Christ abstractly, as *totum integrale*, (that is) in his own single Purity, a Body by himself, as severed from us, and he needed then no Baptism, Jordan had more need of him; * the waters were (as it were) * Baptized by him, not he by them; that the Waters which were to cleanse us, by him might be first purified themselves: He received no virtue, but gave the Waters cleanness, and efficacy to the Sacrament. But on the other side, take him with his reference to us; this second as the first Adam, as *Pars Communitatis*, as the Head of the People; and then to fulfil all Righteousness, he must needs be Baptized: He will need that for thee and me, which for himself he needed not: for in his Baptism he puts on us, as we do, or ought, to put on him in ours. And therefore he came to * John * Verbum clari- Baptist who was indeed but the Instrument, *mat in voce*, Christ himself the Institutor of Holy Baptism: (i.e.) Christus in Johanne. In Saint John's was a Baptism unto Repentance, not taking Gagnæ in loc.

1 Pet. 2.22.

* Ipse lavat aquas, non aqua ipsum. Ut aqua nos purgatura, prius ipsa purgaretur.

Perfundit fluvio pastus
Baptista Locustis.
Sylvarumque Favis, & a-
micus veste Cameli.
Tinxerat & Christum: sed
Spiritus æthere missus
Testatur tinctum, qui tunc
illis crimina dolet.
Prud. in Enchirid.

† Non peccata
tollens, sed eo-
rum commone-
faciens.

Hebr. i. 3.

† taking away sins, but only admonishing sinners; but Christ's was a *Baptism of Remission* through his blood; which is our *Jordan*: For as many as are *Baptized* effectually, are *Baptized* to his Death, Rom. 6. 3. else all the *Rivers* of *Damascus* and *Judah* too, with all the *Fullers Soap* in the world, cannot fetch out the least stain; no, He by himself bath purged our sins, Heb. i.

John i. 21.

Tit. 3. 5.

2 King. 5. 13.

Luke i. 39.

And this is a sensible Demonstration of Christ's yoke being *easie*, and his burthen *light*; so changing *Circumcision* into *Baptism*, freeing us from bloody Ceremonies, from costly *Sacrifices*, and painful *Sacraments*. It is worth our thankful Meditation this, and no doubt but many of the *Jews* were won by this same *freedom* from their *Burthens*; which easie change they did somewhat expect, John i. A blessing quite opposite to that worst curse of *Aegypt*, wherein God turned their *water* into *blood*! But here indulgently our *blood* to *water*; what was their *Shambles*, is with us a *Laver*, a *Laver of Regeneration*, Tit. 3. The gentler the Mandate, the heavier the Punishment that waits on the neglect of it. But of this I have spoke before in the *Feast of Circumcision*, and shall close it with that of *Naaman's* servant, which such refractories may consult at their leisure. 2 Kings 5. while we among the thronging *Jews* go forth a little into the *Wilderness*, to see the *Baptist*. What manner of Person for Habitation, Habit, Food, and Raiment? For that's the Scene of his Abode and Doctrine, *The Wilderness*; as *Mount Olivet* was said to be our *Saviour's Pulpit*. What St. *Matthew* here calls *ἐρημὸς*, the *Wilderness*, Saint *Luke* calls *ὄρεινὴ χώρα*, the *Hill-Country*; being the more barren, the less frequented places of *Judaea*, yet not altogether disinhabited; for there

was

was *Joab's* house, 1 *Kings* 2. nay, *Beza* saith, that 1 *King* 2. 39:
 there were seven Towns, whereof *Joshua* men-
 tions six at his dividing out the Countrey, and
 the seventh was *Hebron*, wherein was *Zacharie's*
 house, *Luke* 1. 40. where the child grew, (saith *Luke* 1. 40:
 the Text) waxed strong in Spirit, and dwelt till
 the time of his publick appearing. So that the
Frates in Erema have hence but little cause to
 challenge St. *John's* Brotherhood, much less his
 Patronage, unless also when a very *Infant*, as a-
 bove declared. But here *Maldonat* is very angry *Maldonat* in
 at the Truth, and would prove St. *John* an Hermit *Matth.* 3.
 by many Arguments: And first from the Pro-
 phesie of him, *Isa.* 40. Where by that *Wilderness* Saint *John*
 of *Babylon* (saith He) is intimated one disinha-
 bited; or else the prediction there not accom-
 plished; to which I answer trebly. First, that
 neither Scripture or himself doth mention any
 Desart of *Babylon* more desolate than that about
Jordan; and therefore not to be acknowledged
 to a disadvantage without proof. Secondly, that
 of *Judea* being so vast; and but of so few Colo-
 nies, truly retained the name of *Wilderness*. *Regio vasta,*
sed pauci ha-
bitata colonis.
 Yet thirdly; to make it good in his own sense,
 when *Zachary* was slain, (so sacrificed between the
 Porch and the Altar) for affirming *Christ* born of
 a *Virgin*, then was St. *John* slain, and his widow-
 ed Mother, to fly from *Herod's* cruelty, and the
Pharisees, to leave the parts inhabited, and to
 go to the remotest of the Desart, (and then even
 in a literal *Wilderness*) to a place called *Apum-*
ma, (saith *Nicephorus*) lying between *Jerusa-*
lem and *Jericho*, infamous for Robberies and
 Murthers, as the poor wounded Traveller can
 tell you, *Luke* 10. And hereabout; they tell us, *Luke* 10.
 St. *John* lived in a Cave; the very same, where
 formerly

1 Kings 17. formerly his Type. *Eliak* was fed by Ravens, drinking the Water of the River Cherith, 1 Kings 17.

Bina Deserta,
extinguenda,
et interius
circa, Jorda-
nem, ad quod
venit Johan-
nes.

Gagnæus in
loc.

While Gagnæus tells us, there was but two Deserts in *Judea*; one the inward, from which St. John came, according to St. Luke, and that is the Hill-Countrey, as aforesaid; the other, the outward Desert, to which the Baptist came, being about *Jordan*. So that all this contributed nothing toward *Hermitage*, or fullen Anchorenes. Saint John, if ever in such a Place or State, being not led thither by any voluntary Motion, but driven by blood-thirsty Herods Persecution: nor like those, who for some private ends, most part of discontent, at best of single Piety, relinquish the Communion of Saints Militant, dissolve Society (as much as in them lies) turn enemies to the best part of Nature, and the christian good of mankind, choosing rather to keep house with Birds of night, within some hollow Trees; or to turn *Iranians* with the beasts of Prey, lodging in *Devs* and *Caves*; than civilly to converse with men, who mutually may conmerce their *frailties* and *talents*, to the advantage of their *Masters*. Such surely were more after the copy of the *Gynick's* Tute than of the Baptist's Cave, who thought retired here from dangers and worldly associations, (you see) abandoned not all Society, nor like them, baulked opportunities of publick good; witness that Town *Bethabara*, where *best taught and Baptized* such great multitudes; and indeed all the Region round about *Jordan*.

Well, the next is (to make up a threefold Cord) a double Argument to prove St. John an Hermit. Mark, (saith he) his very habit and his life express him such a Hermit, verse 40. This John had his Ruin of, &c. And all this but com-

Eccē vestis, et
esca, solitudinis
habitatori congrua. Mald.
in loc.
Matth. 3. v. 4.

complying with his Education and his Office: Among the Jews three eminent Sects there were, on sorts of Teachers, and therefore so many ways of Education; viz. The Pharisees, the Sadducees, the Essenes or the Nazarites. (for those two differed little.) Esseni Rigorissimi, of all, the Essenes were the strictest, *scil.* Nourishing their Hair, and totally refraining Wine, living solitarily and chastly, according to the custom of the Nazarites: And *Matthæus* observes of them, that only these of all the Jewish Factions, no whit opposed Christ; and therefore St. John being brought up under their Discipline, after the strictest manner of the Jews, lived a Nazarite. Secondly, all this Austerity belonged to his Office, as particularly called unto it, and furnished for it, with the Spirit of *Elijah*, Luke 1. So that here is as little Pattern for voluntary Shirts of Hair, and superstitious Abstinence, from St. John's Food and Raiment; as fruitless Solitude before had from his Wilderness; all which in him had a *Deus Requisivit*, (that is,) a peculiar Calling for it, while theirs, a *Quis Requisivit?* Who hath required these things at your hands? But leaving Drones to the wild Honey of their own forc'd Extractions, let us like diligent Bees, suck better Juice from St. John's Herbs and Wilderness, and learn somewhat of his Temperance and Mortification: His Wilderness instructs us to a virtuous Retiredness, not to lie too open, too obvious to Temptations; to be sometimes *apud nos*, impregnable to all Allurements; yet to appear at a Baptizing or Proclaiming Christ, else *bonè vivit quibonè latuit*, is a good Proverb for an evil Age. And sure, there is no Wisdom unto that Reservedness, which keeps James 1. 27. is self unsupported of the World. Next, St. John's habit

Inter Judæos
tres Sectæ, sc.
Pharisei, Esseni,
Sadduceæ.
Dionysius
Carthus.

Luke 1. 17.

*Tecum habitat
et noris quam
sit tibi curia
supellex.*

James 1. 27.

De exuviiis im-
mundarum pe-
cudum, &c.
Gagnatus in
loc.

Luke 12. 35.

Forma decet
neglecta viros.
Luciani Scom-
matain Diog.
ιδὴ τὴν Σαγ-
δαυ. παλιν,
&c.

1 Tim. 2. 9.

Lib. 6. c. 10.

Convivus fa-
cilis & sine ar-
te mensa. Mar-
tial. Ep.

Lev. 11. 12.

habit was a Cryer against Pride, (there is a voice in that) he was wrapt in the Skins of unclean Beasts, in them to shew us our own Likeness: That Girdle about his Loyns, *Mortificationis Indichum*, an Emblem of the Bodies Subjugation; the Loyns being the Reins of Concupiscence must be restrained, Luke 12. though some think the Girdle an Emblem of Honour, of Diligence, and Fortitude. His rough Habit shews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not so much the Feathers as the Bird, (the Lark outrates the Poppingay.) Adorn not then the outward only, but the inward man: A comely Attire speaks men effeminate; which made *Lucian* scoff deservedly, Behold *She-Sardanapalus*, & *Feminas Aspasia*, and Womens Habits scarce distinguishing their Sex; makes Poets turn Prophets now adays, (it seemeth) among others. The Apostle gives a better Glass to dress by (if they please to look in it) 1 Tim. 2. Sure the *Absolons* and the *Jezebels* of these Times, would both bate their Vanities, did they but sometimes seriously think of *St. John the Baptist*; and they might mend their Fare, if with him too, they would sometimes abate their Diet: His Food (here) *Locusts and wild Honey*; his Commons short, yet thriving. *Pliny* tells us, That these *Locusts* were great Delicates among the *Parthians*; I know not how the Cook might mend them, but we may believe *St. John* had them without the helps of Art: Other Naturalists make three sorts of them, *Avis*, *Herba*, *Radix*; a Bird, an Herb, and a Root so called. *St. Chrysostome* thought *St. John's Locusts* of the first kind, because found among the *Edible Fowls*, Levit. 11. When one saith ingeniously, that with eating of

of these Birds; he * wing'd his soul. But the
stream of Authors runs (here) for the herb and
not called Locusts; and his wild Honey, being a
sweet Dew upon them: Whatever it was, sure
but a slender Dish, exempling us to a Religious
Abstinence, condemning this Luxurious Age, in
which old Time himself hath took a surfeit. Epi-
curus once deemed such an Heretick, hath more
Disciples now than ever: All the four Elements
are scarce able to content our wanton Prodigals;
who if they come not here unto their Husks,
(without many penitent drops) may want the cool-
ing drop hereafter!

But least I lose intended brevity in this Wilderness of matter, I hasten to the sad Catastrophe of the Baptist's death; wherein I am enforced so far to imitate Herod, as to make but short work with him: The Motives that first betrayed him unto Malice, where his Integrity, and reproving Incest, (here 'twas with the Servant, as after with the Master) *Ye hate me, because I tell you the Truth.* This was the old quarrel, *Mark 6.* else Herod Reverenced him, and in many things heard him gladly, *Matth. 11.* But St. John being as courageous toward Herod, as his Type *Elisha* was to *Ahab*, is first imprisoned, and afterward destroyed! *Herodes Antipas* having put off *Aresa*, the Arabian Princess, his own lawful Wife; and in despite of all Law and Honesty, married his Double Niece, viz. *Herodias* the present Wife of his Brother *Philip*, and Daughter of his Brother *Aristobulus*; St. John serving a Writ of *Non Licet*, out of *Levit. 18.* *It was not lawful for thee to have thy Brother's Wife*, is designed for Execution! From which the Master whom he served, could many ways have delivered him; but that in *Death*, as

* *Axēidas*
ἐξίοντα ἰω-
άννην, καὶ με-
τεφρονήσαντα
† *ψυχῶν*, *Ex-*
xit S. Chryf.
Αυτῶν, αυ-
dis, natura pa-
rum. Sen.
Trag.

Bishop Hall also
purs. here in
Contemplation
His Death,
whence con-
trived?

Mark 6.16.

Matth. 11, 28

*Vide Disquisition 6. p. 91.
Lev. 18. 16.*

H h

well

Malac. 3. 1.
Isa. 49. 3.
John 8. 13.

Halls
pun Sanctus Johan-
nes capite
minutus,
ante Christum
in cruce exten-
sum.

In vivendo
stultus, in sol-
vendo impius,
as was said
of Jephthah,

well as *Life* he was to be *Christ's* Fore-runner! And as there was a necessity of his being such in *Life*, (besides that of *Type*, and *Prophecies*, by *Malachi* and *Isaiab*, almost three hundred years before) considering the calumnious Jews, *John* 8. to bear Witness of *Christ* and of his Doctrine (which else had been abominated by them) as frequently he doth, *Matthew* 3. *Ἰωάννης* (as the Fathers call him) a true friend of the Bridegroom, preparing of his Spouse. So also was there a necessity, that this *Star*, now should disappear, when as the *Sun* was risen; that he should now quit the Worlds Theatre by Death, his Master entring, and be no longer taken for the *Messiah*, (as he was by some) but make good his own Prophecie; I must decrease, but he must increase, and that both spiritually and corporally of both: St. *John* must be shorter by the Head! Before *Christ*, stretched and wracked upon the Cross! And to effect this, God permits wicked Agents, *Herodias* and her Daughter to prevail with *Herod*, (as all such, while they think they act but their own wills, yet perform Gods) so that all on a sudden, St. *John's* Head must be a Dish at *Herod's* Banquet on his Birth-day, being danced of his shoulders, *Anni Christi*, 30. *Herod* seems tender of a rash Oath, yet thinks to wash away Incest and Adultery with Blood! *Herod's* Birth-day, much like *Pharoah's*, (the only two in Scripture celebrated) and both with bloody Banquets. *Pharoah* then hung his Baker (as some report) for a small stone found in his Bread; His Butler imprisoned for a Fly in his cup. And *Herod* here, for reproving Incest and Adultery, beheads his Preacher.

Such

Such * Tyrants stick not to reward the
 Dance of an *Antick* with the Head of a
 Prophet, and that made a *Festival Pre-*
sent to the wanton Girl, and by her un-
 to her cruel Mother, (a Barbarism
 scarce heard of among worst of People,
 to mingle Banquets with Blood and
 spectacles of Death) yet such was the
 fury and malice of a *Female Spleen*, that
 like Raving *Marius*, (who at his *Feasts* could play *Plut. in vit.*
 with the Head of *Consul Antonius*) she handled *Marii.*
 and gaz'd on it with Pleasure and *Insolency*, ad-
 ding triumphal *Scorn* unto the Crime of Murther !
 And thrusting the Tongue through with a *Nee-*
dle, as *Fulvia* had formerly done to *Cicero*. But
 Gods *Judgment* and their *Vengeance* slept not long,
 but soon found them out all three, and mark'd
 them for a *Curse* ! For as * *Josephus* tells us, * *Lib. Antiq.*
 that the same *Herod Antipas* was soon after over- 18. c. 9.
 thrown in Battel by the *Arabian King Aretas*,
 whose Daughter *Herod* had Repudiated, to make
 way for an *Incestuous Mate* ! and all this well at-
 tributed by the *Jews* to the same Cause, his sin
 filled up in the Murther of *St. John the Baptist* ;
 being at last depos'd, fin'd, banish'd ; he
 and his lewd *Herodias* both, by *Caius* and the
Roman Senate : In which Exile they lived and
 died *ingloriously*, paying the dear charges of their
 cruel Triumphs ! and *Nicephorus* reports also of
 that young *Virago* , (the dancing Daughter of
Herodias) how a while after the passing over
 a frozen *Lake* , the Ice (a *Mettal* as nimble and
 brittle as her self) suddenly breaking, she fell into
 an *Element* that cool'd her wantonneſs, and was
 her self beheaded. * *So just is* * — *Nec lex est justior ulla, Quam*
God, and so recoyling is the sin *necis artifices, arte perire sua. Ovid.*

of Blood, that oftentimes, we see, the Bullets of Judgment, are cast in the very *Moulds* of Sin.

P O E M XXVIII. { On Saint
John Baptist. }

BEhold the *fair* and *humble* *Lucifer*
Here *Ushering* the *brighter Morning-Star* ;
Chasing the *Shades* of *Ignorance* away ;
Gladding dark *Mortals* with the *News* of *Day* :
Sweet *Phosphor*, whose *preparing Beams* fore-run
The *glorious Rays* of that all-*Cbearing Sun* ;
Thou art the *Royal Harbinger*, that sings
The *wish'd Approach* of this same *King of Kings* :
The *Stately Herald*, and shrill *Trumpeter*
Of that same *Universal Conqueror* ;
The *Cryer* of that *Judg*, to whose just *Court*
Must once, all *Nations* of the *World* resort :
And if a *Pen* may but a *voice* express,
Then list, and *hear Him* in the *Wilderness*.

Repent, Repent, each *Sin-polluted Land*,
For *Mercy's*, *Justice's Kingdoms's*, now at hand ;
Come wash your *spotted Lambs*, then, *Shepherds* drive
Your *Flocks* to *Jordan*, wash'd they'll better thrive :
Come all you *Naamans*, take a little pains (stains :
To have your *Souls* wash'd from their *Leprous*
And see, here, how they *Throng* unto that *Font*,
Whose *Waters* do all others now surmount,
'Mong whom, the *Master* to the *Servant* goes,
(Where *Majesty* and *Modesty* do close)
Christ stoops unto his *Baptist*, while the *Dove*
Descends as *Witness*, from the *Spirit* of *Love* :
But what needs he this washing, who's all pure
And spotless ? But to lead us to our *Cure* ;

And

And only thence to consecrate the *Flood*
Of Tears and Waters, with an *Healing-Good*.

St. *John's* Accommodations, Rayment, Fare,
The *Desart* gives him, without Art, or Care,
His Education and Abode, his Voice
And *Life*, commend Austerity to choice:
The strict *Elijah's* *Antitype*, whose *Skins*
And *Herbs*, condemn the *Epidemick Sins*
Of Pride, and Riot, both the *Antick Dress*,
And the *Luxurious Epicure's* Excess:
Then hark you *Gallants*, who your Mornings pass
Between your *Phansies*, and your *Looking-Glafs*;
Upon whose Frontispice a Council sits,
To level Risings, and to fill up Pits:
To Metamorphose so the *old* to *youth*,
As if an *Hellen* from a *Cybel* sprung:
Know while you thus Correct your *Maker's Art*,
You not so mend the *Face*, as marr the *Heart*.
Can neither the Saints Practice, nor their Books
Move you to be content with your *own looks*?
While you so many borrowed *Shapes* here own,
You scarce of God hereafter, will be known:
What care you for the *Baptist*? Be advis'd,
Mind that you were, (if *Christians*) once Baptiz'd;
And did most solemnly then disavow
Those *Pomps* and *Vanities* you practise now;
So *disobliging* the *Almighty's* Bond,
The Counterpart first Cancell'd by your hand.
Next from the *Holy Baptist's* Pattern, here
By *bating Food* learn how to mend your Cheer;
What need the *Spoils* of every *Element*?
When one plain *Dish* yields safer *Nourishment*;
Repletion clogs the *Soul*, State, *Body* grieves;
While Temperance, Them and the Poor relieves:
All this prevents not, but attracts the Hate.
Of *Herod*, and his lewd *Incestuous Hate*.

John's Head must be a Dish at the next Feast
 Serv'd up to a Rash Oath, and wanton Guest.
 The Dancing-Girl doth of fond Herod crave
 The Baptist's Head, as a Reward to have;
 Which she doth to her barb'rous Dam present
 With hands deep dy'd in Blood o'th innocent:
 And yet this Head of pious Truth, spake more
 Their bloody Crimes when off, then e'r before;
 While soon their Feast is turn'd to such a Fray,
 That each of them did a dear Reck'ning pay.
 Then howsoever pow'rful Envy seize
 Us Prisoners for Tell-Troths, or to please
 Some wanton Dalilah, should Justice strain
 So, as to take a Baptist's Head again;
 Yet rest secure in Christ, he is a Head
 Can speak us better Life, the Murderer's dead.

PRAYER XXVIII. { On St. John }
 Baptist. }

BRight Sun of Righteousness, who wast pleased
 (like the natural) to send remisser Beams be-
 fore thy full arise, and to shine in John the Baptist,
 that burning and shining Lamp, before thou appear-
 edst in the Splendor of thy own heavenly Ministry:
 Give us Grace to honor thee in all thy Spiritual Dis-
 pensations, but more in those Instruments that make
 nearest approaches to thee, and most of all in thine
 own Personal Performances, and holy Institutions:
 And as thou didst vouchsafe to send this Messenger be-
 fore thee, as well out of Compassion to us, as prepa-
 ration for thy self; give us Grace to make some
 good use of both: As thou sentest thy Forerunner in
 compassion of Man's weakness, being startled at all
 sudden

sudden alterations, though never so for the better (as weak Eyes are dazzled with a full and sudden light) so let us exercise Offices of Compassion toward our Inferiors, and condescensiveness of Spirit, in all our transactions with our meanest Brethren : And as he goes upon thine Embassie of Preparation, O let us all the way attend him gathering up somewhat of Piety, Obedience, Humility, Zeal, Austerity, Self-Denial, Resignation ; He with all these in their excellence, preparing thy way before thee ; by weaning the Jews and others from the literal Rigours of their Law and Ceremonies ; by woeing their high expectance of the Messiah, into a Belief of thy being actually exhibited, and there present Personally among them ; by initiating them into Penitence and holy Baptism ; thus preparing the ground, for that same holy seed of thine approaching Doctrine : Yet not more by Precept than Example, leading them unto strictness and Austerities of Life, opening the Mysteries of Self-Denial ! and that not only outwardly, for the contempt of Vanities, (as to Apparel, Riot, and recoyling Pleasures !) but also inwardly, in opposition to vicious Concupiscence, and all brutish Appetencies whatsoever : Thus turning the hearts of the Children to the Fathers ; levelling the proud Mountains, and filling up the humble Valleys ; hewing the knotty timber, and plaining the rough parts thereof, working the People into an affectionate desire of thee ; and pointing thee out to those desires, Behold the Lamb of God, that taketh away the sins of the World.

And thus (O Lord) thy Servant the holy Baptist having done his Office, is ambitiously contented to retire, is willing to decrease, that thou mayst increase ; content to be withdrawn from this worlds Theatre, (though by an hand of Violence and injustice, the Lot of thy Darlings !) that thou mayst enter with

the more advantage, with the more applause of God and Man. (Sweetest Jesu) grant us somewhat of these holy Graces, of these sweet Odours to perfume our lives, some of his Obedience to thy Commands, somewhat of his Zeal for thy Glory, some of his Prudence for the managing our spiritual Affairs, some of his Austerity for our mortification, and some of his Humility for our whole Conversation: That having served thee (to the utmost of our Talents) in our Generation, we may at length contentedly Retire like John the Baptist, by what way thou pleasest, into those many Mansions thou hast prepared for us. Amen.

{The COLLECT.}

Epistle.
Isaiah 40. v.
3. unto v. 12.

Almighty God, by whose Providence thy Servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by Preaching of Penance: Make us so to follow his Doctrine and holy Life, that we may truly Repent according to his Preaching, and after his example constantly speak the truth, boldly rebuke Vice, and patiently suffer for the Truths sake, through Jesus Christ, &c.

Gospel.
Luke 1. v. 37
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
D.M. 24.
E.
Psalms for
D.M.

UPON
*The Feast of Saint
Peter.*

M. Lesson.
1. Eccles. 7.
2. Acts. 22.
E. Less.
1. Eccles. 26.
2. 1. John 10.

31



S^t PETRVS.

DISQUISITION XXII.

Saint Peter was one of the *Eldest* and *Principal*
Apostles; and for Age and Order (perhaps)
may inoffensively be called the *Primate* of them;
who

St. Peter both
a Reed and a
Rock.

Matth. 4.

Luther.
* expof. in
Gal. c. I.

2 Pet. I. 21.

John I. 6.
c. 20, 21.

Matth. 10. 5.
Acts 9.

Jer. 23. 21.

Phil. 3. 2.

John 10. 1.

Matth. 7. 15.

who after some experience of humane Frailty, becometh in a fence, A Rock of Christianity; both (as it were) Contempering the gladness and sadness of each other, that in himself he neither might be puffed up, or discouraged; nor by others either disparaged, or over-boasted of. (Our Vertues would grow proud, if our Vices did not humble them; and our Vices would despair, if our Vertues did not cherish them.) He was in a divided sense, both a Reed, and a Rock; as I shall reflect a little on him, under both those Notions; to acquaint you with some of the chief Actions, and Passions of him. He was one of the first that came to the Discipleship, Matth. 4. Christ there inviting four of them together, Peter and Andrew, James and John, like whom in some measure, all Ministers should be; that is, still either Fishing, or mending their Nets. Luther observes out of Saint * Hierom, four sorts of Apostles, viz. some sent immediately from God, as the Prophets under the Law, 2 Pet. I. Jesus Christ, and John Baptist at the beginning of the Gospel, John I. and 20. Some immediately from God the Son, in his State mortal, as the Twelve Apostles, Matth. 10. In his State glorious, as St. Paul, Acts 9. Others are sent by men only; as those, who (unworthy both for Life and Learning) crowd notwithstanding into the Ministry. Others (you see) neither chosen of God, or called of Men, (for the Choice is known by the Talents, and those best made known by lawful Authority) as the false Prophets, of whom Jeremy complains, They ran, and I never sent them, &c. Evil workers, Thieves climbing into the Church at the Window, not entering in at the Door, Wolves in Sheeps cloathing, &c. Lastly, Others both elected of God, and ordained by men, as the

the Bishops of *Jerusalem*, *Crete*, *Ephesus*, and other places : And other *Priests* and *Deacons* of the *Primitive Church*, *Acts* 14. As all *Orthodox* *Acts* 20. and *Ministers* of the *Word* and *Sacraments* among us. c. 14.

Now *Saint Peter* (you see) was one of the first sort, an *Apostle* chosen of *God*, by *Christ* himself immediately ; with whom he grew so highly into favour, that he became one of *Christ's* *Triumvirate*, that is, one of his three eminently beloved *Disciples* ; not only of his *Council*, (as they say) but of his *Cabinet* : With him in all serious *Transactions* ; with him in *Tabor*, *Matth.* 17. *Matth.* 17; where he participateth *heavenly Society* ; and, as it were, *anticipateth* the *glories of the Resurrection* ; desirous not to change the *Scene*, would fain be *building Tabernacles there*, *It is good for us to be* *Benum est esse* here, &c. Nor doth *Christ* only grace him with *hic*.

Miracles by *Land*, but by * *Sea* also, *Matth.* 14. Causing him to take a walk with him upon the *waters* ; and when his *Leaden Faith* there began to sink, lent him more than *Bladders of Assistance*. *Christ* herein shewing him a kind of prospect of his future condition ; both as to his *Lapse*, and his *Recovery* : And

* *It mare per medium Dominus, fluctusq; liquentes Calce terens, jubet instabili descendere cymba Discipulum, sed mortalis trepidatio plantas Mergit, at ille manum regit, & vestigia firmat.*
Prud. in Enchirid.

also teaching him to angle treasure out of it, by taking *Fish*, of more than their own value, *Matth.* 17. And all this while he seemed to be *Chap.* 17. 27. a kind of *Rock*, of *Power*, *Faith*, and *Favour*.

But when once out of self-love, or carnal fear, he disswades *Christ* from his sufferings, *Master*, 16. *Chap.* 16. 23.

Master, be good to thy self, Let not this happen unto thee, &c. Then he seems a *Reed* again, and is shaken to some purpose ; *Christ* giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*, *Matth.* 14. Get thee be- *Chap.* 4. 10. hind

Chap. 26.
32, &c.

* 27η δευτερε
ἡμερῶν Σίμων.
Norm.

Chap. 16.
13, &c.

ברנה
Non te opinio
terrena fefellit,
fed inspiratio
caelestis in-
struxit.

John 6. 44:

bind me Satan, &c. And very fitly, for it came from him, to break the *design* of our Lord's suffering, and to obstruct the work of our *Redemption*. Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well set again) seemed stronger than ever it was before, *Matt. 26*. Where our Saviour telling them, *That the Shepherd should be smitten, &c. That all should be offended at him, and forsake him*, makes a bold *Catholic Challenge*, *Though all men be offended, yet will not I*; and for all Christ's subjunction, denieth *Death* it self, to extort his *denial*: *Stout Rock* indeed, that stands against all *Storms* and *Billovs*: Nay, and at Christ's apprehension in the *Garden*, * he began to *act* according to this rate; whispering *Death* into *Malchus's* ear, but that Christ by an *extempore miracle*, *cured* the one, and *cooled* the other: How sociable was his Master with him, in frequent *Dialogues*? Especially that most remarkable in the *Gospel* of this *Day*, *Matth. 16*. *Whom do men say that I am, &c. Whom say ye?* And *Simon Peter answereth, Thou art Christ, the Son of the living God: And Jesus answered, Blessed art thou Simon Barjona, &c.* As if Christ should have said, *I am the natural Son of God, as thou art of Jona, Verse 17. Flesh and blood, hath not revealed this unto thee, but, &c.* Faith is the work of God; and no man cometh unto me, except the Father draw him: Upon this *Rock* will I build my Church, &c. And now we are among the *Rocks* indeed, many busying their *Subtlety* and *Learning* to distort this passage, to the proof of *St. Peter's Lordship* over the rest of the *Apostles*; and so (though inconsequently) of that *Italian Phaeton's* unlimited *Jurisdiction*:

To

To say nothing of * *Gardner's* Contradictory Exposition of it, in his several Sermons before King Edward the sixth, and Queen Mary, (like many others, being of the Religion of the times) the stream of the Ancient, and the Orthodox run otherwise; expounding it of the Faith of Saint Peter, not of the Favour; of his Confession, (which was *Commune Symbolum*, the Creed of the Apostles.) and not of his Person. So St. * *Augustine* frequently, *Petrus & Petra, non & contra*. Peter is denominated from the Rock, and not the Rock from Peter; as a Christian is derived from Christ, and not Christ from a Christian. I will build thee upon Me, not Me upon thee; I will build my Church upon my self, the Son of the living God. And whereas he did once construe this, of St. Peter, he retracted that opinion, expounding it of Christ, as * *Hierom*, † *Gregory*, * *Primasius*, *Anselm*, and others do. *Fundamentum Ecclesie Fides*, (saith Saint *Ambrose*) his Faith was the Rock, for which Simon was called Peter, and the Foundation whereon the Church is built, many of the Schoolmen herein siding with the Fathers, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Toftatus*, &c. And it is a common * *Axiom*, That in matters of Divinity, Arguments are of no efficacy fetched from Allegories, Metaphors, and Similitudes. But not to detain you in these rough Speculations, methinks it is evident of the Faith of St. Peter, and not of the Person, from the very Context, Christ not more highly dignifying him in the 18. and 19. Verses, than sharply reprehending him in the 23. (as is before expressed) else what a strange change in three or four Verses?

Besides, alas! for his own particular, what a weak Rock was he afterward, or a Reed rather,

at

* See Fox Acts and Mon. in John Rogers Martyrdom. *Prædicantes Fidem temporum, & non Christi.*

* *Ædificabo te super me, non me super te.* Tract. 124. in Johannem, & Serm. 13. de verb. Dom.

* Comment. in Amos.

† Moral. 31: c. 34.

* Ephes. 2. in loc.

Vide Boy's Postils in Festo.

* *Symbolica Theologia non est argumentativa.* Aquin.

1 part. quæst. 1. Art. 10.

Matth. 26. 69,
&c.

Vide Biskop
Andrews, &
D. Jeremy
Taylor, on the
third Com-
mandment.

Verse 75.
μυρῶς.

Acts 2. 41.
Chap. 12.

at our Saviour's suffering, *shaken with the wind* of a Damsels breath! How was he *besmuted* at the High Priests fire? For all his former Protestations, *denying his Master*, denying his own Name, denying his Countrey; denying not only his Relation, but his *knowledg* of him, denying again, and again: And that with *Abjuration* and *Execration*; and all the *Aggravations* possible! and all this too, after Christ's indulgent Dialogue with him. *Thou art Peter, &c.* And here were my Book in *Folio*, I might pertinently expatiate into a Discourse of Oaths, and the needful Cautions against Perjury and Execrations: But fearing it *swell beyond its volume*, I shall refer you for those things unto two greater Lights, while I here only deplore Man's condition! O see here, and lament sad humane frailty! If such *Rocks* be shaken, what shall *Rushes*? If chief Apostles fall, O be not *high-minded*, but fear, and let him that *standeth* take heed lest he fall! Yet let us not take notice of his foul steps only, but also of his washing them again, *verse 75.* *He went out and wept bitterly!* *bitterly as ever he sinned!* O that we could as easily repeat his Tears, as Sin! And that we could so vindicate the former acts of our life (as he did) with the latter; being ever afterward a diligent and most successful Apostle; witness the treasure of his two excellent Epistles, (as though still a fishing) *catching three thousand at a Sermon*, Acts 2. till Herod Agrippa seizeth, and imprisoneth him, Acts 12. intending to serve him as he had done St. James; but that the Prayers of the Church fetched an *Angel* from Heaven, miraculously to release him. That afterward, about *Anno Christi 51.* at Rome he expugned *Simon Magus*; whose imposture had so carried away the vulgar,

vulgar, that they inscribed Altars to him; to *Simon the holy God*: But *Simon Peter* made him appear the worst of men, as you may read at large in *Eusebius*; though some have so penn'd the Story, as make the passages rather seem *dequaint*, than *debeare*, more poetical than real. Thence passing into the lesser *Asia*, he Preached a while unto the *Jews*, being sometime called the Apostle of *Circumcision*, until his Vision of the *Feasting Sheet* let down from Heaven, with all edible Creatures of the *Earth*, Acts 10. And thence emblematically instructed, he became a Converter of the *Gentiles* also; as * *Prudentius* excellently chanteth, to which end he went afterward to *Antioch*, where some write him seven years to have been Bishop, and in *Anno Christi* 67. being (say some) the fourteenth of *Nero*, he returns to *Rome*; there abiding not many months, and that not as Bishop, but as a stranger; though *Damasus* writes that he came to *Rome*, *Anno Christi* 60. which was the seventh year of *Nero*; and even thereby confuting those who affirm him to have sat Bishop, there five and twenty years, when *Nero* scarce reigned full fourteen in all, *Bellarmino* acknowledgeth out of *Dio*, *Suetonius*, and others. But there all agree he suffered; and *Eusebius* and others say, That in the sixty eighth year of *Christ*, (which was the last of *Nero*) *St. Peter*, and *St. Paul* both, both in one day, (ὁμόθυροι) as they had formerly born the Yoke of Labours, so now of Torture; or rather, were both together unyoked with the rest of Martyrdon: *Saint Peter* being Crucified Inversly (saith *Eusebius*) to differ humbly from his Master;

Simoni Deo Sancto.
S. Peter & Simon Magus.

* *Somniat illapsus Petrus alto
ex aethere discum,
Confertum omnigenis animalibus;
ille recusat
Mandare; sed Dominus jubet
omnia munda putare,
Surgit, & immundas vocat ad
Mysteria Gentes.*
Prud. in Enchir. viso. Pet.

*Vide Alsted.
Chron. c. 27.*

*Annis tredecim & mensibus septem. De-
Scrip. Eccl.
p. 27. de St.
Petro.*

*Isaackson's
Chronology.
Dedicator condemnationis
Christianæ.
Euseb. l. 2. c. 24.
& l. 3. c. 1.*

Abjures his Countrey, and his Lord perplex;
 Then, a poor *Inch* of Life, to lose, so loth,
 That he Seals all with a perfidious Oath;
 (The Swearer cheapest doth his Soul betray,
 What other *Simmers* sell, he throws away;)
 He whose *unstain'd* Profession all admire,
 Was thus *besmuttied* at the High Priest's Fire.
 Was this the Rock not to be mov'd by Death,
 So tost and stagger'd by a *Damsels* Breath;
 Was this he liv'd on Miracles? was This
 He that saw *Tabor's Metamorphosis*?
 What's the best *Flesh and Blood*, left to it self?
 Needs must it wrack, when *Each* is his own *Shelf*.
 How vain all humane Confidence, how frail?
 Christians, 'tis *humble Faith* that must prevail.
 Here Satan winnowed the choicest Grain,
 Yet Christ reduc'd it to its *Heap* again.

After all this, *Christ* gave him but a look,
 And that the *Saint* into the *Peter* strook;
Reflexion and *Remorse* met both together,
 And made a *Sun-shine* of that showry weather:
 Christ's Eye dissolv'd his frozen Heart to *Tears*;
 And from those bitter Roots sweet Fruit appears:
 The *Monitory Cock* then timely sings
 Alarms unto his *Soul*, and lends it Wings,
 That soar to *Visions* of a *Feast* from Heaven;
 Full Stores, and yet not relishing ought given;
 God chides his *Niceness*, clean expressing all,
 That he to Christ might *unclean Gentiles* call.
 Thus though his Master *He* did once deny,
 Yet for him (afterward) did *stoutly die*.

Lord be thy Word our *Chanticleer* of Sin,
 And when we start, let thy Grace Eye us in;
 So that such Fractures (maugre all *Complaints*)
Well-set again, may make the stronger *Saints*.
 Who knows so well what 'tis to go astray,

May Guide the Flock, and best the Sheep-book sway:
 Who more loves *Heav'n* from such Rebukes as
 Seems fittest to be trusted with the Keys. (these,
 When all is done, St. Peter proves the Stone,
 Which Christ had hewn, to Build his Church upon;
 Yet not his Person, but his Faith's the Rock;
 For that was shaken, this endur'd the Shock:
 And though all Tempests do this Faith assail,
 Yet never shall the Gates of Hell prevail.

PRAYER XXIX. { On Saint }
 Peter. }

Eternal *Jesu*, who art pleased by the Voice of thy
 Church, to call us this Day to the Meditation of
 thy great Apostle St. Peter, assist us with thy Grace,
 to extract both Caution and Comfort out of his Exam-
 ple, Humiliation and Instruction, Care and Diligence,
 Faith and Perseverance. And here (O Lord) we
 bless and praise thy Divine Wisdom, for electing and
 setting such good Pastors over thy Flock; the benefit
 of whose Acts and Ministry, still redoundeth unto
 us of latter Ages: beseeching thee to make us all of
 the number of thy Disciples, though we cannot be of
 the Catalogue of thine Apostles; for our Ambition is
 to have some Relation to thee, and we shall be thank-
 fully contented with admittance to thy meanest Ser-
 vices; desiring rather to be Door-keepers in thy House,
 than to dwell in the Courts of Ungodliness. Yet if out
 of thine abundant Goodness, thou shalt vouchsafe to
 make any of us Stewards of thy House, either as in
 the Temporal things thereof, make us imitate that
 wise Steward in the Gospel, purchasing Friends of the
 unrighteous Mammon, that when we fail, they may
 receive

receive us into everlasting Habitations : Or as to the Spiritual treasures of it ; O bestow thy holy Prayers on us (sweet Jesu) as thou didst here upon Saint Peter , that our Faith fail not ; but that as it becometh Stewards , we may be found faithful ; and yet withal (Lord) give us Humility with our Faith , that (like Vessels in a Storm) we may ever bear a low and safer sail : so far avoiding this Apostles weakness , as never to presume on our own strength ; which if we once do , boasting of what we have received , we give advantage to the Adversary , declining thereby thine assistance , and betaking us to an Egyptian Reed , that not only fails , but wounds us . That be our parts and abilities ne'r so many , be our gifts and graces never so eminent , our Vocation and Calling what it will ; though chief of the Apostles , we see , there is no safety out of thy hand ; (O Lord) left unto our selves , we shall presently deny thee ; Deny thee in our actions , (though confess thee with our Mouths) forswear thee in our Customs , and disown thee in our Sufferings .

Whensoever therefore Satan shall thus winnow us like Wheat , (O Lord) let thy powerful Spirit rescue us ; that albeit we slip , yet we may not fall , though we slip into Infirmities , yet that we may not fall into Sin ! into Presumption ! Or though we fall , yet that we may not be cast down ! though fall into some particular acts of Sin , yet that we may not be cast down , totally and finally in seared and unrepented Habits ; but that we may rise again , (with thine Apostle here) may rise in timely Penitence , that we may imitate his Tears as well as his Trespasses , (by one look from thine eye of Grace) with sorrows as bitter as ever our Sins were sweet unto us : So rising into a well-set Faith , (stronger than ever it was before) into a greater measure of care and dili-

gence, like holy Peter here, we may redeem the past, by the best employing of present and future time; so at length enjoying the successful Issue, of what was Typed in his walking on the Waves, and strange draught of Fishes, thy hand supporting him in deepest Temptations, and blessing his endeavours with the Conversion of thousands at a Sermon, strengthening him into a main Pillar of thy Church; or rather confirming his Faith into a Rock whereon to Build it, while he presents to thee his blood for Cement, and himself a Sacrifice: And that we may not look on him in vain (O Lord) after so many Lapses and Relapses, grant us somewhat of his true recovery, that we may multiply our holy diligence, redeeming the time because the days are evil, (not only the present) but because our past days have been evil, teach us to make all our future good: That persevering with St. Peter's constancy, that Angel which thou shalt be pleased to send, to knock off the fetters of our Earthly Prison, may lead us (at the last) like him, through the Iron-Gates of Death, unto the City of the New Jerusalem. Amen, Amen.

{ The COLLECT }

Epistle:
Acts 12. v. 1.
unto ver. 12.

*Almighty God, which by thy Son Je-
sus Christ, hast given to thy Apostle
Saint Peter many excellent gifts, and
commandest him earnestly to feed thy
Flock; make (we beseech thee) all Bi-
shops and Pastors diligently to preach thy
Holy Word, and the People obediently to
follow the same, that they may receive
the Crown of everlasting glory, through
Jesus Christ our Lord.*

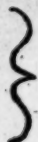
Gospel.
Matth. 16. v.
13. to v. 20.



Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c

M.
Psal. for
D. M. 15.
E.
Psal. for
D. M.



UPON
The Feast of Saint
JAMES.

M. Lesson.
1. Eccclus. 21
2. John 13.
E. Less.
1. Eccclus. 22
2. Titus 1.

32



S^T. IACOBUS. MAJOR.

DISQUISITION XXX.

* Tres Jacobos
Apostolos celebra-
vunt Græci, in
Menologio.
Bell. de Scr.
Eccl.

THE Greek Church in her Kalendars celebra-
teth three Apostles of this Name, mistaking
the Son of * Alphæus, and St. James the Brother of

ONY

our Lord, for several, which were but one and the same person: And therefore the *Latin Church* out of the *Evangelists* observes but two, solemnizing the Memory of St. James the Less upon the first of May; and this St. James the Great, July 25. This James was one of the Sons of Zebedæus, *Matth.* 20. This was James the Brother of John, surnamed James the Great; and that perhaps in regard of his Age, above his Name-sake James the Son of Alphaeus; or for that he was elected an Apostle before him, (saith * *Aquinas*) or James the Great, as being more intimate and great with his Master Christ than the other; as being one of his *Trimvirate*, one of the three admitted to the *Transfiguration*, and the raising of Jairus's Daughter, *Matth.* 17. *Luke* 8. Lastly, James the Great, for that he was indued with so great Courage, as to tell *Herod Agrippa* of some reigning Sin, as St. John Baptist did unto *Herodes Antipas*. Touching his Brothers Wife, (*vid.* p. 91.) and that brought him to be one of the foremost to drink of Christ's Cup, and to become *Proto-Martyr* of all the Twelve Apostles. Saint James the Great, in the Virtues of his Life and Death, yet perhaps not without some Infirmities interpolated, or coming between them: Indeed readily coming unto Christ at the first Call, *Matth.* 4. leaving all Employment and Relations forthwith to attend him; (I say) he was one of that first Quaternion of Apostles, that either was invited, or that ever addressed to our Saviour, viz. Simon and Andrew, James and John: Some of whose Virtues are wrapt up in their Names; as Simon intimates Obedience to the Will of God; Andreas speaks a stout man, in executing his Office; St. John is denominated from Grace; and Jacobus, or James,

Jacobus Major,
and why call'd
James the
Great.

* *In Gal.* 5.
Lect. 1.
Raulinster 2.
de Jacobo Ma-
jore.

Vide p. 91.

Vita merito
magnus, sed
humilitate in-
fimus.

Matth. 4.

Remigius apud
Thomam.

See their pe-
culiar Feasts.

hints a *Supplanter*, *scilicet* of *Vices* in himself, and *Auditory*. (The *Etymologies* are so obvious, I forbear them.) Others affirm the four *Cardinal Virtues*, designed by these four chief *Apostles*, referring *Prudence* to St. *Peter*, *Justice* to St. *Andrew*, *Temperance* to St. *John*, and *Fortitude* to this Saint *James*.

And yet this *Fortitude*, not without some *weakness*; for as the purest *Gold* hath *Dross*, and the choicest *Wine* its *Lees*; so these rare *Virtues* in them, were not without mixture of some contrary *Vices*, here visible in *James* and *John*, whom yet we cannot part, being Brethren in the same *Infirmity*, viz. A fond *Ambition* of some *eminent Advancement* above all the rest of the *Disciples*, which caused among them an *unbecoming Emulation*, *Matth. 20.* and a complaint in others. *James* and *John* were carnal in their *Pride*, the rest as carnal in their *Envy*; so that all the *Twelve* (in something or other) were faulty; and may so far at least profit us, as to humble us, by shewing that all have their *Infirmities*; that none presume, the best having their *slips*; nor any despair, since *Christ* forgives them all, and enjoyns us the like, *Gal. 6. 1.* If a man fall into an offence, ye which are spiritual, &c. As here St. *James* and *John* did, in moving of their *Mother* to an indiscreet *Petition*; for that is evinced in *Christ's* plural Answer: Ye know not what ye ask, *vers. 22.* Though her Words, it was their own Act: and Saint *Mark* clears it, *Chap. 10.* That it was their own Suit; yet here the old woman must colour the *Dotage*: *Matth. 20. 19.* Then came unto him the *Mother of Zebedee's Children*, &c. desiring a certain thing of him, &c. 'Tis here remarkable, that she is not immediately called their *Mother*, but at a distance, the *Mother of Zebedee's*

Matth. 20. 20.
Isti ambitiosi,
illi invidiosi,
utrique tamen
nobis profue-
runt. Anselm.
in loc.

Gal. 6. 1.

Mark 10. 37.

Matth. 20. 19.

Children; as one that had took so little care
 of their Education, as scarce to deserve the Name
 of a Parent; only with a Coddling-Indulgence, en-
 deavouring to make them rather Great than
 Good, (as appeared by her Petition for them)
 though this defect was well made up by Zebedee
 himself, who is thereby honoured with the Title
 of their Father, they being called his Children, as
 having contributed not only to their being, but
 well-being. This Woman was named *Salome*,
 the Sister of *Joseph*, Husband to the blessed *Vir-*
gin, (as some think, comparing that of St. *Mat.* 27.
 with that of St. *Mark* 15.) her Petition, *verse* 21.
 seems to beg for her two Sons three things, *scil.*
Ease, Riches, and Honour; *Ease, that they may sit*;
Riches, in thy Kingdom; *Honour, one on thy right*
hand, and the other on thy left. The indiscretion of
 which Request appears in the discreet Answer, con-
 sisting of Correction. But *Jesus answered and said,*
Ye know not what ye ask, &c. And of Direction,
Ye know that the Princes of the Gentiles exercise Do-
minion, &c. Ye know not what ye ask; either for the
 Matter, if you think my Kingdom of this World;
 or otherwise for the Manner; if you think to sit in
 my Kingdom, before you have drunk of my Cup:
 And here the Reply was as confident as the Suit;
They say unto him, We are able. Ye shall indeed
 (saith Christ) drink of my Cup, &c. He says not
 ye can (to take them off from their own reliance)
 but he enabled them both indeed to drink it.
 Saint *John* tasted that Cup of Persecution, both in
 the boiling Cauldron, and the Banishment to *Pat-*
mos; but St. *James* drank deeper of it, by a liti-
 eral Martyrdom, *Acts* 12. Where *Herod the King*
 stretched forth his hand to vex certain of the Church.
 Good Kings are said to be nursing Fathers to the
 Church,

Matth. 7. 56.
Arctius in loc.
Paludensis.
 Mark 15. 40.
 Matth. 20. 21,
 22, 23, &c.

Johannes in
persecutione,
Jacobus in Pas-
sione. Remigi-
 us apud *Palu-*
densem in loc.
Acts 12. 1, 2,
 3, &c.

Church, but usurping Tyrants (you see) make a Prey of her. Herod here stretcheth forth his hands to vex certain of the Church, (that is) Certainly the best and principal, as here, whether out of any private grudge, or general Infatuation with the Jews, as is most probable, *verse 3.* (it comes all to one sad point.) He killed James the Brother of John with the Sword, &c. and the Murderer here was Herodes Agrippa, otherwise called Herod the King; not Herodes Ascalonita, otherwise called Herod the Great, that slew the Bethlemish Innocents; nor Herodes Antipas, otherwise called Herod the Tetrarch, who beheaded Saint John Baptist, *Matth. 14.* But here the Grand-child of that Herod the Great, made away Saint James; all of a Blood, and of the same bloody Inclination; as I find distinguished in an old Verse that is better History than Poetry.

Guido ex Lyran.

Great Herod slays the Males, the Tetrarch John; The King kills James, and Peter seizes on.

Acts 12.7, &c.

Nor was that seizing of him all the Mischief he intended; for seeing how well the Jews relished the Blood of St. James, he was purposed (saith Eusebius) soon after to dispatch St. Peter; but that he was the very night before prevented, and St. Peter freed from Prison by the rescue of an Angel, as at your leisure you may read the Story, *Acts 12.* And this Blood of the Martyrs became so happy a Seed of the Church, that in the Primitive Persecutions, many Christian Volunteers yielded up themselves (that might have been obscure and safe) acknowledged themselves Christians, crowding into the Throngs of condemned Persons, and

were stole an opportunity of Dying. These
were voluntary *Confessors* and *Martyrs*,
evidently and immediately for *Christ* him-
self, and his Gospel; not out of any *Pharisaical*
Zeal, not out of any *implicite Faith*, blind
obedience, or maintaining any spiritual usurpa-
tion, whatsoever, but meerly out of *Ardency* to
live in *Christ* and *Christianity*, as *Eusebius* here minds
(out of *Clement* one of the Scholars of the
Apostles) of a most remarkable *History*, and
which was generally received as *Authentick*, viz.

the Informer which brought
St. *James* unto his Trial, seeing
the constancy of his witnes-
s to *Christ's Truth*, was thereby
converted, (like *St. Paul's Jaylor*)
and declared himself a *Christian*;

for the same, became an immediate Co-part-
ner in his sufferings, asking him forgiveness as
he went to Execution, which *St. James* ex-
cused by Prayer for him, and exosculation, as
you may read the story in *Eusebius*, together with
the signal vengeance on their Murderer *Herod*.

Josephus, "Who on a day of great Solemnity, en-
tering the Theatre (saith he out of *Josephus*) glo-

riously † apparelled, and making
a vain-glorious *Oration* to the
people, among whom some Sy-
mpathants cry'd him up for a *God*,
and not a *Man*; till a little time
demonstrated him a *Man*, and
a *Man*; for in the height of all
his splendor, he perceived an
Owl over his head (saith *Jose-*
phus) perched on a cord, which
he knew to be the fatal Messenger,

as

* See Doctor
Donn's Pseu-
domartyr.

Ὁ ἐισαγαγὼν τὸν Ἰάκωβον
εἰς δικαστήριον, μαρτυρήσαν-
τα αὐτὸν ἰδοὺν, κινήσεις ἑμα-
υτοῦ (εἶ), καὶ αὐτὸς ἐαυ-
τὸν χρίσαντον &c. *Euseb. Eccl.*
Hist. l. 2. c. 8.

† Σπολλὴν ἐνδοσάμηνον ἔχ-
οντες ἀργύρεα πεποίημεν, πῶσαν
ὥς θεομάστον ὕψω (εἶ). Et
paulo post in eodem C. μέγας
νῦν ὡς ἀνδρῶπον ἐφοβήθημεν,
ἀλλὰ καὶ τὸν τεύξαν κρείττονα
σε θνητῆς φύσεως ὁμολογῶμεν
ἐκ ἐμπλαῆξε τέτοις ὁ βασι-
λεὺς, &c. *lococitato.*

* Τὸν ἀγγελὸν, melius scribit
Eusebius. Fatalis Bubo, dirum
mortalibus omen. Virg.

σκαλίσθηται
τῷ,
Acts 12.23.

"as formerly of his Prosperity, so now of his
"struption; which hastened on him in terrible
"sudden Tortures. Which the sacred Scrip-
most contracts, and best attestates, *Acts 12.* that (his *Death* being somewhat proportioned
his *Life*) an *Angel of the Lord smote him*, be-
he gave not God the glory: And he was eaten of Worms
before his dissolution.

*Jacobum securi
percussum scri-
bit Euseb. L.2.
c. 8.*

But to return again unto St. *James*, the ma-
ner of whose death, being not expressed in Scrip-
ture particularly, is severally conjectured; but
most probably concluded by *Alstedius* (from
mention of the *Sword*, *vers. 2.*) that he was
beheaded: The hard-hearted Nation of the Je-
no doubt, be as dexterous in that art of De-
lition, as any of our Outlandish Neighbors. To
St. *James*, somewhat like *Enoch* (the shortest
lived among the Patriarchs before the Flood) was
the shortest circuit, finished the course of his
fleshship; yet e'r his death (say some) he
propagated the Gospel into Spain, for which
is still owned there as *Tutelar Saint* of that gra-
Countrey, I say, thus St. *James* drank of Christ's
cup first, *Anno Domini 43.* And so consequent
was the first of all the Twelve Apostles in Christ's
Kingdom (according to his Mothers request,
in the Gospel for *This Day.*) But then you may
ask, how does that part of Christ's answer hold
vers. 23. *It is not mine to give, &c.* especial-
when, *Matth. 28.* it is said, *All power in Heaven
and Earth is given to me, &c.* But St. * *Augustine*
and others answer, *It is not mine to give, as Man
and allied to you; but as God, and equal to the Fa-
ther: So here he gave it; Not mine to give, out of
any partial Relation to you, being no Respecter
Persons; Not mine to give you now, before*

*Alsted Chr.
c. 27.*

*Matt. 28. 18.
* Lib. 1. de
Trin. Ardens
in locum.*

drank of my Cup ; but here so soon as ever
 James had drank thereof, the Boon was gran-
 ted to sit in his Kingdom ; and granted in a bet-
 tence, than ever desired. Such is the happy
 of Christian sufferings, of suffering for Christ,
 a good Conscience ; Patience and Resigna-
 ment in glorious Exaltation.

POEM XXX. { On Saint
 James. }

His was a Saint of high and active Heat,
 Whose style, like Alexanders, was the Great ;
 That for ampler Conquest (of the two)
 Worlds of Sin, his own and others too ;
 While yet his Heart dissolves to many a tear,
 He still more such worlds unconquer'd were ;
 One o'th first that at his Master's call,
 Leaves Friends and Kindred, Sea, and Land, and all
 Follow Christ; and's Master to endear,
 His passionate affections doth adhere :
 For all this, within him did reside
 The dregs of uncontrolled Wrath, and Pride.
 So is the state of choicest flesh and blood !
 Gold and Alloy, a blend of Ill and Good)
 Here, in a nice and fond Ambition, He
 Needs know, who, of all, should Greatest be?
 Answered, the least ; Humility
 Being the chief Christian Magnanimity.
 So is the question fills the world with Jars,
 And turns its Golden Peace to Steely Wars !
 His busies subtle Brains, to seek out flaws ;
 And makes men prostrate Gospel unto Laws !
 He breaks all Bonds, and pulls all Order down ;
 Wading

Wading through *Blood* and *Rapine* to a *Crown*
 Nor doth this Tumour only *haunt* the *Lay*,
 But e'en the *Sacred Functions* doth betray :
 What flesh and blood from such Infection's free
 When in *Apostles* we Ambition see :
 Nor this alone their *Frailty* doth reveal,
 But (what's too common still) a *fiery Zeal*.
 Because *some* did not kindly entertain
 Their first *Accost*, they pray that *Hell* again
 Might show'r from *Heaven*! for to consume all the
Samaritan inhospitable Foes !
 But Christ owns no such Prayers as do kill,
 And make *Religion* Midwife to their ill ;
 No, our meek Lord (according to their *Merit*
 Rebuk'd the Fire of that Phanatick Spirit :
 And still rebukes it, that all Christian Breasts
 Eject these *Jehusites* and scorching *Guests*,
 Both Pride and Anger ; whence shall rise a Calamity
 On all the world, and turn our *Gall* to *Balm*.
 As 'twas with *James* and *John*, (these vices laid
 They then most eminent *Apostles* made ;
 Each of them then prov'd *Christ's* adopted *Martyr*
 They being a pair of his *Triumvirate*.
 And for Saint *James*, as if in *Tabor* there
 He (with his *Master*) new transfigured were,
 First spends his Life in *Preaching* of the Word,
 Then lays it down a *Martyr* by the *Sword* ;
 That as before he was St. *James* the Great
 For Grace, so now for *Glory* the *Compleat*.

PRAYER XXX. { On Saint James. }

Blessed Saviour, who (knowing the hearts of all men) didst make the best choice of thy Disciples, and yet thy very Apostles (among their many Virtues) not without some mixture of Infirmities and Vices, as we see here in thy Servant, Envy, Ambition, Passion, Emulation; but we ~~will~~ not look for any perfection here, for a Man to be without her Spots, or men of the holiest Favour to be Angelical and void of humane weakness; Lord, give us therefore condescensive Spirits, to bear with the Infirmities of those about us; and being full of them our selves, to let down expectation of finding none in others: And as thou didst with Patience (though not with Approbation) tolerate their Failures for a while, until (with a mild Spirit) thou didst reduce them to a better Information; so vouchsafe us thy Grace (we beseech thee) so to bear with the Weaknesses of others, that we partake not of them our selves; but that if we find any one overtaken with an Offence, we may endeavour to restore such an one with the Spirit of meekness, considering our selves, lest we also be tempted.

And more particularly (O Lord) rebuke that Spirit of Pride and Passion that reigns among us, in far greater measure than in this thy Servant here reflected on, even to the distraction and destruction of three great Nations. O let us learn to suppress both of them, Envy and Ambition, from thy sweet example, who wast not only humble, but Humility it self, and that not only in the low Circumstances of thy Birth, but also of thine Education, and best outward Condition; being contented not to have whereon to rest thine Head: And high enough

enough (sure) is that Servant, who is equal with his Lord. And for that other Febrifere of Wrath and Anger, that not only lodgeth, but (alas) dwelleth in us; that so transports us, (as the evil Spirit did that young man possessed) oft-times casting us into the fire, the fire of Contention: oft-times into the Water, the Water of Storm and Tempest; and sometimes tearing us (as it were) all to pieces, in unsetledness and discomposure; O Lord, cast out this evil Spirit by thy especial Grace, and our strong reflexion on thy mild deportment, who wast dumb before the Shearers; and being reviled, reviledst not again. Help us (O Lord) against these Sons of Zerviah, which both are too strong for us; Eject this Bond-woman and her Son, both Pride and Emulation, that we may henceforth strive only to go one before another in well-doing, and rather be good than great; and to conquer rather by yielding than contending, knowing that it is the Glory of a man to pass by an Offence, while Anger resteth in the bosom of Fools. To which end also, let us imitate St. James in his reduced Virtues of Fervency in Zeal and Love to thee; of Diligence and holy Courage in his Labours; of constancy and perseverance in the Faith; of resignation both of Life and Death: That so living in thy Service, we may be assisted through the Accidents and Agonies of Death, and after all, may enjoy the Recompence of thy Promise in the Felicities Eternal. Amen, Amen.

{ The COLLECT }

Epistle.

Acts. II. vers.
17. to chap.
12. in vers. 3.
at. Then were
we, &c.

Grant, O merciful God, that as thy
Holy Apostle St. James, leaving his Fa-
ther and all that he had, without delay,
was obedient unto the calling of thy Son
Jesus Christ, and followed him; so we
forsaking all worldly and carnal affe-
ctions, may be evermore ready to follow
thy Commandments, through Jesus Christ
our Lord.

Gospel.
Matth. 20. v.
20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

K k UPON

M.
Psal. for
D. M. 24.
E.
Psal. for
D. M.

UPON
The Feast of Saint
Bartholomew.

M. Lesson
1. *Ecclus. 23*
2. *Acts 12*
E. Lesson
1. *Ecclus. 26*
2. *John 1.*



S. BARTHOLOMÆVS.

DISQUISITION XXXI.

FAin would I add something among the rest to
the honor of this Saints memory, but where
to find any true *Records*, either of his works or
words

words is altogether difficult: For we find him named only in that *Catalogue* of the Apostles, *Matth. 10.* and else, little or no mention of him; *Matth. 10. 3.* inſomuch, that one (in his *Meditations* on him) *Mr. Auſtin.* being hard driven, applieth to him that of *Pliny*, touching the *Nightingale*, *Vox & præterea nihil*, wittily, however the reason be indeed quite contrary, he being ſo far from being Voice, and nothing elſe, that we hear nothing of his voice, nor any ſpeech of his at all: For in the whole *Scripture*, (the trueſt Register of the Apostles *Acts*) theſe two words are all that we find of him, *Et Bartholomæus*, and *Bartholomew*, *Matth. 10.* And ſo indeed four times named in the *Scripture*, and no more; and then but only named, without any relation of the leaſt word or deed of his. Not one of the reſt of the Apostles; but is deſcribed to us, either by ſome Surname, or his Kindred, Countrey, Vocation, or elſe by ſome one or other remarkable *action*, or *expreſſion* of him: But of this Saint we hear no farther mention, than his Name, in all the *Gospel*, or other parts of the *New Teſtament*; and for other Authors (without a Canonical Foundation) they are ſo full of uncertainty and ambiguity, that I ſhall think it fitter to give you a ſhort Diſquiſition touching him, than a tedious and dubious Peroration.

Much difference there is (among thoſe few Writers that mention him) about his *Perſon*, about his *Profeſſion*, about his *Name*. * One who * Serarius hath writ a *Traët* concerning the Apostles, takes *Traët. de Barthol.* him for *Nathaniel*; and ſaith that *Bartholomæus* was but his ſurname, as many other of the Apostles had, *viz.* Saint *Jude* called *Thaddeus*, *Barthol. Binomii.* *Jonah* to St. Peter, &c. And this he is induced to believe, not only from ſeveral Authors that he

John 1.24:

Levibus con-
jecturis permo-
ti: Anno Chri-
sti, 31. Num.
21.

* In Johan.

Tract. 7.

Eruditum ac
peritum legis
moluit Domi-
nus eligere, &c.

* In Mat. c. 10.
quæst. 35.

† Petrus de na-
talibus. l. 7.
cap. 103, &c.

בר תלמי
* בר חלר
מיוז Fili-
um suspenden-
tis aquas.

mentioneth, but mainly for that *Bartholomew* is ever mentioned with *St. Philip*, who was the first bringer of *Nathaniel* unto *Christ*, and as he thinks, still called by that Sirname of *Bartholomew*, and not *Nathaniel*; again, because *St. John*, who only mentioneth the story of *Nathaniel*, doth at several places mention all the Apostles saving *St. Bartholomew*, while all the rest mention not at all *Nathaniel*. But this *Boronius* dislikes and disproves, saying, Some have thought *Nathaniel* to be *Bartholomew*, moved thereunto by light conjectures. For *St. Augustine* (whose authority is beyond all of them) affirmeth peremptorily, that *Nathaniel* was none of the Twelve, and he adds his Reason, *Christ chose the weak things of the World to confound the wise, &c.* He chose not at first such learned and eminent Doctors of the Law; the very reason *Ludolphus* gives, that *Nicodemus* was not admitted into the number of the Apostles.

And this, I confess, is rather to shew, who he was not, than who he was; and therefore let us proceed, to see what they say of his Profession. And first, * *Tostatus* collects him to have been a *Fisherman*, and a *Jew* of the Province of *Galilee*; and so the *Romish Breviary* calls him, *Apostolus Galilæus*; while others of great note (as the Bishop of † *Equilinium*, &c.) hold, that he was no *Jew*, but a *Syrian*; that he was no *Fisherman*, but one of *Noble Extract*, even *Nephew* and *Heir* unto a King of *Syria*; as his Name seemeth to intimate (which is our third remarkable of him) *Bar-Tolmi* (that is) signifying the Son of *Ptolemy*, as the *Greeks* and *Egyptians* speak it; but the *Syrians*, *Tolmai*. I confess, the *Hebrew* * *Etymon* hath another Aspect also, speaks him the Son

Son of one drawing * Waters, Which I refer rather to *Spiritual living Waters*, and the *Wells of Salvation*, then to those of a mean

* *Devenere viri Mose duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septenas decies Palmas, qui mysticus Elim
Lucis, Apostolicum numerum libris quo-
que pinxit,*

Labourer or Fisherman. For as one observeth, This is a *Syrian*, and no *Hebrew* Name, hinting him to have been some great man's Son, of that Name and Countrey, usual in Scripture to denominate men, sons of their Fathers, without other addition: Neither is that Objection enough against it, 1 Cor. 1. for it says not, that not any Noble, but that *not many Noble are called*, and one in twelve is not many: And this seems to me the more probable, as wiping off that scandal of *Julian the Apostate*, who said, that *mean Fishermen and such were easily seduced*; and therefore Christ did afterwards receive Persons eminent; eminent in *Learning*, *Saul* was so; and of *Authority* in the State, *Nicodemus* was so; of *Wealth* and *Ability*, *Zacheus* was so; and so was *Joseph of Arimathea*: And then, why not so this *Bartholomew*? From whose *deep silence* in the Scripture, (even in the midst of all the Apostles contentions, misprisions, or other *Infirmities*; for which most of them were at some time or other reprehended by their gracious Master) I cannot but commend his *prudence*, *meekness*, *unity*, *modesty*, and *taciturnity*; that let fall nothing to the breach of either, and recommend them to your *Imitation*. For as silent and reserved as he appears in Scripture, yet *Ecclesiastick* * story rendreth him loud and eloquent in the advancing of his Master's Gospel; First, travelling and preaching unto the *Lycaonians*, and afterwards to the remoter *Indians*, and lastly, to the barbarous *Armenians*, where

Syrium est hoc nomen non Hebraeum. Episc. Hispalensis. Fol. 1002.

1 Cor. 1. 16.

* *Vide Alder-
dii Chronol.
Convers. Pop.
c. 27.*

Job. 1.

Job 19. 6.

Duplex Festum
dies Sancti
Bartholomæi.

by their King *Astyages* (for converting his Brother *Palemon*, that after became Bishop of the Place) he was put to death, or rather to many deaths in one ! One so complicated, as passed all parallel, but the Barbarity of that place and Tyrant ; being first stoned, and afterward excoriated, even *Flayed alive* ! Giving his skin and all that he had, not as *Job* saith, for his Life (unless we mean the better life) but for the faith and truth of *Christ*, his Master, for his life hid with *Christ* in God ; animated with that comfortable confidence of holy *Job*, Chap. 19. *That I shall be covered again with my skin, &c.* Nor is there yet an end of him ; for some write that they let him hang upon the Cross till the day following, still preathing *Christ* unto the Spectators, till they beheaded him, (and that indeed was all their mercy) *Anno Domini* 51. And hence it is called a double Festival ; some keeping the five and twentieth of *August* to his memory, others with us, the four and twentieth ; that so his double Martyrdom might have double Honor, as above, a double-happiness in degrees of Glory.

P O E M XXXI. { On St. Bar- tholomew. }

Moses conducts the *Jews* their *Tents* to strew
Where *twelve Founts Elim* wash, with fruitful
Where seventy *Palms* did mystically grow, (dew ;
Both *Christ* and his *Disciples* to foreshew :
Moses his wonders, (all the way he went
From the *Red Sea* to *Canaan*) *Christ* present ;

That

That Dozen Springs did liquidly Record
 The Twelve Apostles of our Gracious Lord;
 The seventy Palms that flourish'd by the Wells,
 Of the Disciples were fit Parallels;
 Nature and Number both doth signifie
 Their Doctrin's pleasant Fruit and Victory:
 Still may these flourish, and the other flow
 The Springs no Ebb, the Palms no Winter know
 Let us then pitch our Tents, or rather dwell
 Where each may have his Palm, and sacred Well.
 Scriptures are justly call'd Salvations Wells,
 In draught whereof St. Bartholomew excels;
 The holy Language intimates the same,
 That Son of Water-drawer styles his Name:
 What Springs to Fields, to Souls is Bartholomew,
 To quench Sin's Heat still bringing a cold-dew.

Some think *this* was Nathaniel, then his style
 Runs high, a Man in whom was found no guile;
 And that too Witnessed by one so pure,
 That there was none in him, we may be sure.
 Some think him Princely born, and that his Name
 (The Son of Ptolomy) imports the same;
 If that be so, it seems then there were some
 Of Noble extract honor'd Christendom;
 That squint-ey'd Ignorance no more traduce
 That Place, to Honourable worth's abuse.
 Not many Mighty, many Nobles are
 Invited, (or at least) to Christ repair;
 Indeed not Many, since there are but few
 Of that Degree, to the vast Vulgar-Crew:
 Yet did not Princes Christ in Swath-bands greet?
 Throwing themselves and substance at his Feet?
 And did not Ruling Nicodemus go
 To Christ, his saving Institutes to know?
 And that great Arimathean did procure
 Christ's Corps Embalm'd, a Noble Sepulchre!

The treaſurer of *Queen Conſtance's Court*
 To one of his *Disciples* did reſort;
 While did another of that ſacred *Train*
 Noble *Berceans* alſo entertain:
 An here that *Nobly-born Saint Bartholomew*
 Coming to *Chriſt*, much people with him drew;
Example is *Magneſick*, but when *Great* (pleaſe;
 And good both meet, they make the *Charm* com-
 Whole'r he was, be for his *Maſter* gave
 His *Skin*, *Chriſt's Truth*, not his *own Life*, to ſave
 B'ing ſuch a fruitful *Saint*, then 'tis but reaſon,
 His *Feaſt* be kept in ſuch a *Fruitful Seafon*.

PRAYER XXXI. { On Saint } { Bartholomew. }

O Bountiful Saviour, who furniſheſt all thy Ser-
 vants and *Disciples* with *Graces* ſufficient for
 them and their *employments*; and yet adorneſt ſome of
 them (like *Stars* of brighter *Glorie*) with more emi-
 nent endowments, and excellent gifts than others:
 As here thy *Servant Bartholomew* with *High Piety*
 and *Fortitude*, both for the doing and ſuffering of thy
 holy Will; ſo with great *Prudence* alſo, and ſuch re-
 ſervedneſs, that while all or moſt of thine other Apo-
 ſtles, (either from their words or actions) have ſome
 blemiſh or other recorded of them; yet this thy Ser-
 vant *Bartholomew* hath not the leaſt ſpot upon his
Linnen Ephod, nothing of defect or diminution Re-
 giſtered: Beſtow on us, O Lord, the grace to imitate
 him, in his reſervedneſs, *Taciturnity*, and *Prudent*
Silence (in ſuch an Age eſpecially, wherein thy Pro-
 phet ſaith, That the *Prudent Man* holdeth his
 Peace in the Evil Time) that ſo we may the better
 reſerve

reserve our selves for good opportunities to do thee service : And then, that like this great Apostle, we may (as it were) awake our Diligence into a resolute activity to serve thee both in Word and Deed, unto the utmost of our Talents and Abilities : And when we can no longer by voice or action, propagate thy Truth, and advance thy Name and Honour ; O then strengthen us with true Christian Fortitude, that we may resign our selves (with holy Bartholomew) unto what means or end, unto what Life or Death. thou shalt be pleased to carry out unto us : that as we having given up our Souls a reasonable service in an holy Life, so we may give up our Bodies a Living (nay if thou pleasest) a dying Sacrifice, as he did in strange tortures ! That so having here glorified thee both in our Souls, and in our Bodies (because both are thine, or should be so at least) thou mayst ever preserve them as thine own, and hereafter glorifie us in both, in thine eternal habitations of Felicity. Grant these, O Father of Mercies, for thy Son's sake of infinite Merit ; and mean time, seal the Comforts of it to our Hearts, Consciences, and Conversations, O Holy and blessed Spirit ; to whom three Persons, one Co-equal, Co-eternal God, be rendered both from our Souls and Bodies, all Honour Gratitude, and Adoration. Amen, Amen.

{ The COLLECT. }

Epistle: *O Almighty and everlasting God,*
 Acts 3. v. 12. *which hast given Grace to thine Apostle* Gospel.
 unto vers. 17. *Bartholomew, truly to believe and* Luk. 22. v. 16.
preach thy Word: Grant we beseech unto v. 25.
thee, unto thy Church, both to love that
he believed, and to preach that he taught,
through Christ our Lord. Amen.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Epist. for
M. 21.
E.
Epist. for
D. M.

UPON
The Feast of Saint
Matthew.

M. Lesson.
1. Ecclu. 35.
2. Matt. 22.
E. Less.
1. Ecclu. 38.
2. I Cor. 6.



*For god to become man, a virgin soule —
For to conceive bring forth yet not soule
Are miracles yet these good Mathew brings
As things fittest for Angels wings.*

DISQUISITION XXXII.

Observing Ecclesiastical Order, the first is here become one of the last, scil. Saint Matthew, the first Pen-man of all the New Testament, one of the

Matth. 9. 9.

Psal. 27. 8.

Salutare no.
men.Mark 2. 14.
Luke 5. 27.
c. 9. 56.

Matth. 4. 18.

the last among these glorious Worthies : But so among the last, as some choice Dish is at a Festival; so of the last as none of the least remarkable Conversions; and though under his own hand, yet that of the Holy Spirit's guiding, cannot be suspected of immodesty : And as Jesus passed by from thence, he saw a man sitting at the receipt of Custom, named Matthew, and said unto him, follow me ; and he arose, and followed him. Wherein you have Christ's Invitation, and St. Matthew's Resignation. Our Saviour's Voice, and his Saints Echo ; somewhat like David's, Psal. 27. Seek ye my Face ; thy Face, Lord, will I seek. First, the Invitation, Matth. 9. As Jesus passed by, he saw, &c. where are the Circumstances and Substance of the Call ; Circumstances, first of Person ; Jesus, and Matthew : Matthew a rich man, a covetous rich man, a covetous rich man in a corrupt Office, styling himself the Publican, in an Emphatical acknowledgment, (while the other Evangelists call him Levi) and so needing a Jesus : The saving Name of him, who to that end came into the World, Luke 9. And here passing forth from curing the Palsied Man's body, he healed Matthew's Soul : It was his business thus to be doing good, even his meat and drink to do the will of his Father, who would not the death of a sinner, &c. His goodness still more amplified from the place and time, for that he called Matthew sitting at the Receipt of Custom. Other Disciples Christ called as they were doing good, (as Peter and Andrew from Fishing, James and John mending their Nets, &c.) But (O the Miracle of Mercy !) he called Matthew when doing hurt and injury, executing his hateful Office ; Sitting at the Receipt of Custom ; and sitting, the worst posture of evil, the worst of all those degrees of sin

observed out of Psal. 1. Now Matthew was Psal. 1. 1.
 Graduated Publican, seated in the chair of the
 useful, which is worse than either walking in the
 counsel of the ungodly, or standing in the way of sin-
 ners. Inasmuch that Publicans and most hated
 persons were grown Convertibles, (the Jews pay-
 ing no such custom before their Captivity, that be-
 ing indeed always the lander of Oppressions) so that
 Publicans we find sometimes joyned with Hea-
 venly, Matth. 18: sometimes with Harlots, Chap. Matth. 18. 17.
 but always with Sinners. But now to the c. 21. 31.
 instance of the Call, He saw, and said, &c. He Luk. 15. 1.
 saw, not only with Corporal Eyes, (as he saw ma-
 ny so) but with eyes of compassion, with eyes
 of Dilection. Here Christ's eye and affection went
 together. He saw a Pearl on a Dunghil, as a cho-
 sen vessel for a better office: He saw him with such
 eyes as looked on Israel in Egypt, Exod. 3. as Exod. 3.
 looked on St. Peter weeping, or on Nathaniel un-
 der the Fig-tree, John 1. He saw him with a
 speaking eye, and said unto him, Follow me, This Verbum affe-
 was an operative word, and spoken not so much
 unto the Ear, as to the Heart; which when God
 is pleased to utter to a Sinner, of what Magni-
 tude soever, it is as effectual as his Word was at
 the Creation, where, he spake the word, and it Dixit & fa-
 was done. So here it was likewise with St. Mat-
 thew immediately without dispute, without Apo-
 logy, without any Hesitation, or delay, He arose,
 (St. Luke adds) Left all, and followed him. In Luke 9. 28.
 deed, a ready and full Resignation, not a Preten-
 sion, but an Act of Self-Denial; and that not a
 single one, but a threefold Cord, a * treble Abne-
 * Triple Ab-
 negation; an abrenunciation of his wickedness, of the
 world, and of his will, (happy those that here-
 in Read, and Trace him) for Sin; he arose, arose
 out

Ganebrard
in Psal. 1.

Ubi oculus,
ibi amor.

Exod. 3.

John 1. 48.

Verbum affe-
ctivum.

Dixit & fa-
tum est.

His Resigna-
tion.

* Triple Ab-
negatio, viz.
Peccati, Mun-
di, Sui ipsius.

* *Latus Regnes avidum domando
Spiricum, quam si Lybiam remota
Gadibus jungas, & uterque Formis*

Serviat uni.
Horat. l. 2. od. 2.

■ Οὐ κτήσιν,
ἀλλὰ χρήσιν.
Luke 5. 29.

Mark 10. 28.

John 16. 32.

eis τὰ ἰδια.

John 19. 27.

eis ἰδιαν &
ἰδιαν, so some
Copies render
it.

Voluntary
Poverty not
warrantable
from the Apo-
stles example.

Luke 14. 26.

out of the Grave of * *Avaritia*
wherein so many buried, alas!
that never rise! arose by true
Remorse, from his old uncon-
scionable course, to newness of

Life. For *Wealth*, He arose from that by leaving
all, Luke 5. (that is) the immoderate care of all,
yet not his * Right: For he entertained *Christ* in
a great Feast in his house, Luke 5. and so are all the
Apostles to be understood in their *Omnia Relinquit-
mus*; Behold we have left all, and followed thee:
What therefore, &c. no President here for vowed
Poverty, or voluntary Mendicants, from example
of the Apostles; who albeit they left the use of
all to follow *Christ*, yet left they not their Right
and Possession, as appeareth by our Saviours words
to them, a little before his Passion, John 16. Be-
hold the hour cometh, yea, and is now come, that ye shall
be scattered every one to his own, and shall leave me
alone; and if any think to evade this, by constru-
ing it of Relations, their own Friends, or Countrey,
rather than of their own Goods, and Accommo-
dations: Our Lord himself puts it out of ques-
tion, John 19. by Bequeathing his blessed Mother to
Saint John, who from that time (saith the Text)
took her home to his own house. And in this (say
also, (besides that of *Charity* and *Restitution*)
St. Matthew here left all to follow *Christ*. And
yet we further grant, that if *Christ* should please
by any particular command (as he did that same
young rich man, Matth. 19.) to call any of us here-
unto, by Persecution for his Name and Gospel; the
case is evident (in such competition of the Consci-
ence, and the World) we may then, nay must
leave all, if we will be his Disciples, Luke 14.
But otherwise, by a Vow of voluntary poverty, to
bind

bind ones self to a state, wherein we must beg, and receive from others, while we might be able to do the more blessed work, to give to others; what were this but voluntarily to incur that curse of the wicked? *Let his Children be Vagabonds, and beg their bread!* Psal. 109. 10.

Now for the *Abnegation* of his own will, (that *Abnegatio* is more peculiarly to himself) having thrown off ^{Sui.} the burthens of *Sin* and the *World*; He makes the easier conquest of his will, now fixing it on better Objects, saying with † him, I am greater, and born to greater things can earthly Transitories, considering himself of nobler Extract, than to scrape in *Dung-hills*, and so centers his *Heart* right, fixeth it on Christ. Privative Righteousness is not enough for *Christians*. They must exceed the *Pharisees*, that will enter Heaven, *Matth. 23.* And therefore he was positive, as *Tully* said of *Pompey*, not only without *Vice*, but within *Virtue*: So Christ of each good *Christian*, he must not be only innocent as the *Dove*, in declining evil; but also *Wise* as the *Serpent*, in effecting good. † Major sum, & ad majora genitrus. Seneca.

Saint Matthew here not only left all, but you see, followed Christ, and that (as one observes) speedily, cheerfully, seasonably, constantly. Non solum extra vitium, sed intra virtutem. In oratione pro Pompeio.

indeed immediately, without staying to ballance his Accounts, or Ceremonize with his Relations: Celeriter, lætenter, convenienter, perseveranter. Pateratus in Ser. de S. Matth.

Cheerfully, as undervaluing corporal gain to Spiritual advantage, Feasting his new Masters Body, as Christ did cheer his Soul: Seasonably, he being even drowned in flowing opulence and oppression: Now served his wealth as * *Crates* did his; and † *Mergam te, ne mergar à te.*

seasonably in Respect of Christ, who now invite him in transitu as he passed by, which had he neglected, might perhaps have fate long enough ere ever he met with such an opportunity again:

Christ

ο γαρ ος Χρ-
vi 2.

Ira. 55. 6.

Hep. 2. 13.

Christ might have passed by him in another sense. Time is like the Tide, that as it stayeth for no man, so being neglected is irrevocable; reject no proffer'd Graces, embrace all spiritual overtures and advantages. Seek the Lord while he may be found, &c.

Lastly, He followed consistently, being first a Disciple, then an Apostle, afterwards an Evangelist, and last of all a Martyr. As a Disciple, he heard and learned: As an Apostle he preached and taught; as an Evangelist he wrote the Gospel of Christ; and as a Martyr he suffered for him. First preaching in Judaea, and elsewhere (saith Eusebius) in the eighth year after Christ's Ascension, being Anno Domini 43. He published his Gospel in their own Hebrew Language. Which St. Hieron affirms himself to have seen and read in the Hebrew Character; and who rendered it first into the Greek, he knows not, unless it were St. James the Brother of our Lord. In which Gospel (saith one) he made Christ a far greater Feast than ever great, as being writ in the most ancient holy Tongue; great, as being the first and most ample of all the Gospels; and lastly, great in the Design, shewing not only Christ's humane Genealogy, but proving him the Messiah, promised by the Prophets, and prefigured in the Sacrifices of the Law. And having done all this for the Hebrews, he next travelled over Pontus and Asia, Anno Christi, 51. and having watered those barren places, he went thence into Ethiopia, not to change their outward, but their inward How; which saint Cassianus, he effected. He made those Negro Nations beautiful in Faith, and their dusky visage to shine with the purity of Christianity; that he did so in many, is credible enough; but for the most,

Ecclef. Hist.

1. 3. c. 1.

Bellarmin. de

Scrip. Ecc. de

St. Mattheo.

Primus omni-

um Evangelii-

um scripsit lin-

gua patria, i.

Hebraica, quod

se vidisse.

descriptio of

summa St. Hier-

ron. lib. de

Script. Ecc.

'Ethiopiam
nigram doctri-
na Fidei fecit
candidam.

Catalog par. 3.

Consider. 9.

we may justly fear 'twas otherwise. For having spent twenty years among them, in *washing of the Blackmoor*, (as the Proverb speaks) Their *Actions* suiting their *Countenances*; (both somewhat *bellish*) they turn his own *complexion* to a *lateral Sanguine*, *Beheading* him about *Anno Christi*, 71.

POEM XXXII. { On Saint }
 { Matthew. }

Long at receipt of *Custom*, *Matthew* sits
Hording up *wealth* and *sin*, with strained wits ;
Nor need we *travel* for an *Information*,
What kind of *Officers* those were, each *Nation*
Cryes out of *Publicans* ! but ours doth know
They're *Kin* to those *Exactors* dwell below !
A *Publican* and *Sinner's* but one *Man* ;
And *this* (with *Emphasis*) the *Publican* !
Yet *He* ; when once *Christ* did but gently call
To follow *him*, fairly *relinquish'd* all :
Sin, *Custom*, *Money* ; quits *External* Gain ;
Tending to any that did *wrong* sustain,
Large *Restitution* : So in force the *Word*,
When *Preachers* voice, and *Hearers* hearts accord.
Let none then sigh out with despairing *Cain* ;
My *sins* are greater than can *Pardon* gain !
For here's a *wretch* ev'n in *Oppression* drown'd,
Become an happy *Convert* safe and sound.
Greatness and *Goodness* meet in one, though *strange* !
Plenty and *Piety* here *interchange*.
His new *Lord*, for *Internals* to requite,
He presently doth *Corp'rally* *invoise*.

L 1

And

And by receiving so *Divine* a Guest,
 Is entertain'd *himself*, with better *Feast*,
 With *Bread of Life* ; so entertaining *Christ*,
 The *Publican* soon turns *Evangelist*.
 Instead of casting up the *public-coin*,
 He sums the *extracts* of *Christ's* humane-Line ;
 His num'rous *Miracles*, and gifts of *Grace*,
 The *tortures* which his *Passion* did embrace !
 Thence *counting* on his *rising victories*,
 Until the *Total Sum* did reach the *Skies*,
 In *Christ's Ascension* ; till his *Soul* attends
 His *Master's* Body, that to *Heav'n* *Ascends*.
 Deserv'dly therefore we *this Saint* express
 I'th' *Hieroglyphick* of an *Angels* dress.
 Lord whisper us i'th' *heart* with such a *call*,
 To mourning *Publicans* convert us all
 From *Sin* and Custom in it ; that no gain
 May from *thee* any longer us detain.
 But in *thy Service* may our *Lives* expend ;
 That we (how'er began) like *him* may end.

PRAYER XXXII. { On Saint }
 { Matthew. }

O *Humble and compassionate Redeemer*, who in
 thy humane *Genealogy* wast pleased to descend
 related (*some way or other*) to all sorts of *People* :
 so also in the choice of thine *Apostles and Disciples*,
 to elect some or other of all sorts of *Persons* : And
 here to keep greatest *Offenders* from *Desperation* (tho
 no whit to encourage their *Transgression*) thou didst
 vouchsafe to call *Matthew the Publican* to be thy
Servant, thine *Apostle*, thine *Evangelist* ; for all his
 Office had engaged him into great *exactions* and op-
 pressions !

pressions ! Yet thou wast pleased to behold him (not altogether passing by him) as thou passedst by : And from thine eye of Mercy , darting a Ray of Grace into his Soul, which like an holy Fire consumed to ashes of Repentance all his love of Temporals, and inflamed him with an holy ambition of thine attendance ; to which end, be immediately leaveth all to wait upon so advantageous a Master. Alas, what dung and dunghills are the transitories of Earth, to the true riches of thy Grace, and Glory ? The Heart that is but apprehensive of their worth and value , will easily relinquish (with St. Matthew) and contemn them all. O therefore, thou great lover of Souls, touch the needle of our spirits with the Loadstone of thy Grace, that they may incline toward thee, that they may move but loosely and unsetledly to the things of this World, but constantly and fixedly toward Heaven ; cast such an eye of mercy upon each of us, as we are sitting at our sins of Custom, our Customary Sins, that we may forthwith relinquish and forsake them.

And as the eyes of thy Providence run through the Earth, beholding the evil and the good, pass not by us likewise without a monitory and gracious call ; that we, though Publicans, (and of the grossest magnitude) may with holy Matthew's readiness arise and follow thee, knowing that it is rather Impenitency than Sin that condemneth any one. If we can but with this thy good Servant arise from our ill customs ; and in all cases of our injustice, will but like him make restitution (thy voice (O Lord) discovering the thicket bushes !) if we can, but so follow thee in the ways of Holiness and Righteousness. Why then all our former Iniquities that we have done shall be forgotten, and our Sins wilt thou remember no more. We shall then be of the number of thy good Disciples ; shall hear thy words, for they are sweet ;

shall participate of thy spiritual comforts our selves, and communicate them unto others; following thy Call in all the methods of thy providence and dispensations; thy Call in Prosperity, to Temperance, Gratitude, Humility and Charity: In Affliction following thy Call to Faith and Patience; in life, by Diligence and Devotion; and in Death, following thy Call, in Submission and Resignation; that so expending and ending our time in thy service, we may enter the felicities of thine Eternity, whose Kingdom shall have no end. Amen, Amen.

{ The COLLECT }

Epistle.
1 Cor. 4. v. 2.
to 7.

Almighty God, which by thy blessed Son, didst call Matthew from the Receipt of Custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth, &c.

Gospel.
Matth. 9. v. 9.
to 14.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalm for
D. M. 29.
E.
Psalm for
D. M.

UPON

The Feast of St. Michael and all Angels.

M. Lesson.
1. Ecclus. 39
2. Mark 2.
E. Less.
1. Ecclus. 44
2. 1 Cor. 13.

St. Michael and the Dragon. Jude 9 & Revel 12



And there was war in Heaven, Michael and his Angells fought against the Dragon and the Dragon fought and his Angells prevailed not neither was there place for

DISQUISITION XXXIII.

Albeit this Festival in the vulgar Compellation bear but a particular denomination of St. Michael's Day; yet doth the Church herein celebrate

brate the general *memorial* of all *Angels*, praising the Almighty for the great and various benefits which Mankind enjoyeth both in Soul and Body, by their appointed aid and Ministrations; And indeed, This is doubly considerable, either as *literal*, or *allegorical*: The first having more of curiosity and information, the second more of certainty and edification: The literal sense here leading us to a contemplation of Angelical Natures, which of all Creatures (though we come nearest to them) God hath been pleased most to shut up the knowledge of, in holy *Scripture*. Whereof this may be one reason, (all humble reverence being reserved) that God's design was in those sacred Oracles, to impart to man; but that which most concerned him, both as to his voluntary *Lapse*, and gracious restitution; and no more of *Angels* (concerned in another world) than what only refers to their *Ministry*, and delegated *Protection*; all other * *Speculations* of them whatsoever, being but fine cobweb-lawn, but rarified *Metaphysical Abstractions*, and Tentered *Probabilities* of *Ratiocination*: As that they were the work of the *first day*, created with that *fiat Lux*, Gen. I. *Let there be Light*: Their manner of *Understanding*, by *intuitive knowledge*, (to say nothing of their * *Speech*, while others perhaps speak too much of it) Their *triple Hierarchies*, one above another, with as many orders in each of them; and that in necessary opposition to as many of the *Infernal Combination*: Their mode of Operation, Motion, and distinguished Offices, viz. into *Instructive*, *Tutelar*, *Vehicular*, *Militant*, *Matrimonial*, *Terrestrial*, and *Aquatick* Angels. But though these are Niceties, and a very *Cælum incognitum*, an embracing of a Cloud for *Juno*, yet something

* Αἶαν τέκνισ-
τα, ἀλλ' ἂν
χρήσιμα.

Gen. I. 3.

* The School-
men generally
de loquela An-
gelorum.

is expressed of them more certain, (wherein we may requite their prying into the Mystery of our Redemption) viz. That they are *Natives of Heaven*, and have the benefit of confirmation by Christ, who by his coming, so strengthned them that stand, that they have not now any possibility ever to fall from their integrity : And that they are Eternal, *à parte post*, (that is) shall have no Cessation ; yet that, not so much by their own Nature, as by the Divine Preservation : That they are one of the three *Invisibles*, scil. God, Angels, and the Souls of Men ; That they are innumerable as to us, but not so in respect of God, who *calletb all the Stars by their Names*, Psal. 141. 4. and calleth the Angels Stars, Job. 38. 7. Stars of the Morning, &c. That they are full of knowledge, *Δαιμονες*, full of Power and Strength, Psal. 103. His Angels that excel in strength : That there are Degrees and Orders most exact amongst them ; evident from their several Names, * *Seraphim*, * From Isa. 6. † *Cherubim*, Ezek. 1. *Thrones*, Coloss. 1. &c. *Principalities*, Powers, &c. Ephes. 1. Again, That they can only be described, (not defined punctually) and that Description one of the nearest, That an * Angel is a Rational, Immaterial Creature whose main end is to chant, and act that Hymn (which their whole Quire sung at Christ's Birth) Glory be to God on high, on earth Peace, Good Will towards Men. Which good will of theirs is actuated, in variety of Assistance ; for Omnipotence could act all that he wills, immediately, in all, yet God sees good to busie all his Creatures, and make them instrumental for each other, (ordering all things like a *Golden Chain*, whose links while they depend one upon another, are all in his own hand) and so is pleased to use, and vouchsafe the

Angelos stantes.
Christus confortavit, ut non habent Possibilitatem labi.

Angeli dicuntur æterni, potius quam æterni.

Psal. 141. 4.

Job. 38. 7.

Psal. 8. 5.

Psal. 103. 29.

* From

Isa. 6.

to burn.

Psal. 104. 4.

† *כרוב* Si-

cut puer, as a

Child.

* *Angelus est animal rationale, Hymnisonum, immateriale.* Aquin.

Ministry and Protection of Angels; nor is the Glory of the Agent ever the less, while we love and commend the goodness of the *Instrument*.

This guardianship of Angels some assert to be Particular, that every one from his Birth hath his assigned Angel, a *Genius*, or Spirit attending and defending him: So Saint Hierom, O the wonderful Dignity of the Souls of Men! that not one of them is sent from Heaven, without an Angel thence allotted to accompany it, and protect it here on Earth: And Scripture seems to second him, *Psal. 34. The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

And our Blessed Lord himself forbids despising of his *little ones* upon this reason, *That their Angels always behold the face of God, &c.* Matth. 18.

And what credit this had of old, you may see, *Acts. 12.* when St. Peter knock'd at the entry door of Maries house, (his voice being known, and himself supposed in Prison) many within assembled, affirmed, *that it was his Angel.* But what scruple we at particular *Angels*? when the Scriptures are so evident touching their general Protection, and that the Servants of God have many Guardians

Psal. 91. He hath given his Angels charge, &c. And in the New Testament, *Are they not all sent forth to minister for them who shall be Heirs of Salvation, Heb. 1.* And this you may see experienced in *Elisha, 2 Kings 6.* where being besieged by the Syrians, the Mount which he possessed was full of Horses and Chariots of fire, (that is) *Angels, Psal. 104. His Angels Spirits, and his Ministers a flaming fire: I, thousand thousands of Angels are daily winging it betwixt Heaven and Earth (like Bees betwixt their Hives and Flowers) Transporting, and as it were Merchandizing God's*

*Suus cuique
Genius.*

*Mira anima-
rum dignitas,
ut quævis ab
ortu, Angelum
habeat delega-
tum. Hierom.
Psal. 34. 7.*

Matt. 18. 30.

Acts 12. 15.

Psal. 91. 10.

*πνδμουτα λει-
τεργια.*

Heb. 1. 14.

2. Kings 6.

Psal. 140. 4.

*Millia millium
Angelorum ju-
gitur meant
inter Calum &
Terram, Vota
offerentes, Do-
na referentes.
Anselmus.*

God's blessings, and Man's prayr's ; performing their charge unto us both alive and dead : In our life, by instructing, *Dan. 10. I am come to teach thee* (saith the Angel there to *Daniel*) by comforting and chearing us in Agonies, as unto *Hagar*, *Gen. 12.* and *Elijah*, *1 Kings 19.* By assisting against Enemies, as to *Israel* against *Senacherib*, and to *St. Peter*. *Acts 12.* By protecting against Dangers and sad Accidents: This is *Militia Cælestis*, as it were, God's Regiments of Horse, while his Earthly powers are his Regiments of Foot, (the times will bear this Allegory touching the Lord of Hosts) and as their strength is scarce imaginable, so their number well near infinite, *Dan. 7.* and *Rev. 5. Thousand thousands ministred unto him, and ten thousand stood before him, &c. to keep thee in all thy ways, and that thou dash not thy foot against a Stone.* No ? how comes it then to pass, so many good men oft met with evil Accidents ? And that not only in their Goods or Children, like holy *Job*, Chap. 1. but also in their Person, like *Mephibosheth*, *2. Sam. 4.* I, not only to the loss of Limb, but sometimes of Life also, *Luke. 13.* Notwithstanding this Angelical Protection : But the Answer is as obvious as the Scruple, that God is pleased (for ends best known unto himself) sometimes to countermand those Vice-Protectors, and yet to order and over-rule the worst of Casualties, at least, to the Spiritual advantage of the sufferers. Thus do Heavens winged *Choristers* besfriend poor mortals ; inclining them to good, protecting them from evil, joying in Heaven at their Conversion, *Luke 15. Keeping them in all their ways* ; yet all this but conditional, while in the ways of Holiness and Righteousness, not in the Precipices of Sin and Irrepentance.

Dan. 10. 21.

Gen. 12.
1 Kings 19. 7.
2 Kings 19. 35.
Acts 12.

Dan. 7. 10.
Rev. 5. 11.
Psal. 91. 10.

2 Sam. 4. 4.

Luke 15. 7.
Psal. 91. 10.
In vis non in precipitis.

Luke 16.

Matth. 13.

כִּינָאֵר
Pfal. 89. 8.

Lib. 3. de O
per. Dei. c. 1

Gen. 3.

Nomina Ange-
lorum Officiis
sunt & non
Naturæ. Zanch
ut prius.

tance. And then their charge attends us too at our end, profligating the Devils, and after we are dead, *carrying our Souls into Abraham's bosom*, to bear a part in their own Consort, unto all Eternity. Lastly, They shall be *Messores*, Matt. 13. Reapers at that last great Harvest, when they shall bind up the Wheat into Sheaves for God's Garner, and the Tears for unquenchable fire.

And from these Generals, now to say something of the *Angel of this day*, and his particular: *Michael* being one of those *Six Names* of Angels, which some have more modestly observed to be expressed in Scripture, (while others mention nine of them, as I shewed before) the Etymology I shall give you anon, it being a *Name of Power* and *Fortitude*, and the Psalmist well interprets it, *Who is so strong as our God?* Psal. 89. But whether this be the *Arch-Angels* proper *Name*, or no, may be a Question, since some have doubted whether Angels have any such particular Names assign'd them of God, whereby to be distinguish'd; and *Zanchy* probably concludes the contrary: For in Heaven they need them not (saith he) their Maker understanding them sufficiently, and they *intuitively* one another. It might be requisite that while they were on Earth, they should have *Names*, *quoad nos*, in regard of the *weakness* of our capacity, who cannot otherwise well distinguish things, but by their Names, (the reason of *Adam's* being general *Godfather*, to whom all Creatures stood beholden for their Names) so that those *Names* given them in Scripture, are but names of *Office*, and not of *Nature*: Given them only for a time (to be distinguished by) while in employment among men: And also to confirm the reality of their *appearance* and *mess-*
ges,

which otherwise might be thought a *Fallacy* and *Deception*; as likewise to denote and imply their *Office* and *Message* about which they were sent, and so *Gabriel* signifieth the strength of God, when that *strength* he would have *him* to exercise at this or that present time, about this or that peculiar design. So *Raphael* hath his Name from healing or curing of Diseases, which was the main intent of his coming to *Tobit*, *Tobit* 3. And *Tob. 3. 17.* the *Angel of the Lord* (namely *Raphael*) was sent to heal them both. So this *Michael* signifying, Power, is brought in as a *Champion* of the Church of God, *Dan. 12.* And under this Name, He *Dan. 12. 3.* defendeth the *Elect* against the *Dragon*, *Rev. 12. Rev. 12. 7.* And thus, as they are Names of Office, so were they not appropriate or perpetual but either continued to them for the

same purpose, or transferred to some others who should perform the same. And thus I leave the curious to their own leisure, more fully to determine

Neque enim unus tantum Angelus curandis morbis praefectus est, sed alii etiam ad idem faciendum mitti aut solent, aut possunt. Nomen igitur Raphaelis unius Angelis proprium esse credendum non est: Et idem de aliis dicendum esse, Quis dubitet? Zanch. l. 3. de Oper. Dei. c. 1.

unnecessary a *Question*: Adding only that Answer of the Angel to *Monab*, *Judg, 13.* (about *Judg. 13. 18.* the same *Quære*) *Why askest thou thus after their Names, since they are secret?* And in the deep silence of the *Holy Ghost*, our inquiries are but boldness, and our *Determinations* but Rashness and *Presumption*.

But further let us take some notice of his being styled an *Arch-Angel*, and that Name observed to be always of the *singular number*, which hath given occasion to some doubt, whether there are any more than one *Arch-Angel*; which (some think) may be conceived in the Affirmative. But the

the more proper *collection* hence is this, that there are *Orders* and *Degrees* among those *glorious Spirits*, an *Arch-Angel* supposing an *Angel*, and of the rest: Though herein the *Schools* (perhaps have been too curious, (as I touched before;) but that there are *degrees* of *Angels*, I firmly believe (saith *Austin*) and that they differ in some sort; but how I know not, nor do I think my self disparaged by that ignorance: And for mine own part, whensoever

Esse sedes, dominationes, virtutes, &c. Credo, & quodammodo inter se differentes; sed quomodo, nescio, nec pudet ignorantia. Augustin.

(by just occasion) my *Contemplation* is led into such *deep waters*, I desire rather to be commended for a fair stroke in *swimming* over them, than for any skill in *diving* into them. Well, an *Arch-Angel* he is, a chief, or principal *Angel*, the great *Prince*, Dan. 12. 1. Some have thought that he was the very same *Angel* which conducted the *Children of Israel* over the *Red Sea*, and in the *Wilderness* in their travel to the Land of *Canaan*. This is certain (among all the several *Opinions*) He was reputed by *Daniel* the chief Patron of the *Jews*, and the defender of God's People; and therefore a true *type* of *Christ*, the *Saviour* of his *Church*. Though we fly not so high as *Bellarmin*, to say, that ever since the fall of *Lucifer*, *Saint Michael* hath been head of all the glorious *Angels*, (not hearing him say any thing how he was chosen in his room) whereas the *Schoolmen* make the *Ministerial Order* to be of an underling *Hierarchy*: Yet we find an eminent mention of him in *Scripture*, Dan. 12. where *He standeth up for the People*: And from thence, by some held to be that *Angel*, that shall blow the last *Trumpet*, 1 Thes. 4. And he is the only *Angel* in the *Scripture*, honoured with the Title expressly of an *Arch-*

Unus de Principibus, Vatablus in Dan. 10. 13.

Bellarmin. de Rem. Pontif. l. 1. c. 9. Thomas Aquin. 2. 2. 4. 2.

Dan. 12. 1.

1 Thes. 4. 16.

Arch-Angel, Ep. Jude 9. five times named in the *Ep. Jude.*
Book, and always a *Military Angel*. So thrice *v. 9.*

Daniel fighting against the *Persians*; once in
Revel. against the *Dragon* in main *Battalia*: *Dan. 12. 1.*
 and in *St. Jude*, in a *Duel*, with the *Devil*, a *Rev. 12. 7.*

out the *body* of *Moses*, (the very *ashes* of *God's*
Servants, have *Angelical Protection*, and shall have
Recollection) yet an example to us of * meekness,

bringing no railing *Accusation*

against the *Devil* himself, while

many are very *Devils* for that

against their *Brethren*: And so

much excellency is wrapped

up in the very *Name* of this

glorious *Angel*, that some think it only compe-

nent to * *Christ*, and so brings us unawares to the

sense *Allegorical*, by the *Name Michael*, who is

like the *Lord*? (for so it signifies) And here *Christ*

is the *Arch-Angel*, the *Angel* of the *Covenant*:

And the addition to *Michael*, of *His Angels*;

strengthens that *Interpretation*, as such as cannot

properly be said, to be any others, than the *An-*

gels of *God* and of *Christ*.

2. *Satan* is the *Dragon* howsoever, that old

Serpent, that great *Red Dragon*, *Rev. 12.* and

the *Church Militant* is the *Heaven*, the *Scene* of

this *Battel*, ordinarily called *Heaven* in *Scripture*,

as *Matth. 6. Coloss. 3. Phil. 3.* and our *life*, as

Job saith, is a *warfare* upon *Earth*, and therefore

take that *whole armour* of *God*, *Ephes. 6.* πανο-

πλιαν το θεου. So that the meaning of that *Rev. 12.* *Gen. 3. 14.*

is but briefly this, that *Christ* and his *Members* *Rev. 12. 7.*

fight against the *Devil* and his; nor can that vi-

ctory be ascribed to any whatsoever, but to that

Seed of the Woman, which was promised should

break the *Serpents head*, *Gen. 3.* Yet as *Aretius*

saith,

* Πραεῖς εἰσιν οἱ κατεσκληρότε
 τὰ ἦδη, καὶ πάντες πάθος ἀπελ-
 λαγμένοι, ὡς μηδεμίαν ἔχειν
 παραχλῆν ἐνοικῆσαι αὐτῶν
 ψυχῆς. *St. Basil in Pl. 33.*

* Per Micha-
 elem intellige
 Christum.

Aug. in Apo-
 calypsin.

סִיכָרָא

Interpretatur,

Quasi sicut De-

us? *Psal. 89. 8.*

Gen. 3.

Rev. 12.

Militia super

terram.

Matt. 6. 20.

Coloss. 3. 2.

Phil. 3. 20.

Job 7. 1.

Ephes. 6. 12.

Gen. 3. 14.

Rev. 12. 7.

Christus

πορμαχος,

Angeli

σύμμαχοι.

faith, though *Christ* be the *General*, yet *St. Michael* certainly was a great *Commander* under him and a glorious *Instrument* in the *Victory*.

But in the last place, what compensation is to be returned by us, for their *assistance*, and all their good offices? A Question that comes not within

Psal. 116. 12.

David's *Quid retribuam?* Psal. 116. though he had as much experience of their favour as any. Yet, *What shall I render to the Lord for all?* &c. no *Adoration*, much less *Invocation* due to them.

Gen. 18. 23.

Angelum Dominum, non Domini.

Rev. 19. 10.

If *Abraham* worshipped any *Angel*, it was *Christ* in their borrowed *semblance*, and no created *Angel*, whose modest *Piety* justly prohibits it, and that twice, *Rev. 19.* and that with a strict caution, and a convincing reason, *See thou do it not,*

Rev. 22. 9.

for I am thy fellow Servant, *Rev. 22.* But what! then is our Religion ungrateful? Are there no *Responsals* to such ample Favours? Hath not sweet a voice no *Eccho* from us? Yes sure, *Love* must flow back, and *Commendation*; ever making honorable mention of them, as *Glorious Angels*,

* *Ad candida recta columbæ.*
The harmless Dove

Clean House doth love.

1 Sam. 16. 14.

Cautè ambula, adsumt Angeli spectatores; audacter ambula, adsumt Angeli defensores.

Quicquid servus acquirit, Domino acquirit suo.

Psal. 115. 1.

Holy Angels, Blessed Angels; entertaining them with care, and *Spiritual Hospitality*, for they are feasted, as it were, by *vertuous actions*, and driven away with *Sin*; as *Bees* with *smoak*: And when the good *Angels* go, the evil ever come: as it was with *Saul*, 1 Sam. 16. Then *cautè ambula, walk circumspectly*, and keep the better company; invite not the bad *Angels*, who always are too ready! Yet all the highest *Praise* and *Gratitude* and *Adoration* must be *Gods*, even for their good *Offices*; according to that *Rule of the Civil Law*. Whatsoever the *Servant* purchaseth, he purchaseth to his *Master's* use. And therefore, *Non nobis, Domine, non Angelis*: Not unto us, O Lord, not unto these *Angels*, but to thy *Name* only.

Glory and all Adoration. I, thus with Angels,
and Arch-Angels, and all the Company of Hea-
ven, we Laud and Magnifie thy glorious Name,
evermore praising thee, and saying, *Holy, Holy,*
Holy, Lord God of Sabbath, Heaven and Earth is
full of thy Glory. Glory be to thee, O Lord most
Hgb. Amen,

POEM XXXIII. { On Saint *Michael* }
and all Angels. }

Celestial Natives, since your selves do pry
Into our grand *Redemptions* Mystery,
Pardon our *Contemplations*, if so bold
As your *Bright Natures* humbly to behold;
Though we perhaps, raise not your *Hierarchy*
As some fond *Builders*, full nine *Stories* high.
Yet we acknowledge you (with *Admiration*)
The *Top* and *Vertex* of the whole *Creation*:
All *Spirit* (without the clog of *Body*) ye
Move as the *Wind*, as *Light*, or *Lightning* free;
And yet each of you *single* (*Scripture* tells)
Man's most united force in strength excells;
Your distinct *Ranks* and *Orders* for the most,
Are styl'd in *Holy Writ*, the *Heav'nly Host*,
The *Horse* and *Chariots* of the *Mighty Lord*,
Ready for *march* and *motion*, at his word:
So that in *Heav'n* sometimes we read of *War*,
No marvel then poor *Mortals* live in jar!
But how got *foes* in there? sure as in *Flowers*
Serpents do breed, so there *Apostate* pow'r's!
There *Michael* fought with his *Train-Bands* of
And beat the *Dragon* down to *endless Night*; (*light*
though

Though in the *Precipice* his *knotted Tail*
 Against some of those *splendors* did prevail;
 Thence pulling many of that *Orient Train*,
 One day (from *Men*) to be supply'd again,
 The rest by *Christ*, injoying such a *Grace*,
 As ratifies their *Station* in their *Place*:
 Your *Joy* then at our *Penitence*, we pay
 In the same *Coin*, for your *Confirmed stay*;
Ethereal Mercuries that nimbly move
 Between both *Worlds*, on *Embassies* of *Love*;
 Driving the *Traffick* between *God* and *Souls*;
 Transporting *Pray'rs* & *Blessings* 'twixt the *Poles*:
 Not *living* only, but you friend the *dead*,
 (When *Atropus* cuts of our *vital Thread*)
 You *profligate* the *Divels*, and conveigh
Benighted-Souls to live in *endless Day*;
 You bear them into *Regions* of that *Bliss*
 Of *Abraham's Bosom*, and true *Paradise*.
 What *Retribution* then shall *Mortals* make
 For these high *Favours*, which they here partake?
 Surely an *Honour* of sublimest fort
 That only comes of *God's own Glory* short.

Bright *Morning Stars*, although you not allow
 Of *Worship*, yet our strong *Affection's* due,
 And highest *Gratulations* to your *Merits*,
 For b'ing to our *frail flesh* such *aiding Spirits*.
 Then since we *Both*, but *one Church* constitute:
 Let us be neither *Action-less* nor *mute*,
 Where *Angels* need not our good *Offices*,
 • Let us to *Men*, what these to us, express;
 Joyning above i'th *Song of Victory*,
 That *Triple holy* to the *Trinity*,
 For, here, if *Michael's* name inform our *Mind*,
Who's like the Lord? we at the *Root* shall find:
 No *praying* hence to *Angels*; mark but well,
 And you'll find *Christ* wrapt up in *Michael*;

He (in a sense) the *Arch-Angel* is, that *Death*,
Hell, *Sin*, and *Satan* (for us) vanquisheth;
 If any other 'twere, know, all withstand
 Such *Adoration*, by severe command:
 Our grateful Love is *theirs*, but to dispence
 Worship to them, 's a double violence.

PRAYER XXXIII. { On Saint Michael. }

O *Mnipotent Creator*, who art wonderful in all thy
Works, but especially in the high and more emi-
 nent parts thereof, thy holy *Angels*, whereof thousand
 thousands minister unto thee, and ten thousand times
 ten thousands stand before thee; O fill our hearts with
 an awful dread of thy sacred Majesty, with all possible
 care, fear and trembling, to work out our Salvation, and
 how to appear before thee in the day of our Visitation;
 where so many bright Suns of the Morning blush and are
 dashed, where the *Angels* are charged with folly, and
 the very *Cherubims* cover their Faces: And in the mean
 time, give us all Grace as well as a Command, to as-
 cend unto thee by the Ladder of the Creatures, and
 by the things visible, the better to contemplate thee,
 and thy holy *Angels*, which are invisible. The four
Elements, (those four common Parents) with all
 the Variety of their Productions, speak the Efficacy of
 thy Power; every Herb and Plant present to us
 thy Deity, and the most inanimate Creatures make a
 shift to speak thy Mightiness; as the Heavens de-
 clare thy Glory, and the Firmament sheweth thy
 Handy-work: But yet the sensitive Species (those
 several Families of Nature, that live upon thine

M m Alms.

Alms-Basket) the things of Life and Motion, more emphatically evidence thee the Living God, and the sole first mover of all under-wheels: But while all these are the Operations of thy Hands; Men and Angels, Souls and Spirits are the work of thy Fingers, as it were the choice Needle-work of thy Performance; among both whom, the wonderful Order which thou hast planted, leadeth us to the Contemplation of thy Wisdom and Providence in Governing, as well as to thy Power in Creating of the World: Thy rational Creatures much comforted to find themselves (by Reason and Discourse) allied to Angels, those higher Natures, in their better part, as well as to the Brutes in their corruptible and lower; and without apprehending from their being so glorious in comparison of us, how much more glorious thou art in reference to them.

And since thou hast been pleased to express little of the Nature of Angels in thy Holy Word, (as being Natives of another World) and only so far forth as may refer to our Instruction; O check the Curiosity of our prying Humors, and give us sober Contemplations of them, and so much imitation of their Readiness, Alacrity, and Obedience; that (as we Pray, so we may Practise) thy Will be done on Earth as it is in Heaven: and that we may ever bless thee for their Ministrations, their Ministrations of all kinds, and at all times; thou having given them charge over us, (as the Father of Lies acknowledged this Truth) to keep us in all our ways, in the ways of Piety and Penitence, O do thou keep us from the Precipices of Sin, and Irrepentance: We love and honour them, those happy Instruments; but Lord, we worship and adore thy Goodness, as the sole Agent of our Welfare; their Direction is from thee, and their Protection: And therefore we bless thee for all their Assistances, both in Life and Death: Give us Grace so to demean our selves, that we put not to flight

flight those Birds of Paradise, (by any vicious courses)
knowing that such Doves especially, love clean houses :
That we may do nothing but as in the presence of An-
gels ; nay of thee our God, who art about our Bed, and
spiest out all our ways : And also hence encourage us to
walk undauntedly (so long as in good Cause and Con-
science) for that thine Angels pitch their Tents about
us, the Captains of the Lord of Hosts are with us, to
rescue and ensafe us : And grant that those who are here
graced with this Title, that all thy Metaphorical Angels
may sincerely and impartially deliver thy Messages, and
all thy People attend and listen to, and obey those An-
gels : That so abiding in the state of Grace, where thou
hast placed us (like the good Angels) we may at
length come to fill up the number of those fallen Angels,
and make up the Consort with the blessed Angels, in
Eternal Hallelujahs. Amen, Amen.

{ The COLLECT. }

Epistle.
Rev. 12. ver.
7. to 13.

Everlasting God, which hast ordain-
ed and constituted the services of all An-
gels and men in a wonderful order, mer-
cifully grant, that they which always do
thee service in Heaven, may by thy
appointment succour and defend us on
Earth, through Jesus Christ our Lord.
Amen.

Gospel.
Matth. 18. v. 1.
to v. 11.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. Lesson.
 Psal. for
 D.M. 18.
 E.
 Psal. for
 D.M.

UPON Saint LUKES Day.

M. Lesson.
 1. Eccles. 51
 2. Luke 4.
 E. Lesson.
 1. Job. 1.
 2. Gal. 4.



*He whom y^e world contemns not and
 whose countenance wth his gl^ori^ous presence
 to comfort wth his love, & in a Meane lodge
 we see acceptus not wth out Humility.*

DISQUISITION XXXIV.

THis Evangelist was by Nation of Syria, by Birth of Antioch, (as Eusebius and *Hierom report) by Profession a Physician (saith St. Paul)
 Eccles. Hist. l. 3. c. 4.
 * In vita Lucæ.
 M m 3 Coloss 4.

Colof. 4. 14. *Ascensio mentis ad Deum per scalas Creaturarum.*

Vide Bellarmini opuscula. Corpus humanum non est obiectum adequatum Illius medicinae, qui fuit Medicus totius Compositi.

A vulgar Apologue touching Physicians.

Coloff. 4. *Luke the beloved Physician greets you.* A Physician, and therefore the more admirable for his *Dedication*: Being not only a *Courtier of Nature*, lost in second Causes, but ascending to the first by the *Ladder of the Creatures*, and teaching others so to climb to *Heaven*. The *Humane Body* not being the *adequate object* of his study and practice (being first cured himself, by him that was so, far more eminently) he became a Physician of the whole *Man*, of *Soul* as well as *Body*: And that both for the *Therapeutick* and *Phylactick* part of *Physick*; first, curing their *Infidelity* and *Impenitence* with the Sovereign precepts and prescripts of his *Gospel*, and then preserving that same *spiritual temper*, with the wholesome *examples* and good acts of the *Apostles*. And this *Religio Medici*, although none can equal, yet (for the honour of God, and that *Profession*) I wish more would *imitate*. To take of all vulgar Imputations, and just occasions of those and the like Ironick Apologies, viz. how once, when a Physician knocked at *Heaven-Gate*, *St. Peter* demanding who he was? (as he must needs be the *Porter*) and that by enumeration of almost all *Religions*. Art thou a *Jew*? No, replieth he. Art thou a *Mahumetan*? No, saith he. Art thou a *Christian*? Neither, &c. till being asked in general, of what *Religion* he was? He answered (saith the Story) *that he was a Physician*: And so at length was denied for his Denials; intimating no room there for such as have no Religion here. But God forbid so honorable and needful a Profession should suffer for the Delirations of some of the worst pieces of it: Perhaps some few *Philosophical Humorists*, (that are but as the *Warts* and *Wens*, and meer *Excrecences* of that same *Noble*

ble Science) whose Brains being over-heated by their Chymical Experiments, may as easily mistake the Truth, as they do the Philosophers Stone : Which, though woed of so many, yet still remains a Virgin. But for the Profession, 'tis the Wise Man's Counsel, Honour the Physician, for thou mayst have need of him. Yet honour him for his own worth, where thou findest it, as well as for thine own necessity. And our blessed Lord himself at once commends and recommends him, *Matth. 9.* *Matth. 9. 12.* *The sick have need of the Physitian.* God himself owning and honouring the Compellation, *Jer. 8.* *Jer. 8. 22.* *Is there no Physician there?* Christ also imitating their Practice, in the good Samaritan. But here expressly honouring the Profession with the Office of an Evangelist, scil. in Saint Luke the Physician. *Luke 24. 13.*

Quod ab omnibus amatur, & tamen virgo est.

Eccclus. 38. 1, 2.

Matth. 9. 12.

Jer. 8. 22.

Luke 24. 13.

Some think him to have been one of the seventy Disciples, from his 24th. Chapter, ver. 13. scil. one of those two Disciples travelling to Emmaus. But *Tertullian and other Ancients say, That he was none of Christ's immediate Disciples, but only a Companion and Disciple of the Apostles, as indeed himself intimates in the very beginning of his Gospel, Chap. 1. *Sicut tradiderunt, As they have delivered them unto us, which from the beginning saw themselves.* Intimating that he wrote his Gospel by Dictation; but the Acts of the Apostles by his own Observation. But that he writ both he attestates; *Acts 1.* *In the former Treatise, O Theophilus, &c.* Which former Treatise, being his Gospel, he wrote *Anno Christi 51.* (saith Eusebius; Others say, *Anno 54.*) from the Mouth of Saint Paul, who thence is thought to use that Phrase, *Rom, 6.* *According to my Gospel.* And Saint Luke indeed being the constant Companion of St. Paul,

*Sectator & Discipulus Apostolorum. lib. 4. contra Marcionem.

Luke 1. 2.

*Of St. Paul as supposed.

Acts 1. 1.

Lib. 3. Eccl. Hist. c. 4. Alsted, Chro. c. 27.

Rom. 16.

Totius Peregrinationis comes
& ſectator.
Alſted. loc. cit.
Pauli Diſcipulus
& Collega.
Gal. 2. 9.

in his double travels, *Acts* 16. He became both the Maſters and the Apoſtles Register. His Representation being but a deſerved *Emblem*, viz. The Ox ſtrong to labour, his Pen as unwearied as his Perſon, and both proportionable to his excellent Subject. He becomes an *Evangelist* before St. Peter and St. James, thoſe Pillars of the Church. Ten of the *Apoſtles* are paſſ'd by, and his Quill is choſen: God ſometimes is pleaſed to effect great *Deſigns* by obſcure means, even by unthought of *Inſtruments*: Amos, an Herdsman, made a Prophet; many Fiſhermen, Fiſhers of men; an eaſier Tranſlation then, may make St. Luke here an *Evangelist*, of a *Phyſician*. And though the laſt, yet not the leaſt of the *Evan- liſts*; in ſome Conſiderations ſuper-eminent to all of them: That while Saint

* *Matthæus quidem, quod fuit Chriſtus Lege promiſſus. Johannes vero quod eſt verus Deus, & Dei Filius. Lucas autem, quod eſt verus Salvator Hominum. Marcus vero quod eſt Rex, & etiam Imperator omnium. Et ſic quatuor Evangelia diſtinguuntur non penes quatuor ſubjecta, ſed penes Prædicata de eodem ſubjecto. Lud. de vita Chriſti, c. 83. n. 18.*

Vide Stellam in Comment. ſuper Lucam.

* *Matthew* (according to his *Emblem*) labours in proof of Chriſt's Humanity, and St. *John* (with his ſoaring Eagle) reaching at his Divinity; and St. *Mark* (Lion-like) pointing out his Regality; this our St. *Luke* (with his Ox) draws him as the Saviour of Mankind; and taking advantage of the others help, (as writing after them) his *Goffel* is more full, and *Hiſtorical* than any; happily ſupplying many *Paſſages* and *Circumſtances*, which their weighty Brevity, not to ſay Incogitancy, omitted: To which end he begins with the happy Meſſage of *Gabriel*, the Miracle of *Zacharias*; and the ſaving Name of *Jeſus*, much dwelling on the ſweet *Paſſages* of Chriſt's Words and Actions, that moſt eminently pointed out his Clemency and Mercy; and eſpecially

ally in reference to his *Passion*; as that Prayer, *Father, forgive them, &c.* And that Promise, *This Day shalt thou be with, &c.* And that Recommendation, *Anima, Father, into thy Hands, &c.* *Ecce solus refert*, (saith *Ludolphus*.) and he only (among other Memorables) mentioneth that same *grumosum Sanguinem*, that bloody Sweat, which was to be the Medicinal Bath for wounded Souls, principally designing to render him a Saviour, the great Physician both of Soul and Body.

And after all this, it will be worth while to take notice of his *Dedication*, *Most Excellent Theophilus, Acts 1, &c.* Which, some doubt whether it be a Common, or a Proper Name. And * *Baronius*, (though he hath tried) cannot untie the Knot. If we take it for a Common, *Appellative*, it hints the Gospel written to such as are *Osquidus*, that is, *Lovers of God*, as being a Pearl not to be cast to Swine, *Matth. 7. 6.* But every true Christian is a *Theophilus*, and hath a Gospel dedicated to him (as Saint *Am- Si Deum diligis* sweetly) If thou lovest God, to thee given, *ad rescriptum est; si ad te scriptum*, the Gospel is written; and if to thee it be written, accept the Gift of the Evangelist, *suscipe munus*, the Pledge of such an Heavenly Friend, and &c. treasure up this Jewel in the Retirements of thy Bosom, out of the reach both of *Moth* and Thief; that is, of Sin and Errour. But more probable 'tis to be a Proper Name, from Saint Luke's own Words, *Luke 1. vers. 3. Luke 1. 3.* It seemed good to me also to write unto thee in order, most excellent Theophilus, that thou mightest know the Certainty of those things wherein thou hast been instructed. Wherein (methinks) he doth evidence some one particular Person,

Theophyl. in
Luc. 3.

Acts 26. 25.
c. 24. 3. c. 23.
26.

Κεῖνται ὁῖνε,
κεῖνται ὁῖλιξ,
τὸ κεῖνται ἢ
κεῖναι.

Rom. 13. 11.

Bellarm. l. de
Scriptor. Eccl.
de Sancto Luca
Evang.
Hier. in Catal.
vir. Illust.

Person, whom he had Catechized formerly by word of mouth; and this is seconded too by the Title, *κεῖνται Θεόφιλος*, being the same used elsewhere to *eminent Persons*, this occasioneth Expositors justly to conceive, it was some *Man of Quality*. *Lyran* and *Nicephorus* think him the then *Bishop of Antioch*: Others, that he was some chief *Governour* in his *Common-wealth*, because the Word *κεῖνται*, importeth most *Excellent*, or most *Noble*, as it is translated and applied to *Festus* by *St. Paul*, Acts 26. and by *Tertullus*, that great *Master of Eloquence*, to *Felix*, Acts 23. and by *Claudius Lysias*, To the most *Noble Governor*, &c. And then from *Theophilus* observe, That *Greatness* doth not exclude *Goodness*, but may much advance it; and so to that end, is not only *Equity* and *Civility* to give due *Titles* of *Respect* to *Persons* of *Honour* and good *Quality*, *Rom. 13. Honour to whom Honour belongeth* (Religion approving of good *Manners*:) But it is withal a *Pious Policy* for good men to devote their *Labours* to such *Mecænasses*, as may advance Religion, and the *Glory* of *God*, rather than their own *private Names* and *Fortunes*, as here *St. Luke* doth unto his *Theophilus*, contrary to the *Rudeness* and *Barbarity* of the *Phanatics* of these latter *Ages*.

But not to seem digressive, this *Evangelist* (like his *Industrious Ensign*, the *Ox* forementioned) hath his time of *Unyoking* also, as well as of hard *Labour*, this holy *Physician* (after his numerous and double *Cures*) is at length cured of all earthly *Maladies*, dying in *Bythinia* (a *Region* of the lesser *Asia*, now called *Anatolia*) near *Pontus*, in the 84. year of his Age, and *Anno Christi* 74.

POEM XXXIV. { On Saint }
Luka.. }

THE Church, with Gratitude of highest rate,
 This Saint's *Festivity* doth celebrate,
 And fitly we *commemorate* his Facts,
 Who *Christ's* records, and his *Apostles Acts*:
 And because (though a grand *Physician*) he
 Indulgeth studies of *Theology*;
 Nay, and doth make his *practice* of it too,
 And that (we know) is rare for *such* to do:
 He, through all *second causes*, views the Prime,
 And so by *Natures* scale, to *Heav'n* doth climb,
 While others lodge by th'way; the *Soul's* his care,
 While *Empericks* ev'n *Bodies* do impair!
 Therefore *St. Luke* is to be valued high,
 Whose *Gospel* is ——— *Religio Medici*.
 He lays aside his *Apollinean Art*,
 Or doth withal *Prescripts* Divine impart:
 Feeling the pulse of *Souls*, the *Conscience*, thus,
Christ is become his *Esculapius*.
 Saint *Paul*, and holy *Mark*, and such as these
 Are deem'd his *Galen*, and *Hippocrates*;
 He's of the *Apostles* Colledge, and in that
 A *President*, and not a *Candidate*:
 Tears are the *Critick-water* he doth cast,
 Whereby, if he discern *Sins* danger past,
 He lets the *Patient* know, *God* doth restore,
 Who bids him 'ware *Relapse*, and *sin no more*;
 Or if the *Symptoms* still continue bad,
 He then applys the *Balm of Gilead*;
 And where the Case is *desperate*, he thinks good
 To add the *Balsam* of our *Saviour's* Blood.

That

That Panacean Med'cine, that *All-beal*.
 So careful is he of his *Patients* weal,
 This good *Samaritan* brings *Wine* and *Oyl*,
 To cure the *Soul* both of her *wounds* and *toyl*.
 The *Body* (next) of *Sin*, he so *dissects*;
 That we may thence prevent foreseen defects;
 Discovers to us many an *Healing Plant*,
 The *Cleansing Hyssop*, and *Herb-Grace* we want;
 Advising also for our better speed,
 That we the *Heavenly motions* ever heed:
Visits without a *Fee*, and thereby thrives,
 He freely bath receiv'd and freely gives.
 Then honour the *Physician*, but of all
 This the *Cælestial-Apollo*, call;
 His Gospel being a *Shop* so furnished,
 That there, each grief may of its Cure be sped;
 Stor'd with rich *Drugs*, and choice *Restoratives*,
 Sure *Antidotes*, and needful *Corrosives*,
 And all these free, attend the Prophet's cry,
 Come you that languish, without *Money* buy.
 And Lord we come, begging but only this,
 As he was *St. Paul's Convert*, make us his.

PRAYER XXXIV. { On Saint }
 Luke. }

O Great Physician of Souls and Bodies, who com-
 mandest us to honour the Physician; give us
 grace to perform it unto both, as to the Physician both
 of Body and Soul; and that not only for our own
 sakes, because we have need of him; but for thine
 especially, because of thine Ordinance and Blessing:
 For that thou hast indulged such helpful excellencies,
 such kind and friendly Qualities to Plants and
 Minerals

Minerals, to sensitive, and insensitive Creatures, (that Medicines dwell next door almost to our Diseases, and naturally each Creature knows its Cure) yet is thy Mercy still more magnified to Men, in giving such eminent gifts to the Physician, as that he knows the lodgings of these relieving Vertues, and can knock at their doors by the hand of Art, and call them forth from their several Cells (Herbs, Drugs, or Metals) into an healing Medicament or Potion, for the Ease and Restitution, (when thou pleasest) of thy languishing and fainting Servants : So that thou trustest him, as it were, with the Keys oft-times of Life and Death ; that though thou hast appointed Man his Bounds which he cannot pass, yet (not using his thine Ordinance, and other means afforded him) that he may come short of, and not live out half his days.

Yet still more and more we bless thee for chusing here Saint Luke for thine Evangelist, and turning such a Corporal into a Spiritual Physician ; vouchsafe us Grace (O Lord) to become his Patient, (being sick of Sin :) or rather thine, since he prescribes only by thy directions : As thou honorest that Profession by wearing the style of a Physician, so dignifie us with the deserved Title of thy amending Patients, and embraces of his Doses for thy sake : And help us to take thankful notice of thy goodness, spread over all Professions, and peculiarly for this great and good example of an Evangelical (we had almost said Angelical) Physician : That Calling, being most tempted (and most oft seduced) by the blandishments of Philosophy, and alluring Familiarities of Nature, to rest in second Causes, forgetful of the first : Some of them looking upwards, so far only as the Stars, and motions of the Heavens ; rather than ascending
to

to them in Adoration of thee, the God that guide
 them: Some again relying on the connexion of Causes
 and a suppos'd necessity of the vicissitude of all things
 mean time, not seeing thy hand that knits the Links
 and holds the Golden Chain, dispensing all things by
 a watchful Providence. Thus too many being but
 half Philosophers, grow only to the Self-conceit
 and Evil, but not men wise unto Salvation; But thou
 thy Servant St. Luke (here) improves his Art and
 Nature, into Grace and Piety; and not only to his per-
 sonal advantage, but enriching the World with publick
 Treasure; Thy Church (O Christ) with the Jewels
 of thy Gospel, and a Register of (happy examples) the
 Acts of thine Apostles; wherein (like a good Physician
 indeed) he hath discovered both our Disease and Re-
 medy: To wit, our Sins, and thine infinite Mercies and
 all-sufficient Merits; and without them, our desperate
 Condition! But those well applied will so recover us
 (here) into a state of Grace, as one day to render us
 immortal in the state of Glory. Which grant, O thou
 Physician of Souls, O Holy Jesu. Amen, Amen.

{ The COLLECT. }

*Almighty G O D , which calledst
Luke the Physician , whose Praise is in
the Gospel , to be a Physician of the Soul :
May it please thee by the wholsom Medi-
cines of his Doctrine , to heal all the Dis-
eases of our Soul , through thy Son Je-
sus , &c.*

Epistle.

2 Tim. 4. ver.
5. to 10.

Gospel.

Luke 10. ver.
1. to 7.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



UPON

M.
Psalm for
 D. M. 21.
 E.
Psalm for
 D. M.

UPON
Saint Simon and
Jude's Day.

M. Lesson.
 1. *Job* 24, 25.
 2. *Luke* 14.
 E. Lesson.
 1. *Job* 42.
 2. *Phil.* 2.



S^t. SIMON.

DISQUISITION XXXV.

THese were another pair of Brethren; (as before, Peter and Andrew, James and John) The reason of Christ's Choice herein, to spread
 Unanimity

Unanimity, and prevent Schism, is expressed in their *Fratres Natu-*
 their Festivals; They were Brethren in Blood, *râ, Fide, Do-*
 and Brethren in Good; Brethren in Nature, in *ctrinâ. Aquin.*
Faith, in Doctrine, and good Life; quam bonum & gloffa ordi-
suavendum? O how happy and pleasant a thing it *nar.*
 were, if Ministers were in the three latter, but
 such Brethren; That would resent like Aaron's Oyn-
 ment, would be both good and pleasant, and few
 things that are both: Though Simon is here first
 named, I shall crave leave to begin with * Jude, as
 most remarkable in Scripture; I, and for Scripture
 too, he having enriched that Crown with a pre-
 cious Jewel, viz. with an Epistle of Catholick and
 universal Excellence; and therefore well named
 Lebbæus, Matth. 10. 3. from a Root signifying
 the Heart; and to make hearty; He having done
 it heartily as unto the Lord, not more discouraging
 the Enemies of Christ, than animating and chear-
 ing his true Servants: And for the same reason not
 amiss surnamed Thaddæus, (in the place fore-cited,
 Matth. 10.) from that Syrio-Chaldaick Word ܬܕܝܬܐ,
 which signifies a Dug, his Epistle being Mamilla
 Ecclesie, as it were a Dug or Nipple of the Church;
 yet I think the better Etymology is from the
 Root ܕܝܬܐ, which speaks him Laudantem, Confi-
 tentem, a Confessor, and a Saint praising God, and so
 uniting with the Name of Jude, streaming into
 into one Channel, both, and from the same Foun-
 tain.

The most we read of him in Scripture, is from
 his own Pen, yet that being guided by the Holy
 Spirit, we cannot suspect the Modesty thereof;
 where, above all Titles, he styles himself Judas,
 the Servant of Jesus Christ. The honourablest re-
 lation, That, the perfectest freedom, therefore all
 the Apostles use it, Rom. 1. 2 Pet. 1. 1 Cor. 7, &c.

N n

I, and

Psal. 133.
 * Judas He-
 braum Nomen
 est; Thaddæus,
 Syriacum.
 Tremel.
 From ܠܒ
 cordatum fecit,
 unde ܠܒ (i.)
 Cor.
 Diversi Aposto-
 lorum Binomii
 fuerunt, hic
 autem Trino-
 nomius.

ܕܝܬܐ ܕܝܬܐ à Ra-
 dice ܕܝܬܐ, qua-
 si celebrationis
 Filius.

Rom. 1. 1.
 2 Pet. 1. 1.
 1 Cor. 7. 22.

*Magis gloriatus
est se membrum
esse Ecclesie,
quam caput
Imperii.*
John 14.22.

איש שר
i. e. Vir Mar-
supii, The man
of the Purse,
&c.

I, and the best *Christians* Joy most in this *Title*: As the good Emperor *Theodosius*, deemed his being a Member of *Christ's Church*, an higher Honour, than that he was Head of the *Empire*. So Saint *Jude* in his *Exordium*, a *Servant of Jesus Christ*; yet adding withal, the *Brother of James*, mentioning his Kindred and Allies, partly to distinguish himself from *Judas* the Traytor, as *John 14.* not the *Iscaiot*, Διακεκριτός, (saith *Tremelius*) for difference; for (though *Iscaiot's* help well) yet both of a Name, shadoweth out unto us, that in the *Visible Church* there will be always some bad, as well as good Professors; *Judas* a Devil, (*John 6.*) as well as *Judas* the Saint: The Church is an *Ark*, and that had a *Raven* as well as a *Dove*; 'Tis a *Flock* like *Jacob's*, all ring-streaked: 'Tis a *Net*, there will be *Fish* in it of all sorts: A *Garden* will have *Weeds*, as well as *Herbs* and *Flowers*: And 'tis an *Army* wherein are *Spirits* of all *Tempers*: 'Tis a *Field*, wherein are *Tares* as well as *Wheat*, and so shall grow together till the *Harvest*. So that good men may distinguish themselves from ill; and again, may own their best *Alliance*, for the more *Credit* and *Advantage* of the *Truth* and *Gospel*, as St. *Jude* doth his Brother *James*, being a man of such *Repute*, as that he was surnamed the *Just*, &c. as is expressed in *Commemoration*.

Epistle of
Jude v. 2, 3.

The Substance of St. *Jude's Epistle*, consisting of a *Salutation*, vers. 2. an *Exhortation*, vers. 3. and a *Caution*, vers. 4. The first is, *Mercy* unto you, and *Peace* and *Love* be multiplied, (that is) *Mercy* from God the Father, in pardoning your Sins; *Peace* from God the Son, that Prince of *Peace* applying it; and *Love* from God the Holy Ghost, being the Spirit of *Love*. Or, *Mercy*, in pardoning your

your sins, Peace in calming your Consciences; and Love, joyning you to God, and one another. The Exhortation is, to continue stedfast in the Faith once given to the Saints. Nay, ^{ἰπαγωνίζεσθαι} (that is) earnestly to contend for it, with might and main, with all the Wisdom of the Serpent, that may consist with the Dove's innocence, to act (like natural agents) to the utmost of ability; all little enough to countervail the Malice and subtilty of the Supplanter, as the caution intimates, vers. 1. Because certain ungodly men are craftily crept in, &c. As such have ever done, and will do into the purest Churches upon earth; as Snakes and Serpents creep into the sweetest Gardens; from whence the Metaphor is fitly taken, craftily crept in unawares. Of this sort are those that with a form of Godliness (saith the Apostle) creep into houses, ^{Οἱ ἐνδύοντες εἰς τὰς οἰκίας} leading captive silly women, &c. Serpent-like assaulting the weaker vessel, and whereof we have had too large experience; but now (thanks be to God) the caution of that place begins to be better heeded, (that is) from such turn away, 2 Tim. 3. Yet Saint Paul expresseth it fuller, Ephes. 4. in three Terms most emphatical; of whose both Sin and Punishment you may read in the sequel of that Epistle. Against all which we must as St. Jude did, give all Diligence, vers. 3. to write of the common Salvation. Indeed, giving all Diligence, not only in his writing, but in his Travels, and preaching the common Salvation, viz. first in Greece, Pontus, and Mesopotamia; and afterward (say Writers) with his Brother Simon into Persia, where besides (Spiritual cures) he corporally restored Abgarus King of the Edesseni, unto whom

*Tanquam pro
aris & focis.
Ad extremum
virium:*

* Ἐν τῇ κυρεία, ἐν τῇ πανουργίᾳ, καὶ πρὸς τὴν μεθοδείαν τῆς πλάνης.
Metaphors from Dice and Juglers; that we might beware of the Sights of Men, and cunning Craftiness, whereby they lie in wait to deceive. Ephes. 4. 14.

he was sent a kind of an Ambassador. *Eusebius Eccl. Hist. l. i. c. 13.* ἐλπίδι θεοπείας, &c. gives us the whole story at large, whereof I can here present but an Abridgment. When the same of our Blessed Saviour's *Miracles*, had inform'd the World of his *Divinity*, and contracted unto him, (as the center of their health and recovery) all those of Circumferent Nations that were any way diseased; among the rest King *Abgarus* (Prince of some Borderers on *Euphrates*) labouring of a Disease incurable, (as to Man) maketh his address to Christ by Letters, petitioning his assistance, and thereby obtaineth not only an Answer, but a Promise from our Blessed Saviour of granting his request, (as you may read the Copy of both Letters in the place fore-quoted) Christ granting his desire as to his *Cure*, (though not in coming to him;) promising after his *Ascension*, to send some one or other of his *Disciples* to restore him to health, and those about him: Which

† Καὶ ἐπειδὴν ἀναλεθῶ, ἀποσέλλω σοὶ πῶς ἤσθι μου, ἵνα ἰασῇται σε τὸ πάθος, καὶ ζήσω σοὶ καὶ τοῖς σὺν σοὶ ὡδόμενοι.
Eccl. Hist. l. i. c. 13.

* Ἀπέστειλεν αὐτῷ Ἰάκωβον καὶ Θωμᾶν, θάδδᾶν. ἵνα ἤσθι ἐλδομήκοντα, &c.
loc cit.

was performed accordingly (saith † *Eusebius*) by St. *Jude* (who was called *Thomas*) his sending of *Thaddæus* to *Edessa*: But here, (by the leave of so great an Author) if St. *Jude* were any where called *Thomas*, (and not mistaken for him rather, they being

distinct enough in the Catalogue of the twelve Apostles, yet I apprehend not how St. *Jude* can be said to send *Thaddæus*, as being his Brother, and one of the Seventy, (for so run the words of the

* *Historian*) when they are so clearly expressed to be one and the same Person, Matth. 10. And *Thaddæus*, (that is *Jude*) one of the Twelve. Matth. 10. 3. But passing the circumstances,

the substance of the Story is Authentick: That
Thaddæus

Thaddæus having done many kind Miracles by the way, approaching at length to the Court of *Abgarus*, who (as it were) worshipping *Christ* in him, (saith my Author) falls down before him: *ὁ βασιλεὺς τοῦ Οὐρβαίου*, declaring his belief in *Christ*, and his Father that sent him, (to omit the other holy converse of the Dialogue) Saint *Jude* embraceth him, and in the name and power of *Jesus* cureth him, without help of Plants or Minerals, or any other Medicaments whatsoever, and not him only, but many others also (at that instant) labouring of Diseases, and Believing: counting it such an happy recompence, that multitudes were daily added to the Church of such as should be saved; that when the grateful Prince did proffer him Gold and Treasure, he returned this seldom-heard celestial Answer; Great Sir, If we for our Spiritual Master's sake, have freely left what was our own, how shall we take that which is anothers? And yet for all these performances on his part, and noble expressions on theirs, (the better sort of them) he is at length by others ill required, by the Heathenish Priests of that same Country, being put to death, and sacrificed, *Ἄνω Χριστῇ*, 43. (saith *Eusebius*) others the 51. propagating the Gospel both by Life and Death.

Now a word or two for his Brother *Simon*; he was surnamed *Zelotes*, from his pious heat and prudent zeal, without which Alloy 'tis a dangerous engine, zeal not according to knowledge; and 'tis reckoned among the works of the flesh, Gal. 5. *Ζῆλος*, also from his Country called the *Cananite*, and for distinction from the other of that name, *Simon the Cananite*, Matth. 10. 3. who is like a showing cloud, one of those compas-

Εἰ τὰ ἡμέτερα
καταλελοίπα-
μεν, πῶς τὰ
ἀλλότρια λη-
ΐσμεθα. loc.

Simon the last
Martyr of the
Apostles.

*De obitu hujus
Apostoli nihil
habemus certi.*
Bellarm. de
Eccl. Script.
P. 33.

*Vide Alsted.
in Chron. Pers.*

sionate Bottles of Heaven) watered with the *Gospel*, many dry and *desart places*, scil. *Egypt, Lybia, Persia, Cyrene*, many parts of *scorching Africa*, and divers other Regions towards the *Western Ocean*, besides his visiting of some *Islands*, and among others (if *Historians* deceive us not) this of our *Brittain* also, (though others attribute that to *Joseph of Arimathea, Anno Christi 63.*) and though *Bellarmin* saith, That of this Apostles death we have nothing certain, yet others say, that at length returning home unto *Jerusalem*, (*Carnificina Prophetarum*) that *Shambles* of the *Prophets*, (having a while succeeded his Brother *James the Just* in that *See Episcopal*) he was fastned to the *Cross* in the *120.* year of his Age, and so made the last *Sacrifice* of all the *Apostles*.

POEM XXXV. On St. Simon and Jude.

IN Sacred Writ 'tis a Divine command,
That by two Witnesses each word should stand,
And here they are to make the Gospel good;
This pair of Martyrs seal'd it with their Blood!
They stood in first relation to each other,
Yet nearer Kin by their Spiritual Mother.
Rare is Fraternal Amity, but this
Like Aaron's Oyl, both good and pleasant is.
Saint Jude with Golden-Pencil doth indite
A Catholick Epistle, and doth write
Unto the Jews dispers'd, and Gentiles both,
To weed up Errors in their early growth;
That same Love-letter to the Church he writes,
With his Blood sealing, what his heart indites!

And

And were his cautions fixed in each Breast,
 Nor *Sin* nor *Faction* would be unsupprest.
 And as he wrote, his Brother *Simon* ran,
 Bearing Christ's Name to th' utmost Ocean:
 Advent'ring on the savage *Affricans*,
 The worst of all their *Monsters*, *Sin* He tames:
 Turning *black Superstition* into Grace,
 Till *Sin* and *Turcism* did re-cloud the Place;
 Thence watr'ing *Lybian Deserts*, *Egypt's Plains*,
Cyrene and *Persia* tasting of his pains:
 Nay on our *British Isles* too (story some)
 This *Canaanite* bestow'd first *Christendom*:
 And after all, returned home and dy'd,
 Last *Martyr* of th' Apostles *Crucifi'd*:
 Well therefore (here) is he *Zelotes* term'd
 Whose *zealous Life & Death* Christ's word confirm'd.
 And that nor *Sin*, nor *Herésie* intrude
 The *Christian Faith*, both wrote, and dy'd St. *Jude*.
 Thus if your *Life* and *Death* you'll render fair,
 Translate th' example of this Golden Pair.

PRAYER XXXV. { On St. Simon }
 { and Jude. }

O Infinitely wise and gracious Master, who wast
 pleased here to choose these Brethren, not only
 for the advancement of thy Gospel; but for their own
 Association, and our Example: Blessing the Parents
 of such pious Children, when so many of them prove
 as Shafts in the hand of a Giant, and not Reeds,
 wounding the Hand of them that bred them. (They
 being commonly certain Cares, and uncertain Com-
 forts) through Corruption of Nature, most running
 after evil Courses; and if one prove an Abel, ano-
 ther

ther is a Cain; if one become a Jacob, another proves an Esau; or if one prove a Mary, another's but a Martha, or perhaps a Dinah; if one a good Husband, another plays the Prodigal Son; and much degenerateness falls out oftentimes, even in the best of Families; but happy sure the Parents of these Brethren (whereof St. James too was a third) yet themselves more felicitated by thy Election, and being made of thine eminent Disciples, to enjoy thy Presence, thy Blessings, and Instructions.

And we cannot but take grateful notice of thy frequent Choice of Brethren for thy Service; thereby preventing Schism in thy Worship, and for the more comfortable Society of themselves, and for Examples to us of Amity and Union, whereof we have so great a scarcity: And therefore (O Lord) supply those Graces with thy Spirit of Concord, and rebuke that Spirit of Envy and Uncharitableness, which hath so long divided us in Jacob, and scattered us in Israel; and especially (O Lord) reintegrate the Affections of all those whom thou sendest out into thy holy Ministry (like Simon and Jude here) let them be Brethren (if it be thy blessed Will) unite them in Judgment and the Soundness of Doctrine, that they may be of one Mind and of one Heart: Or if there be some lighter Differences, yet that those may not hinder Christian Correspondence in thy Work, but rather make our Moderation known unto all men; that without envying one anothers Gifts or Preferments, we may all unite in the building up of thy Church and People, drawing them by Precepts and Example unto mutual Affection one with another, and all thence the more easily to love Thee and thy Service, their own Souls, and the things of a better Life. To that end (O Lord) give us Ability and Will, Diligence and Prudence, both by Pen and Person to advance thine Interest; where thou
hast

best bestowed Talents, grant us Industry with Saint Jude, to writ Instructions to thy Church and Servants, to oppose Heresies, to convince the Gain-sayers, to stop the mouths of ignorant and foolish men. And where thou affordest Opportunities of Travel, let us to our power (with Saint Simon) endeavour the Advantages of Christianity; that so having performed faithfully the Service here designed us, our Souls and Bodies may make an happy Retreat unto their Principles, and both wait in hope of consummated Felicity and a joyful Resurrection. Amen, Amen.

{The COLLECT.}

Epistle
of St. Jude,
v. 1. to v. 9.

Almighty God, who hast built thy
Church upon the Foundation of the Apo-
stles and Prophets, Jesus Christ him-
self being the Head Corner-Stone: Grant
us so to be joyned together in Unity of
Spirit by their Doctrine, that we may be
made an holy Temple acceptable unto thee,
through Jesus Christ our Lord.

Gospel,
John 15. v. 17.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 1.
E.
Psal. for
D. M.

UPON
The Festival of All
SAINTS.

M. Lesson.
1. *Wisd.* 5.
2. *He.* 11, 12
E. Less.
1. *Wisd.* 5.
2. *Rev.* 19.

39 Fellow Ministers with the Saints in all Manshall



And take upon us Fellowship of the
ministring to Saints in Cor 3. 1. 2.
That ye being Rooted or grounded
in love may be able to comprehend
with all Saints what is the breadth or
length and depth and height and to
know the love of Christ (Eph. 3. 18, 19)

DISQUISITION XXXVI.

THe former *Festivals* presented us with *singularities*, but this is *Festum Catholicum*, it is or should be, an universal *Holy day*; Whereas each

each of the former, like a *Jacob's-staff*, gave us the height but of particular *Saints*; This, like a clear Night, or a fair natural Day, shews us the whole *Heavens* rich varieties: Those, as contracted *Perspectives*, measuring them one by one: While this like a larger Optick, presents us, as it were, a *Landskip* of *All Saints* together. Each of them like a *Flower*, this a *Posie*; or if they *Posies*, this a *Garland*, nay a *Garden*; sometimes those shew'd the *Leader*, or Commander in chief: Sometimes the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches* Army; but this presents us here with her *Camp-Royal*, her *General Muster*, the main *Battalia* of that noble Army, the Army of *Saints* and *Martyrs*: Because we cannot particularly celebrate every of those *Saints* in whom *God's Graces* have been eminent, (for that would be invincible) and likewise because in those which we do Solemnize, we may (through negligence or infirmity) omit some requisites, or act some things *less necessary*, therefore *Holy Church* designs this Feast to commemorate *All-Saints* in general. I say, this is the *Catholick Solemnity*, and not a little mistaken by some, who mistake themselves to be the only *Catholicks*; for the most part, conceiving this Feast instituted, in contemplation only of the *Saints Triumphant*; so carrying on their manner of Devotion, in consideration of them only: This misprision being grounded (saith a learned *Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (Given by *Phocas*) to the honour of *Saints* and *Martyrs*, but of that kind only; yet was there a better consecration afterward, both of that *Temple*, and this *Festival* (saith he) viz. to the honor of the blessed *Trinity*, to the memorial of all *Angels*, *Saints*, *Apostles*,

Dr. Donne
S. 45. in *Festum*.

Apostles, Martyrs, Confessors, and all elect children of God whatsoever that were holy, that is, Saints: for indeed, this Feast, methinks is like Ezekiel's Ezek. 1. 17 creatures full of Eyes: behind and before, at top and underneath; looking upward in a sense on the Saints Triumphant, and downward too on the Saints Militant; looking as it were round about the World, uniting in a devout contemplation, the head of the Church, God, and Christ himself; and the whole Body in those two noble Constitutive parts thereof, the Triumphant, and the Militant; piously grounding upon that Article of the Apostles Creed, I believe the Communion of Saints: And secondly out of the Epistle for this day, Rev. 7. where the sealing of the Saints speaks them the Saints Militant also; being such, without question, as receive the Seal here, that is, Grace in their heart, as well as a sign of their Profession in their forehead; and therefore as these words, so this Festival (in their intendment, that applied them to it) is also of the Saints that are upon the Earth; and that this day of all Saints is not to be contracted to either, but intimates a relation unto both, to all Saints, whether alive or dead: And there is a latitude of Christian Piety, that (without either affectation, or superstition) may well reach them all.

As first, for the Communion of Saints Militant, (all true Charity beginning at home) that's more obvious to us, and we will ascend unto the other by it: it consisting mainly in these two things; in compassionating one anothers evils, and communicating of our own goods; these (indeed are the two feet of Christianity) and first of Sympathy: Be of like affection one towards another, (saith the Apostle) and that not only to rejoice with

This Feast involves both the Saints Militant and Triumphant,

Communio sanctorum Militantium consistit principaliter in compassionando mala, & communicando bona. Τὸ αὐτὸ εἰς ἄλλήλους φρονῶντες, χαίρειν, καὶ κλαίειν.

Rom. 12. 16. *with them that rejoyce, but also weep with them that*
Utriusque *mourn!* An union which the members of the
fortune fidi same Body alway challengeth, Christians sure
conhies. (more than Heathens) should be faithful part-
 ners of both fortunes, (as was said of *Pylades*
 and *Orestes*, of *Theseus* and *Peribous*) rejoycing
 in anothers good, as in their own; as those para-
 bles of the found sheep, and groat instruct us.
 Luke 15. Yet alas, how many *Labans* are amongst us, that
 envy the fruitful Flock of an industrious *Jacob*?
 And how many *maligning Ababs*, sick of their
 neighbours Vine-yard! sick of their Grapes be-
 fore they taste them, because they are not owners
 of them! Nay, like *David's* enemies, *Psal. 35.*
In mine adversity they rejoyced: Such are far from
 the *Communion of Saints*; I confess, it is hard to
 Nature thus to *sympathize*, and not with the Bro-
 ther of the Prodigal, to envy the success and
 plenty of another, but easie 'tis to Grace and
 Christian love; with *Benjamin's* Brethren, not to
 envy him, though his *Mess* be five times bigger than
 Gen. 43. 34. *their own*, Gen 43. So *David*, *Psal. 107.* God rais-
 Videbunt iusti, & letabuntur. eth up the poor out of misery, and maketh him House-
 Psal. 107. 42. holds like a flock of Sheep, and the Righteous shall see
 this, and rejoyce, &c.

And as the Oyl of Gladness is increased by ef-
 fusion, so the Bread of Affliction is crumbled away
 by breaking; sorrows grow less by being divided,
 and therefore this *Communion of Saints* teacheth
 us likewise to *mourn with them that mourn!* And
 though it be not altogether a remedy, yet 'tis
 some kind of mitigation, fellowship in *sufferings*;
 and he will do little, that will not pity misery.
 The Church is that *Hemorrhissa*, Mark. 5. vexed
 with a long bloody Issue, running even from *Abel*
 unto *Zachariah*, and thence down through *Christ's*,
 and

*Solamen misere-
 ris socios habuisse doloris.*
 Partner griefs
 Yield some
 reliefs.
 Mark 5.

and all the *Apostles* veins; even nearer to us than the *Marian Persecution*: So that we cannot think it strange (saith the Apostle) concerning the fiery Trial. More need of his Advice, Gal. 6. Bear ye one anothers Burthens, and so fulfil the Law of Christ. Frater enim Each Land almost in Christendom now presenting to us *Joseph's bloody Coat*; then how can we chuse but melt with *Judah*? for it is our Brother, and our own Flesh: In the Body Natural, you see, if any part be hurt or wounded, all the other living united parts smart together, and seek Remedy; but indeed the dead Members, and such as are cut off, afford no Sympathy, the Analogy is evident. This Κοινωνία παθημάτων, Communion of Affections, is a true Touch-stone of what Metal, of what Body we are; whether Fewel for God's burning; or Timber for his building; a Building (now we speak of it) let us imitate, for we are God's Building, 1 Cor. 3. (And here the Beam of the Timber, and Stone out of the Wall instruct us) in every Structure, you see, one Stone, one Beam bears up another: And so should it be in the House of Faith: And to press home the Metaphor; As in the Material Building, that Stone which supporteth most, is nearest the Foundation, that which fewest, furthest off: So it is in the Spiritual Edifice, the more or less we have of this Christian Sympathy, the further off, or nearer are we to that Corner-Stone, to that Foundation Jesus Christ, 1 Cor. 3. Obdurateness was never sign of Saint, but tender-heartedness, such as good Job had, Chap. 30. Such as David, Psal. 35. Yet Jeremy beyond them both, the most pathetical of all the Prophets; wishing himself a wet Metamorphosis, (in behalf of others) O that mine eyes were Rivers, and my head a Fountain, &c. Saint Paul too, full of

Gal. 6. 2.
Frater enim
est, & caro nostra.

Gen. 37. 27.

1 Cor. 3. 11.
In edificio lapidis lapidem portat, sic & in Ecclesia.

Quo plura quis pro Deo sustulerit propinquior, quo pauciora, Fundamentum, Sc. Lud. de vita Christi.

1 Cor. 3. 11.

Job 30. 15.

Psal. 35. 13.

Πολυπαθήσα-
 Ὁ Περσφύτης,
 ut Sanctus Hieron.

Jer. 9. 1.

Rom. 12. 15.

* Totus in pas-
 sionem, & com-
 passionem salvi-

tur. Salvator
 noster etiam in

cælis ubi non
 passionem com-

passionem ha-

bet. Aug.

Acts 9.

Matth. 15.

1 Cor. 13.

1 Pet. 3. 8.

Heb. 13. 1.

* Tanquam una
 vinciti.

Isa. 9. 13.

Amos 6. 3.

Matt. 11. 17.

Exite vos in
 locum fletuum.

of this same Christian sorrowful gracious Compassion, Rom. 12. but above all, our blessed * Lord, he altogether melted into Passion, and Compassion for us, John 11. Matth. 23, &c. *Etiam in Cælis*, (saith St. Austin) even in Heaven it self, though above the reach of Passion, yet full of Compassion for his Saints on Earth, both in respect of the Evil done unto them, Acts 9. *Why persecutest thou me?* As likewise for the Good they do, Matth. 25. *Ye have done it unto me.* This is *potior Caritas* (some think) the better part of Charity, as without which, all other kinds of it are nothing, 1 Cor. 13. And therefore let Saint Peter prevail with you, 1 Pet. 3. *Be all of one mind, one suffer with another, love as Brethren, be pitiful, be courteous, &c.* We have felt the sad Consequences of our Jars and Differences, and therefore endeavour all to be of one mind; all liable to the same *Vicissitudes*, and therefore suffer one with another; made all of the same Mold, and therefore love as Brethren; and since the loudest Miseries may be ours, be pitiful, be courteous. Saint Paul seconds him, *Remember those in Bonds, us, &c.* Let not Isaiah, Chap. 9. or Amos, Chap. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph*: If no *Communion of Saints*, none hereafter; but those shall one day rise up in judgment against us, Matth. 11. with that ἐδρωήσαμεν, *We have mourned unto you, and you have not wept, &c.* And then that our Turn come not, and an unpitied Requital, *Depart into the place of Weeping.*

Yet *Passive Communion* is not enough for Saints, it must be active too, by communicating of good, as well as compassionating evil: Of good, Spiritual and Corporal. We must communicate the goods

goods of the Heart, and of the Tongue, and of the Hand, according to the necessity of the Object, and Ability of our selves, and these three are like the Wheel, the Bell, and Index of a Clock. The Goods of the Heart are, fervent Love, 1 Tim. 1. 5. *Charitable Opinions*, 1 Cor. 13. Those of the Tongue are pious Instructions, 2 Tim. 2. *severe Reprehensions*, Psal. 141. *seasonable Consolations*, Isa. 40. 1 Thes. 4. And lastly, zealous Prayers, Ephes. 1. And these are the brightest Beams of Charity, yet will cost you nothing; and therefore according to his Gift let each one minister herein, 1 Pet. 4.

Those of the Hand are better known than practised: The living God, like dying Isaac, will seal the Hands, as well as hear the voice of whomsoever he blesteth, (nor so to be deceived by either). Pliny tells us, that the Eagle knows her young ones by their Eyes, their Perspicacity; and unless they can out-face the Sun, that she rejects them as a Bastard-Brood; but I must tell you, God knows his Children by their Hands, their Liberality, and will own no withered-handed *ferobomus*: God requires no costly Sacrifices, (as the Jews) the Calves of our Lips, Oblations of our Hearts and Hands are all he looks for; and therefore, to do good, and to distribute, or communicate, forget not; for &c. Heb. 13. And God will not forget, &c. Mercy is the sole Companion of the Dead: And God hath given men Goods of what kind soever; not unto *Treasurers*, but as to * *Stewards*: Imitate then the wise one in the Gospel, Luke 16. For to every one it shortly shall be said, *Redde rationem*, Give an account of thy Stewardship. And believe it, none shall make a more comfortable reckoning at the Day of Judgment

Bona sunt triplicia, viz. Secundum Philosophos, Animæ, Corporis, & Fortunæ; secundum Theologos, Cordis, Operis, & Operis: quæ omnia sunt communicanda;

1 Cor. 13. 3.
2 Tim. 2. 24.
Psal. 141. 5.
Isa. 40. 1.
1 Thes. 4. 18.
Ephes. 1. 16.
1 Pet. 4. 10.
Gen. 15.

In Nat. Hist.

Pauper est Altare Dei. Sola misericordia comes defunctorum.

Heb. 13. 16.
Heb. 6. 10.

* *Non tanquam Dominis, sed Dispensatoribus.* Euthymius.

ment, than the charitable man; if you dare believe the Judge himself, *Matth. 25.* who there takes notice only of such charitable Actions, as *Feeding, Clothing, Visiting, Ministering*; and those he sets upon his own account; *Mibi fecistis, Ye have done it unto me*: and therefore himself rewards it, rewards it with himself, *Venite Benedicti, Come ye Blessed, &c.* And who thus practise the Communion here, need no whit doubt their *Eternal Fellowship* with them hereafter, *Ephes. 2.* Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God: which lifts us up to the Consideration of our Communion with the Saints Triumphant.

Wherein our
Communion
with Saints
Triumphant
consisteth.

Our Communion with the Saints in Glory, consisting chiefly in these things, *viz.* on our part, a glad apprehension of their Happiness, an honourable mention and memorial of them; the praising God for such good Examples, and Instruments in their Generations here, and our Endeavours for *due Imitation*: On their part, the Reflexion being joy at our *Conversion*, with Prayer in general, for our Vindication, and for our felicitous Consociation: and first, we joy in *their Felicity*, as men do for their Friends in high Preferment, to think how they, like *Abraham*, are gone up the Hill, (to the top of Happiness) while we like his Servant, and the Afs, remain in the Valley, still in this *Valley of Tears*, servilely burthened here with *Sin* and *Sorrow*: Yet 'tis some mitigation of our Misery, thus to apprehend, (not only some few of our dear Correlations, but) so great a part of *Christ's Mystical Body*, to be in a state of *Glory* and *Felicity*, beyond all reach of hazard, or danger of cessation, like
Israel

Israel passed through the *Red Sea*, safely arrived on the Banks of *Canaan*; while we are here either toiling in an *Egypt*, or passing through the *Waters of Corruption and Affliction*; that they are *Comprehensores* (that is) Possessors of the Land of the Living, wearers of those *Robes*, and *Palm*, and *Crowns*; Rev. 4. This cheers us somewhat, that are but *Viatores*; poor wayfaring Pilgrims here, yet rejoicing in hope, shortly to be partakers with them in those things which yet our Eye hath not seen, nor Ear heard, nor entered into the Heart of man; into all which the Saints above are entered. And therefore in the next place, we ought to make always honourable mention of them, (the second Branch of our Communion with them;) for if the wicked delighteth so to speak well of the Covetous whom God abhorreth; Psal. 10. 3. how should the Righteous delight to speak well of the Glorious, whom God so highly loveth; never to reflect on them without worthy and honourable Expressions: The righteous Saints, the pious Saints, the blessed Saints, the glorious Saints: their victorious Name, being (as Solomon saith) like the Confection of the Apothecary, Eccles. 7. as an Ointment poured out, Cant. 1. which (the Box of their Mortality being broken) should spread the more of their Perfumes among us: So far as concerns us, making good that of David's Prophe- sie, Psal. 112. The Righteous shall be had in everlasting remembrance; and that on our part too, as well as on God's; during all our lasting, as well as his Everlasting. And thirdly, As we ought thus to commemorate them with all candid Attributes, and Titles; so must we praise the World's great Benefactor, for sending it such pious Patterns, and so eminent Examples, Psal. 150. Praise ye the

The Saints
 Triumphant
 are Compre-
 hensores, we
 but Viatores,

Eccles. 7. 1.
 Cant. 1. 3.
 Unguentum
 effusum.

Psal. 112. 6.
 Quoad eter-
 num nostrum.

Psal. 150. 1.

Πεζευ
δ'εργα.

Lord in his Saints, (so St. Hierom reads it) and praise him for them; they being *Speculum Pietatis*, as it were, our glass of Christianity, whereby to dress all parts of our *Conversation* (as Saint Jude speaks of the quite contrary) They are set forth as an *Example*, for us to write after their fair Copy, chalking out to our imitation all the ways of Innocence and holy Candour; of Piety and Charity, of Diligence and Perseverance: And to our *Sufferings*, the pious resolutions of victorious *Patience*, and holy *Resignation*: And this is our *Communion* with them. These things are the ground of all the Churches *Celebrations*, and of this Books *Reflexion*. * "Left through the tract of time, ingrateful Oblivion blot out the favours of Almighty God, we dedicate and consecrate the memorial of his gifts and servants to him, in solemn *Festivals*, and set times of *Devotion*."

* Ne volumine
temporum in-
grata obrepat
Oblivio; Deo
beneficiorum
ejus (Solen-
nitatibus, festis,
& diebus sta-
tutis) dicamus.
sacramusque
Memoriam.
Hier. in catal.
vir. illust.
Luke 15. 7.

Contrariorum
eadem est ratio.

Rev. 6. 10.

Nor is that nobler part of *Christ's Church*, the *Triumphant*, so totally insensible of the *Militant*, but that they make good this *Communion* also, even joying at our penitence and conversion; Luk. 15. there is joy in heaven over a sinner that, &c. And sure that is properly imputed to them (as to any) as most concerning their own Kindred, their Fraternity of rational creatures. And if the Scripture say, They joy in such a case, let the Logick Rule of Contraries tell you whether the *Sympathy* be not general, and though they be above the reach of *Passion*, yet are they not without compassion toward their *Militant Co-partners* here below; yea, and (in the general) praying for their *vindication*, apparent in that same Prayer of the Souls under the Altar, Rev. 6. How long Lord! how long, holy and true, dost thou not judge and

and avenge the blood of thy Servants, &c. I say this *Quousque Do-*
 universal Sympathy (for Particularities are hence *mine, &c.*
 inconsequent) is a main part of the Communion of
 Saints, Saints Triumphant, with Saints Militant :
 And no more interruption to their present Hap-
 piness, than reflexion on their own former suf-
 ferings ; both praying for a full Consoiation in
 Eternal Blessedness : Christ, that King of Glory, Luk. 14.16.
 and his guests above, both desiring that *his house*
may be full, that house where such a Supper is pre-
 pared, and so many mansions, Rev. 22. He *which* Rev. 22.20.
testifieth these things, saith surely, I come quickly ; the
 Saints of both sorts saying Amen to it. Even so,
 Come Lord Jesus, come quickly ; come in Grace,
 and come in Glory ; that all Partners being ad-
 mitted, and all the Members under that One Head
 collected, all their joy may be full, and the Body my-
 stically compleated ; for this it is, that the Ortho-
 dox Church doth cry to God so earnestly, That it
 may please thee of thy Gracious goodness shortly to ac-
 complish the number of thine Elect, and to hasten thy
 Kingdom ; that we with all others, (with these Saints
 Triumphant) departed in the true faith of thy holy
 Name, may have our perfect consummation and bliss
 both in Body and Soul, in thy eternal and everlasting
 Glory. Amen, Amen, Amen.

The Church
 of England in
 the Office for
 Burial.

P O E M XXXVI. { On All-Saints. }

PArticular *accounts* extending hither,
Take now the *total* of *All-Saints* together;
While they in sober *Dialogue* express
Their *mystical Communion's* Happiness,
Like *dear Allies* remov'd by distant space,
Who yet in strong *Affections* do embrace.

Saints Militant.

You *blessed Spirits* and exalted *Souls*
That shine in *Glory*, Hous'd above the *Polas*;
Who once were here *Inhabitants* below,
Dwelling in such frail *Tents* as we do now;
Though you like *Ab'ram* are gone up the *Hill*,
While we remain in this *sad Valley* still:
Yet let our comfort not be deemed bold,
That with you still we true *Communion* hold.

Saints Triumphant.

Kindred, your *cordial union* we embrace,
Not shifting *Souls* with our exchange of *place*;
Our *Graces* are not shrunk, but more profound,
Where *Gratitude* and *Charity* abound,
One towards our *Head*, the other unto all
The *members* of his *Body Mystical*:
Nor is't the least *addition* to our joys,
To see our *Brethren* freed from their *annoy*s.

Chorus.

Our *Love* as *bright* and *constant* as the *Sun* (run;
With *cheering Beams* through *Heav'n*, and *Earth* doth
Like *Aaron's* fragrant *Oyntment* doth it flow,
From *Head* and *Beard*, down to the *Skirts* below:
Thence like celestial *Fire*, it upward tends
To *God*, and *Angels*, *Christ*, and *Saints* ascends:

Thus

Thus those that sigh below, that sing above
Are all united by the Bond of Love.

Saints Milit.

You Elder Brethren, we rejoyce to see
Inheritors of such Felicity :

Our fellow Prisoners that so lately were
In Flesh and Sin, now from all Fetters clear :
Whose sooner fledged Souls are soar'd on high,
Quitting the Shells of your Mortality ;
Though Death and Sickness trampled you before,
Y'are now secur'd from both for evermore.

Saints Triumph.

Our blest possession but an earnest is
Of your expectance, and approaching Bliss ;
For Heav'n is an Inheritance so fair,
That every Saint shall there be made an Heir :
And here, though Captiv'd in the Flesh a while,
There (freed from Bonds) you shall for ever smile :
Then cheer your hearts, and lift your heads on high.
For your assur'd Redemption draweth nigh.

Chorus.

Then Brethren all we are, by Father's side,
And Mother's both, Christ, and his Mystick Bride ;
As once all Servants, so shall all be free,
Made Sons of God, in glorious Liberty ;
All Birds of the same Nest, and beauteous Feather,
Flocking to Paradise, shall chant together :
One Church we make, one common Lord revere,
Both Choristers above, and Mourners here.

Saints Milit.

Thus fervent Sympathies arise to all
(So far as suits each State) Reciprocal ;
Yet not, as though we Prayers might address
To our related Saints in Happiness ;
Or as your Joys had leisure to look down
On our poor Accidents of Smile, or Frown :

But our *Love, Honour, and Esteem* is yours,
Without *Detraction* from the *Higher Pow'rs*,
Saints Triumph.

True Sympathies we own, though neither grief
Can sow our state, nor needs our Pow'r relief;
Yet do our constant Pray'rs attend your good,
And beg the vindication of your Blood;
So far your *Passions* to concern us (know)
That at your pious *Joys*, ours overflow;
Nor can some *Members* their *Perfection* gain,
Till all the rest *Compleatness* do attain.

Chorus.

Wherefore we all in joynt-Devotion pray
For the whole *Churches* *Consummation-Day*;
That the elected Number be supply'd,
And all together shortly *Glorify'd*;
That Pray'r may be converted into Praise,
And Tears wip'd off, may Songs of *Triumph* raise.
Until the *Style* of *Militant* improve
Into *Triumphant*, both for *Joys*, and *Love*.

Thus Earth's *Hofannab* (only not so long)
And *Heav'n's* sweet *Hallelujah's* but one Song:
Thus *Love's* the *Cement* of the World, the Chain
Links *Heav'n* to Earth, and *Earth* to *Heav'n* again;
No Article of Faith cures more *Complaints*,
Than this same blest *Communion* of *All-Saints*.

PRAYER XXXVI. { On All-Saints. }

O Blessed, and All-Blessing *Jesu*, who art the
only Head of that *Mysterious Body*, the Body
of *All-Saints*, that ever have been, are, or shall
be

be in the World; as thou art an Head of Glory unto those Triumphant Saints above, so be an Head of Counsel and Direction unto thy Militant Servants here below: Be pleased still to shed thy Gracious Influences upon both, continuing that Spiritual Correspondence, and holy Sympathy, requisite in all the Members of an healthy Body: That as those Citizens of the New Jerusalem look downward in a noble Pity and Compassion (so far as glorious Objects will permit them) with general Love and Prayers towards their wayfaring Brethren; so these again may make their grateful and affectionate Returns to thee and them; joying in their Felicity and Security, as an Earnest of their own; and honouring them with a careful Imitation of their Graces, and the good Examples left behind them, which is the best and greatest Honour can be done them.

Assist also (we beseech thee, O Lord) in preserving the Communion of thy Saints Militant here on Earth, and that both by Sympathizing with others Evils, and by communicating of our own Goods: (Sympathy being a lively part of Christianity, and insensibleness a dangerous Symptom of dead Flesh) O give us therefore soft Affections, and Tenderness of Heart one towards another, not only to rejoyce with them that rejoyce, (which in a carnal sense too many do) but also to mourn with them that mourn, and to be mindful of such as are in Bonds, as bound with them; that so being of like Affection one toward another, we may neither be reckoned, nor rewarded among those that are void of Natural Affection; but may be ready to communicate, to communicate our Goods, our Goods of Piety and Charity, Charity both of giving and forgiving; forgiving one another, if any man have a matter against another, even as thou (dear Saviour) hast, we trust, forgiven all of us:
Knowing

Knowing that the Wisdom which is from above, is first pure, then peaceable, gentle, easie to be intreated, full of Mercies and good Fruits, always inclinable to Reconciliation, that both we and our Gift may be acceptable at thine Altar: to which end likewise, give us Grace to advantage this Communion, not only by forgiving, but by giving (to our power) by imparting of our Goods, the Goods of Body, Mind, and Fortune; of Head, and Heart, and Hand; the Goods of the Head, by Counsels and Directions; those of the Heart, by Prayers and due Instructions; those of the Hand, by prudent Reliefs and Distributions, which are the way unto thy Kingdom, although not the Cause of reigning there; yet Sacrifices, wherewith thou art well pleased: That so continuing this Communion of Saints here, (by all the holy Duties prescribed in thy Word) we may be continued in it hereafter, when both the streams of Militant and Triumphant shall flow into one Channel of Glory, into one Church and Consort, singing Eternal Hallelujahs. Amen, Amen.

{ The COLLECT. }

Almighty God, which hast knit together thy Eleſt in one communion and fellowship, in the myſtical Body of thy Son Jeſus Chriſt our Lord: Grant us Grace ſo to follow thy holy Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt, &c.

Epistle.

Rev. 7. ver. 1. to 10.

Gospel.

Matth. 5. v. 1. to 13.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

AN

The Book of All Saints

Almighty God, which hath
 made the flesh of the communion
 of the saints, in the mystical body of the
 Church, and Jesus Christ our Lord: Grant us
 grace to follow thy holy Saints in
 all virtuous and godly living, that we
 may come to that most blessed and glorious
 life, which thou hast prepared for them that
 love thee, through Jesus
 Christ, etc.

Our Father which art in heaven, etc.

The Communion of the Holy Spirit, etc.

A N
Appendix, or Supplement
T O
SCINTILLA ALTARIS.

BEING
Some Account of the three grand
SOLEMNITIES
Last added to the
LITURGY
OF THE
Church of England,

By *Edward Sparke* D. D.

{ *Tristis intrantibus* }
{ *Hilaris exeuntibus.* }

Ἐν τῷ ἔν τῷ μέγα.

L O N D O N,

Printed for *T. Basset* and *Joanna Brome*, and are to be
sold by *J. Williams* at the Crown in *St. Paul's*
Church-Yard, 1682.

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THE HISTORY OF THE
CITY OF NEW YORK

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY J. C. CALVERT

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T
an
H

UPON

Proper
psalms,
33, 64, 124,
129.

The Anniversary of the Fifth
of November, commonly called
Gunpowder-Treason.

1 Lesson.
2 Sam. 22.
2. Leff.
Acts 23.



*Our soule is escaped as a Bird out of
the snare of the Fowlers: the snare
is broken, and wee are*

escaped Psal. 124. 7.

DISQUISITION XXXVII.

THE Pieties of the Church, and * Laws of * Act of Parl.
the Land (from examples of the † Pasover 3. Jac. Regis.
and days of Purim) have established this grateful † Exod. 12.
Anniver- Hest. 9.

anno 17
 1605
 1605
 1605

Anniversary for that happy Deliverance of the King, and the three Estates of this Realm from the most Traiterous and Bloody intended Massacre by Gunpowder, on the Fifth of November; Anno 1605.

Blessed Light, shall we not sing thee, that discoveredst such a Deed of Darkness? a Fact so hellish, in respect of the Intenders, as that November's Fifth shall ever blush at the horror of it in a guilty Letter! and a Deliverance in respect of us, so gracious, as that it were another Treason, not to commemorate it with Joy and Thankfulness.

(a) *Quid ultra Sphæram ultimam? Misericordia.*

* *Libro Rhetor*

(b) *Applicando Agentem ad Patientem, ut Diabolus & Præstigiatores miranda efficiunt, non miracula.*

* *Tollendo effectum, Causa posita. Exod.*

Of all the grand Attributes of God, Mercy's the Transcendent. That is wide as the Earth, deep as the Sea, high as the Heavens; and should the Philosopher demand again—What (a) fills that space beyond the upper Orb? He may well be answered Mercy; for that's indeed a Sphere above all his Works. Now of all Mercies, Deliverances are of the first Magnitude. * *Aristotle* reckoneth them among his *τὰ ἁδιστα*, (i) Things most delightful. Privative Blessings usually, carrying more Miracle along with them, than positive; the latter (for the most part) being effected only by Application of the (b) Agent to the Patient, and assisting Nature (as Manurance to the Earth, and thence her fruitfulness, proportioning of Matter to the Form, thence Generation.) But these privative Benedictions (I mean) Deliverances, set * Omnipotence it self on work, by checking an Effect even in the presence of the Cause, making Efficients lay down their Efficacy, Nature resign her Power, and the Elements forget their Qualities: so that an *Israel* may walk dry-shod where the Whale could swim, and the three Children

Children those holy Salamanders) live in the midst of such a Fire, whose very blast should slay their Tormentors, *Dan. 3.*

Dan. 3.

That a bloody hand should (as it were) wither of a suddain, and not have power to strike, when the keen Knife was drawn, (as in the case of * *Parry* touching the Queen) that fierce Powder should not take fire when the close Match was laid. Sure *this was the Lord's doing*, and (by way of Gratitude, as well as Admiration) *This was wonderfull in our Eyes. Our Soul (our Land) escaped as a Bird out of the snare of the Fowler: The snare is broken and we are delivered.*

* See the
Reign of Q.
Eliz.

Erepta est Anima, Erepta est Anglia, &c.
Psal. 118. 14.
Psal. 124. 7.
Joel. 2. 2.

And whereas holy *David* dignifieth those positive Mercies but as Left-hand Blessings, with Epithetes of good, pleasant, gracious, he styles these deliverances — *Magnalia dextra*, the mighty Things; which not the Finger only, but the hand of God, the Right hand of the Lord doth bring to pass! The Wonders that he doth for the Children of men! AND of all such Wonders that the World ever joyed in (that it ever saw, felt, heard, or understood) Story can parallel none to our Protection, as upon this Festival (Heaven make us answerably thankful that it prov'd so) a Festival I call it now, and holy to the Lord: Though 'twas intended (worse than a Famine to us) the Banquets of Miscreants, Scythians and Canibals, the very revels of the Devil! a day of worse than *Egyptian* Darkness, had not the power of those Sorcerers been limited; a *Joel's* day (*i*) of gloominess and thick darkness, a day of blood, and fire, and vapour of smoak! *Joel 2.* a day of Mourning, Lamentation, and Woe! a day wherein (sure) they thought to have set God a pattern

tern for Doomsday ! This was a day Satan thought to have marr'd, we should have howled and have perished in it ! But this proved the day which the Lord had made, that we might rejoyce and be glad in it. *For the snare is broken, and we are delivered.* Psal. 124.

Psal. 124. 7.

But the breaking of the snare supposeth the laying of it, and the best way to measure the Deliverance, is by surveighing of the danger.

Here is, *Laqueus positus. Muscipula contrita, & populus liberatus.*

'Twas not altogether a Dream that of the Frier, who in his sleep, thought he saw all the World full (as it could hold) of Snares, and Devils keeping them ! Indeed, what with Satan's suggestions inwardly, and his busie Agents outwardly ; what with the numerous accidents of Sin and Sorrow ; *Ambulamus in insidiis*, we still walk in snares, * And those both of Body and Soul scarce knowing where to tread beside them ! Sea and Land full of snares, the Court, the Camp, the City, the Country not without them ! the busie Hall, the Exchange, the Shop, and would I might not add, the Church scarce free from Snares ! So many crept into it unawares, whose

* As Bildad faith of Job. 18. 8.

* Ephes. 4. 14. *Kuβeia, μεδο-
σα, naveγία,*
Metaphors
from Dice and
Cheating.

cunning * craftiness lies in wait to deceive, Eph. 4. What need else of that exact Caution of our Saviour, *Mark 4. 24.* (Take heed what, and how, and whom you hear ; and of that Confession of St. *Augustine* ; that the Serpent oft winds himself unto our holiest actions, by spiritual Pride, Vain-glory, or Hypocrisie ! So that *Undique retia*, the whole World is, as it were, all hung with

Insidias ponens in Divitiis, in honoribus, in Deliciis.

† Lib. de vita Christi.

Nets, and we the silly Flies catch'd in them ! So † *Ludolphus* morally interprets that of Psal. 124. 7. *De Munda Proditore.* Of the World's playing the Traytor with us (like *Agrippina* to her Husband *Claudius*) poysoning the Dish we most delight to taste

taste of. Laying snares in our Riches, Honours,
 Pleasures; in our Vocations, and sometimes e-
 ven in our uprightest actions; ordinarily in our
 Meats and Drinks, and Recreations, *Psal. 69.* *Psal. 69. 10.*
Mensa Laqueus; our Table oft our snare, &c.
 Most of these being unto us, as those *Gibeonites*
 to *Israel* (i.) Traps and Snares, *Josh. 23.* and *Josh. 23. 13.*
 therefore worthy of our Litany as well as *Da-*
vid's, *Custodi ab insidiis*, *Psal. 141.* Keep me from *Psal. 141. 9.*
 the snares that they have laid for me, and from the
 Gins of the workers of Iniquity.

For the Church is that *Hæmorrhœissa*, *Mark 5.*
 the woman troubled with the bloody Issue, and
 ever will be till Christ do come, and cure her.
 Through all Ages and Successions hath had her
 Snares and Persecutors; and irksome would it
 be on both sides (to Author and Reader) here
 to mention the black Catalogue, or bloody ra-
 ther of the Churches sufferings, snares and dan-
 gers, through all her Successions from *Abel* un-
 to *Zachariah*, from the Patriarchs to the Pro-
 phets, and thence to the Apostles and Primitive
 Christians. But to draw nearer home, what
 Snares and Barbarisms, what Treacheries and
 Massacres have we heard of in these latter Ages?
 (beside those of the *Spaniards* and the *Dutch* in
 both the *Indies*, and of the * *French* in *Anno 72.* *The Parisian
 that rendred Christianity it self abominable) at
 this day, what bloody Ensigns are display'd a-
 gainst her? viz. the Crescent at one side, and
 the proud Eagle at the other (i.) *Rome* and *Turkey*;
 who, had they their desire, would even Crucifie
 the Church, as was the Head and Saviour 'twixt
 a pair of Thieves; But God in his good time
 (we hope, we pray) will cause that Moon to wane
 or turn it into blood, and that same Bird of Prey,

each day more and more to moult his Feathers, till he become ridiculous as *Aesop's* Crow. Mean time the Fire is least dangerous in the Roof than in the Bed-straw.

Otho *seimus*
O *clavus* *Mira-*
bilis *Annus.*

* Bishop Bar-
low in his
Book of Eng-
lands Delive-
rances.

Elementorum
Ludibrium.

1 Kings 18.
Job 1.

For sure the Sons of *Rome* (like *Hannibal* to his Father against them) have sworn implacability against us, and more than a *Vatinean* hatred, and have practised it (you know) by Sea and Land! By Sea in 88's Invasion (on which a brief Reflexion will be no Digression) in that Climacterical year of the World (as some call'd it.) They endeavoured to turn our Seas into a Wood, by their numerous Armado, which if * some reckon right, consisted of 57868 Tun, besides the expected Additions of the Prince of *Parma*, (that in themselves were formidable!) Every Galleon bellied like the *Trojan* Horse, *Milite plenus*, just with such bowels of Mercy (i.) all the instruments of Cruelty, men armed with variety of Tortures, among which were Knives inscribed with this bloody slander, *To cut the throats of Hereticks!* This Sea-Monster, though they Christned *invincible* (by reason of the double strength of its own force, and their long two years Prayers) yet how did God let loose the Elements to blow and scatter them, that they became the very Sport and Rattles of the Winds and Waves! And put *Philip* the Second into such a stormy Passion, that he said, he sent his Navy to fight with Ships and Men, and not with angry Elements: So that this proud Armado was Re-Baptized in the *British* Seas, and Named more pertinently (by new God-Fathers, our *Drake* and *Furbisher*) the *Vincible*, the *Vanquish'd* Navy (as if all their Saints had been engaged, as *Elijah* said of *Baal*, 1 King. 16.) So that one of *Job's* worst Infelicities be-
fel

fel them, scarce enough of them escaping home to tell it: And *Oforius* the *Jesuite* preaching to the piteous Remnant that came back, took for his Text that of *Psalm 44. Thou O God wentest not forth with our Armies*; and fair and well confessed in his Discourse upon it, that God had herein shewed himself a *Lutheran*.

Yet all this was an open Enemy (as *David* saith) we could the better bear it; Happy for us, if our Domestick Enemies were not worse than Foreign; but as our Lord was wounded in the bouse of his Friends, so his Servants also: And as *Christ* saith of his Church, *Cant. 2. As the Lilly among the Thorns, so is my Beloved among the Daughters*: Thorny Daughters, and Sons also! * *In medio Filiarum non Alienarum.* The Church of *England*, hath not only publick Enemies, *γυνὴ Κεφαλῆ*, as *Turks* and *Jews*, *Spanish*, *Italian*, and *French* Papists and Sectaries, but *English* also! I, a whole Generation of these * *Cujus unica vita in Parentis Nece.* *Vipers* hath our Land bred. *Nero's* and *Ninus's*, *Catalines* and *Catesbies*, *Garnets*, *Winters*, *Cromwells*, and others, whose Life and Health could stand with nothing but their Mothers Death! *England* (like unhappy *Helen*) brought forth the Fire-brands that went about to burn her *Troy*! and not only (like a second *Heroftratus*) to fire a Temple, but (this day) like another *Phaeton*, tryed once again to set the World on fire! usurping (you see) both God's instruments of general Dissolution (i.) Fire and Water! But their Master-plot (here) was by the more consuming Element! But e'r I tell you more, you need prepare your minds for Tragick contemplations (lest sudden mention of so dire a business too much astonish Apprehension) Look on your Deaths-head-Rings! Think upon Graves,

* *Flectere cum
nequeant superos
Acheronta
movenes.*

* *Dolus an vir-
tus quis in
Hoste requirit?*

בני חשו *

* See Bishop
Barlow.

*Triplex Funi-
culus Sacra-
menti Milita-
rii, Pœnitent-
iæ, & Altarij.*

and Tombs, and Epitaphs. Of fiery Mountains, *Atma's* and *Vesuvius's*: on flakes of Lightning, cracks of horrid Thunder! Think upon rifled Houses, Temples violated, slaughtered Princes, States depopulated, and then recal *November's* black design! Come then and see the *Romish* *Pioneers* at work, digging down to * Hell for Aid, when Heaven had so oft denied their wicked Prayers and purposes. You know they had lost their Anchor-hold from *Spain* before, what therefore they could not then effect by Force, now they attempt by Fraud; what not by an open, now by a * hidden snare: And therefore in the Year 1605, when the flower and glory of this Kingdom, Majesty, Nobility, Spirituality and Gentry (besides Attendants and Spectators) all Ranks and Orders, were to have Concentrated in a general Parliament, there to frame wholsom Laws for the tranquility of Church and State; then were these Sons of * Darknes as busie below to overthrow them all: Delving (like Hellish Moles) till the chief head of that same Hydra met them always except that *Romish* head) till Satan offer'd in compassion of their labours, to bring Hell up to them; which they accepting (good God!) what a deal of Sulphur and Gun-powder was Encellarred against that day? no less than Thirty six Barrels, five hundred Faggots, a thousand Billets; all mixed with other instruments of Death, and Fuel for that fire.

Two things there are that most inhanche a Danger, *scil.* the sureness and the nearness, and both of them in this, (things remote or uncertain we heed not, but) this bound sure enough by that same threefold Cord, of three most immutable things in their Religion, *viz.* by a Military Oath never

never to discover or desist ! by their Sacrament of Penance, and that of the Altar ; not only absolv'd, but candidates for Sainting ! thus almost sure as Death, and how near (think you) but a step 'twixt us and Death (us in our Ancestors) scarce a whole * night or day, but few hours to spend ! the Train ready, and the Match laid (three for failing) they staid but for their sitting Object ! thus dangerous the case ! thus sure ! thus near ! even given for dead ! the Letters spake as much, their meeting place, on their * Mount Ebal shewed as much ! where they fate laughing at the close happiness of their Project ! Casting Lots upon our Lands and Offices ! waiting to hear the fatal Crack of that same *Terrible Blow*, (as they called it) and to see the mangled Carcasses of their supposed Hereticks, flying so suddenly, that their Souls (in a sense) must needs go upwards to perdition ! Cruel presumption ! that durst thus attempt to send up Bodies to Heaven before the Resurrection, and prefer companions to *Elijah* in his fiery Chariot ! and that too some of their own Freinds and Allies (some of their own dear Catholicks) must have gone the same way with ours ! Oh how unhappy had the sufferers of these things been ? surpriz'd in Soul (many of them) as well as Body ! but much more wretched the Survivers, the Beholders ! to have seen their Streets (like *Medæa's* way) bestrew'd with Limbs of dear Relations ! so that one might have found (in his passage) the head of his Sovereign ! another a joynt of his Father ! another a Limb of his Lord and Master ! while the spoils of those torn Buildings should have brain'd as many in their Fall, as they blew up in their Rise !

And here, *The stone out of the wall* (methinks) Hab. 2. 1

* Non una, vix una interposita.

* An Hill some ten miles from London.

Spes impiorum peribit.

*Rem, Regem,
Regimen, Re-
gionem, Reli-
gionem.*

and beam out of the Timber cries out upon their Inhumanity! The Poets tell us of an angry Deity that was appeased with a single Offering, offended *Diana*, with only *Iphigenia* sacrificed: But see alas! here many hundreds, thousands of Souls cannot satisfy one bloody Religion (which yet they no way had offended) the King, the Royal Race, the Realm, the Records, the Region, the Religion, all to be Rased at one fatal Blast! For the violence had extended further than the Living, and would (among the rest) have scattered the sacred Ashes of those sleeping Princes, who had for many years (in stately *Westminster*) been Tenants to their Graves! and where was then their Reverence to the Dead? their pretended holy Worship to the reliques of some that were their own? O Learned Jesuite that couldst study out such a Treason? as never any *Cataline*, *Mutius Scævola*, or *Brutus*! never any *Machiavel* of Italy, any *Inquisitors* of Spain, any *Ravilliac* of France, any *Gowry* of Scotland, or *Tyrone* of Ireland could ever yet invent! Never did I hear of a Conspiracy against both Quick and Dead before! This snare indeed from all must carry the Emphasis, and be styled *Laqueorum Laqueus*, the snare of snares, yet broken all to pieces.

But whence Sprung all this bitter Fruit? (not out of the Dust as holy *Job* saith) but from the double Root of our own Sin (as I shall shew anon) and the Envy of our *Romish* Adversaries! but could * Religion bring forth such deformed Monsters? Yes, all Temporals (some say) may be violated in order to Spirituals, And lest they think we do them wrong with general Accusations, and borrowing of their own practice

Let

* *Tantum Religionis potuit suadere malorum?*

Let us examine a little of the *Romish* Doctrine in this case, all whose Axioms are not legible in the *Trent* Articles, they having some reserves of Positions, and Distinctions, for the removal of Oaths, and Allegiance; nay of Kings and Princes, and whatsoever stands in the way of the Catholick Cause, (as the Pope's *Janizaries* are pleased to call it) and as the Jesuits would persuade the World among whom † *Emanuel Sá*, (in his Aphorisms) boldly affirms it lawful to make away a Prince that rules Tyrannically, if once (their virtual Church) the Pope have sentenced him; and then all Obligations are but *Sampson's* Withs to them, neither Laws nor Oaths, nor Religion can rescue him, from any of his own Subjects Execution! Nor was this any slip of his Pen, or Inadvertency, But the Brat of forty years Deliberation, as he confesseth in his Preface. Nor yet was this a single Testimony, but seconded and much heightened by * *Mariana*, who not only approving the Position, but descends to the particular manner of performing it, thinking Poyson most convenient (for secrecy) to be cast upon the Chairs, Saddles, and Garments of the party! as old *Henry* of *Castile* was cured of his Gout (he saith) by a pair of poysoned Boots: And this may be done (saith he) not only when the Pope hath sentenced the King a Tyrant (which was the modesty of *Emanuel Sá*.) But if a few Learned men and those seditious too, shall but whisper it, or begin to call him so! And though the Society pretend to have disclaim'd this *Thesis*, yet is it of such moment to the Monarchy of the *See Apostolick*, that very fair * *Apologies* have been made in its behalf; as *Mariana* commendeth the young Monk that killed *Henry* the Third of *France*, as having

† Tyrannicè gubernans non potest Dominio spoliari sine publico iudicio, latà vero sententià quisque potest fieri Executor, &c. verb. Tyrannus.

‡ De Rege & R. Institut. l. i. c. 6.

Titulo Res digna Sepulchri.

Postquam a paucis seditiosis, sed Doctis ceperit Tyrannus appellari. Anno 1610 in Italia permissu Superiorum.

† *Amphitheatro Honoris*,
l. i. c. 12

† *Tempore non opportuno*.

* *Inde librum vocat, veritas defensa contra actionem Antonii Arnoldi*.
p. 7. Edit. i.

Guignard
Arrest. de Par-
liament 7.
1595.

* *Apol. adv. I. R. Angliæ I. Stigmat Miseric.*
3 *Apol. pro Garnetto*.

having been informed by several Divines, that it was lawful to make away a Tyrant: And that Book of *Mariana* highly commended by † *Gretserus*, and *Bonarscius*, and divers others both for style and matter; whereby we see how well it relisheth to the Palates of the Brethren of that Order; who rather excuse than condemn *Mariana*, speaking of him (at the hardest) very gently, as if his only fault had been but speaking † *Truth* unseasonably; what they have done beyond, they have been shamed unto, or forced upon by the current of the Times, as *Pere Cotton* by the King of *France*, and the *Apologists* of *Paris* by the Out-cries of *Christendom* against them; and when all's done, done so coldly, as with a greater readiness to excuse all, than * condemn any.

The Assassines of *Jaques Clement* the Monk upon the Life of *Henry* the Third, and of *Ravilliack* on *Henry* the Fourth of *France*, are notorious to the *Christian* World! yet the first of these was commended by *F. Guignard* in a Discourse on purpose, and by *Mariana* (as aforesaid) the second by *Constantius Veruna*, and others, as is reported by *Thuanus*.

And that * Father of the Society that was executed in *France* for such Treasonable Conclusions, found several *Apologists*, scil. *Lewes Richeome*, and *Bonarscius* in the place forecited.

Lastly, more pertinent to the day is the Fact of *Garnet*, who (being a *Jesuite*,) could do nothing undeserving an *Apology*, and therefore finds as many for his last Act of Treason (as his servant *Faux* had laid burning Marches) scil. * *Bellarmin*, *Gretser*, and *Eudæmon Johannes*.

Thus

Thus we see the Doctrin's but too *Catholic* among them, and too much countenanced (I fear) by their *See Apostolick*, witness that † Bull † *Volumus* & of *Pius Quintus* againk Queen *Elizabeth* (of blessed Memory) which was not a bare Encouragement, but a strong Command of a Rebellion: which he so zealously profecuted, as that not onely with his Pen and Engines, but offered also his very Person, and all the Patrimony of Saint Peter, to effect her Ruine: As his own * *Gabutus* * *De vita* & had recorded it more particularly. I might add hither the like practice of *Paulus Quintus* against the *Venetians*, and the Bull of *Clement* the 8th. in which the *English Catholics* were commanded to interrupt the Royal Succession (how right-ful soever) unless the Prince were of their own Religion; which occasioned many Troubles to this Nation afterward, and brought some of the *Romanists* unto deserved ends. Thus his Holiness † *De clave* (like some other of his *Predecessors*) sometimes David. c. 14. expounds that *Surge Petre*, &c. (with *Baronius*) p. 7. *Arise Peter*, kill and eat; not into a *Feeding*, but *Convertens* a *Fighting* Shepherd; turning his *Keys* into *Swords*, *Claves in Gladios*, & *Pedum* and his *Pastoral* into a *Leading-staff*. *Pastoris in Telum Martis.*

And if the *See Apostolick*, if the Fathers of such a merciful *Cognomentum*, prove *Boutefeu's* and *Incendiaries*, I shall no more wonder that some others do so, but rather wonder if they do not: And indeed although it be no Rarity, or unusual thing for a *Recusant* to be *de facto*, Loyal, and dutious to his Prince, yet it is a double vertue in him, and something of a wonder that he is so, and continues so, since such Doctrines have been taught by so great Masters, and at the best dependeth but on the pleasure of others for his practice and obedience; and upon what security that rests,

you

Rev. 13.1.
1 King. 8.63.

Psal. 9. 15.

you may somewhat imagine by the Antecedents, and by the consequents of such Doctrines, the black intendments of this day. — Wherein the *Romanists* (serving their Saint *Peter*, with *Salt-Peter*) thought to have offered a more numerous Sacrifice to their Déity, *Rev. 13.* than ever *Solomon* did to God, *1 Kings 8. &c.* and heightened with this sad difference, that his was but of beasts to the true God, theirs of Men, Christians, Protestants unto that seven-headed Beast, *Rev. 13.* But *Foderunt & Ceciderunt*; *They digged a Pit for others, and fell into the midst of it themselves!* What did these Pick-Ax men but dig their own Graves? These Underminers, but undermine (not only their own Lives, but) their own murtherous Religion also! many wholesome Laws being thence fram'd against it (were they but put in as good Execution.) Old *Jacob's* wish besel them; *Cursed was their anger, for it was fierce, &c. Was not the Lord on our side, let England now say, when Men, when Papists, when Devils rose up against us? Yes undoubtedly, or They had swallowed us up quick,* so wrathfully were they displeased at us! The Snare being laid so deep, that none other Eye but only that of Heaven could possibly discover it! Their working too by Night (as fit for deeds of Darkness) when all the World was dead (as'twere) in sleep, and buried in their voluntary Graves (little dreaming either of Destruction or Deliverance) why * *then God bowed the Heavens and came down, Israel's Keeper, England's Keeper neither slumbred nor slept; saw their folly, and had them in derision.*

* *Periculum
celitus dis-
cussim.*

† *Bis perit qui
proptius Telis
perit.*

And that they might † twice perish because by their own weapons, God makes their own hands the Instruments, as of the Mischief, so of the Disco-

Discovery, their own intercepted Letters, which some say had no Direction; but sure God set one upon them — *Digitus Dei hic*, the finger of God directed them to this end, an end both of the Treason, and the Traytors; yet was there a Pro-
 phetick sentence in the mouth of the King (as that of the first *Solomon*, may be applyed to the second, King *James* of blessed memory) whose mouth indeed did not err in Judgment on those Ænigmatick Letters, but like * *Joseph* was a Revealer of * *Sopham Pa-*
 Secrets, beyond the Logick or the Grammar of *new*. them: So that immediately commanding a strict search (for all the Discouragement of some lighter Heads, that made light of it) soon were found out, even that Night discovered, those Chambers of Death, that Artillery of Hell, and very Shop of that Murtherer from the beginning; who hath a Claw in every sin of Blood: But in this all his Claws together; together broken.

Thus were these Hellish Children come to the *Isa.* 37. 3. Birth, yet wanted strength, to bring them forth. Mercy was our Mid-wife, while themselves died in Travel of them, (this day, was our *Isaac* their *Benoni*!) Some of them (suffering by their own Engines) Powder-blasted where they first sate hatching! Others (for the Wood they dealt in) first hanged upon the *Cursed Tree*! between Heaven and Earth, as worthy of neither for conspiring against both: Their Heart and Bowels then cast into the Fire (an Element of their own choice) For having cast off all Mercy and Compassion, their Bodies next divided, for loving so Division! And last of all, their exemplary Heads lifted up as high in shame, as e'r before in Ambition! A fair Glass, wherein all their Brethren and Successors may see the Destinies!

How

How treacherous designs end ever in their Authors ruine.

Judges 1.

* *Nec lex est
justior ulla,
quam qui præ-
do præda.*

While we make use of it for *Caution* and for *Comfort*: First, *Caution* to ill Minds, that they beware of doing what they would be loth to suffer; That they hatch no more such Cockatrice Eggs, lest the Serpents bred of them fly in their own Faces: for the Bullets of Judgment are for the most part cast in the moulds of Sin, as the story of *Adonibezek* witnesseth, and that dancing Wanton that sported off the Head of Saint *John Baptist*, who sometime after dancing on the Ice, fell in, and was her self beheaded: * Nor is there any juster Law, than that they who would make a Prey of others, should be made such themselves.

Isa. 56. 11.
Hab. 1. 16.

2. Here's a Caution for the Good, that they shift not the Debt from the true Creditor, but attribute this, and all their Deliverances to the Divine Power and Goodness: No sacrificing to Chance or Fortune, with those, *Isa. 56.* nor to our own Net or Drag, with those in *Habak. 1.* No stroaking our Head or Hand; nor my Sword or my Bow (saith *David*) *à Domino factum est*, all Events wait upon his Providence; a Sparrow or an Hair falls not without it: And how much more was this the Lord's doing, the act of an exalted Mercy? For had not his Justice ruled it, we had sure been broken (as the snare, and snares here:) and therefore *Non nobis, &c. Not unto us, Lord, not unto us, but, &c.*

Psal. 115. 2.

Lastly, here's Caution unto both, the Good and Bad; that they beware of the snare of all snares (i.) Sin; which the Apostle calls *The snare of the Devil*, and is indeed the ground-work of all others. This occasioneth God himself to rain
Snares,

Snarcs, *Pfal.* 11. and much more men to lay them ! I say, Sin is the Traytor to us all, and sets all such on work. *Abjalom's Rebellion*, and *Shimei's Cursing*, *David* apprehends as from his Sin, 2. *Sam.* 16. And touching *Israel's* captivity ; Surely by the Commandment of the Lord, came all this upon *Judah*, for her sins, 2. *King.* 24. 'Tis storied of *Semiramis*, that being (from low estate) advanc'd in Marriage to the *Assyrian* Monarch *Ninus*, she importun'd for three days to be *Queen Regent* ; which he fondly yielding, the first day she Feasts the Nobles, the second day she entertains the Commons, and on the third day commands her Husband to be strangled ! So reigning Sin (low-born as Earth, as Hell) being wedded to the Soul of high Descent, having once obtained the Reins of Empire, doth first Caress the nobler faculties, the Intellect and Will with Novelties and Errors ; next pampering the Commons, (that is) the wild Affections with sinful pleasures, and so at last murdering the Soul it self, unless she timely take the *Apostles* Caution, *Let not sin reign in your mortal Bodies.* There's a personal, there is a national measure of Sin, beyond which God will not spare ! Each one take heed unto the snare of his own Soul, the Sin that doth most easily beset him (besot him !) Take heed of filling up the common measure, which exposeth all that's dear unto us, *scil.* our Prince, our Country, our Laws, Religion, our Lives, our Souls and all, to snares and Judgments ! There's an old Apologue in *Horodorus*, of one that (coming to a River side) piped unto the Fishes, and seeing they would not dance unto his Musick, he angerly changed his Pipe into a Net, saying, that he would make them dance without one, and

Peccatum Laqueus Diaboli.
2 Tim. 2. 26.
Pfal. 11. 6.

2 Sam. 16. 11.

2 King. 24. 3.
Sin is our *Semiramis*.

Rom. 6. 12.
if it must remain, let it
Τυραννείν
not *Βασίλευειν*
to fulfil it in
the lusts
thereof.

* Matt. 11. 17.

† Ezech. 12.

13. 17. 20.

1. Sam. 1. 20.

and sure the Moral is very serious. If we refuse to dance unto God's Pipe of * Mercy, He will make us tumble in his Net of † Judgment. But as Sin strews our snares, so true Repentance breaks them, and closeth all with Comfort; as it was this day; Comfort indeed (like Israel to stand upon the Banks of safety, and see our Enemies overwhelmed in the Red Sea! This cannot but fill our Mouths with Laughter, and our Hearts with Joy. Had the Plot took effect, sure 'twould have been an high Feast in Gaith, a Day of Jubilee in the Romish Askalon. Let not us then be behind them in it, but shew as much Joy and Gratitude for our Deliverance, as they would certainly have had for our Destruction: Our great Preserver likes well that our Joy should be full, so it be full of Piety, full of Charity, full of Gratitude, and of Obedience; *There is Mercy with thee, that thou mayst be feared.* 'Tis good arguing (with David) from Mercy unto Duty: The best Thanksgiving is our Thanksliving our living to the praise of our Redeemer: And therefore let the loud Cymbals of our Bells and Canons, as well as the well-run'd Cymbals of our Tongues and Pens, resound the Glories of our grand Deliverer: Let this Night emulate the Brightest Day, by flaming Bonfires on Earth, numerous as the lamps of Heaven, while the whole Nation sings *Te Deum, We praise thee, O God, we acknowledge thee to be the Lord.*

POEM XXXVII. { On the fifth of }
November. }

WElcom sweet day, design'd to fire & blood,
Rescu'd by smiling Stars to *England's* good
And Fate of her Disturbers; what more just
Than their own *Powder* blasting them to Dust?
How boundless *Romish* Malice! deep as Hell!
That no particular Revenge can quell
Its Rancour, but fierce *Elements* must be
Conjur'd up to a *Conspiracy*!
Usurping *God's* Engines, they conspire
First to destroy by *Water*, next by *Fire*:
And when their grand *Leviathan* was broke,
They (to more secret *Ginns*) themselves betook;
Soliciting black *Acheron* for Aid,
When *Heav'n* so long deny'd, what *Envy* pray'd;
Delving like Hellish Moles, till *Pluto* meets
Them, & their *Cause* with quickning *Sulphur* greets;
Which (as his *Brewers*) they in Casks combine,
To give our *Land* a Draught of deadly *Wine*:
But *Providence* so order'd that *Affair*,
As that the *Dreggs* fell to the *Planters* share;
But could *Religion* broach so many Ills?
Dissembled *Safeguard*, more securely kills;
And under Title of that *Saving Name*,
The *Loyalists* best act their bloody Game;
Whose *Aphorisms* (for the bloody *Cause*)
Let Pseudo-Catholicks dispense with *Laws*
Of Nature, God, and Nations, 't shall suffice,
If blind *Obedience* be the *Sacrifice*.
Is this the Sense of *Peter*, *Up and Eat*,
That *Kings* and *Kingdoms* too may be his *Meat*?

The World's great *Legislators* Maxim, is,
 Render to God his own, and *Cæsar* his ;
 Sure *Jefus* would not Fire from *Heaven* call,
 Though on *Samaritans* Inhospital ;
 Yet some that among us indulged dwell,
 Would fain consume us with a Fire from *Hell* :
 Unhappy *Hecube* once brought forth a Boy,
 That with a double *Flame* did scorch her *Troy* :
 But *England* oft such curst *Brats* hath born
 As her fair *Mansions* would to *Cinders* turn ;
Vipers indeed they do themselves display,
 That (through their *Mothers* bowels) eat their way
 And *Nero*-like can sing unto their *Lyre*,
 When the best *Room* of all the World's on fire ;
 Or like *Herostratus*, to get a Name,
 An ill one too, set *Church* and *State* on Flame ;
 Such were the *Projects* of these Sons of Night,
 T'*Eclipse* the Glory of Great Britain's Light ;
 How on their *Curfing Ebal* did they sit,
 Hugging this *Brat* of their *Infernal Wit* ?
 Securely *listning* with a greedy Ear,
 The *Musick* of this *Fatal Crack* to hear ;
 Looking as eagerly with *Famish'd Eyes*,
 To see our mangled *Corps* be-cloud the Skies ;
 Streets (like *Medæa's* way) with limbs bestrew'd
 Of dear *Relations* in vain *Tears* bedew'd :
 Whereas the *Stones* and *Timber* in their Fall
 To thousands more had *Preach'd* their *Funeral* ;
 The *Train* was ready, and the *Match* was laid,
 And only for their *Sitting Birds* they stay'd :
 Stupendious *Cruelty*, to Order't so,
 That *Souls* must upwards to *Perdition* go !
 And *Bodies* by a *Stratagem* be driven ,
 Before the *Resurrection* unto *Heaven* !
 What high *Presumption* did they here approach,
 To add *Companions* to *Elijab's* Coach ?

Meantime where was the Rev'rence Rome pretends
 Unto the Reliques of her sleeping friends?
 Whose *Asbes* too (as well as others) blown
 Had to the *Clouds*, in smoaky *Sulphur* flown.
 Nor ever *Treason* higher rais'd her *Head*
 Then both against the *living*, and the *Dead*:
 But while these *Jews* cast *Lots* upon our *Land*
 And *Offices* (asall at their command)
 Their courteous *Letters* Heaven did so dispose,
 That what their own *hands* acted, they *disclose*;
 Whereby the *Plot's* blown up, the *Table's* turn'd,
 The *Treason* and the *Traytors* only burn'd:
 And now, shall *Isaac* thus be spar'd agen,
 And not a *Ram* return'd by grateful men;
 Oh be our *Hearts* blown up with *Holy flame*
 Of *Zeal* and *Thanks*, to our *Preserver's* Name;
 As *Israel's* Keeper, *England's* did not sleep,
 Still may the same, the same in safety keep:
 While the *Catastrophe* that winds up all,
 Shall be our *Praise*, arising from their Fall.

PRAYER XXXVII. { On the 5th. of }
 { November. }

WHat shall we say unto thee, O thou Preserver of Men? Of men in general, but by peculiar Mercies, O thou Preserver of us this day! All that we can say is too little acknowledg'ment. What shall we do unto thee, O thou Preserver of this Nation! Indeed good Action is the best Thanksgiving, all that we can do, bears no Proportion to thy Favours; all that we can both say and do, is less than the least of all thy Mercies, and therefore infinitely short of this greatest of them! Thy wonderful

Deliverance of us, at this time, from that vault of Destruction, and blast of Dissipation, plotted and contrived against us! against our Princes and Nobles, against our Bishops and Clergy, against our Gentry and Commons, against our whole Land, Laws and Religion! all to have been blown up with one fatal Breath, into the trembling Air! And in a mist of Darknes; and a Cloud of Powder, to have been offered up as an Holocaust to that Romish Moloch! Had not thy Providence (O Lord) insatuated their Wisdom, and thy Power infeeble their strength, and both discovered and defeated this Hellish Stratagem, surely we had seen the dreadful Image of that last and Terrible Day, wherein the Son of Man shall descend in flaming Fire to render Vengeance (to such as these Pioneers) to them that know not God! And should have heard more dismal Crimes and Lamentations, than those of Hadadrimmon in the Valley of Megiddo! When all degrees and orders of Persons most excellent (among us) should unexpectedly have been surprized, and on a suddain swept away! While all the Blame of so horrible a Massacre should have been imputed to our own Professors.

Oh then, how would the Romish Atheists, Bankrupts, and all other kind of Male-Contents, have made havock of honest mens Lives, and Fortunes? How then would they have Triumph'd in our Downfall, and danced in the Ashes both of Church and State? Soon would they have made sad Metamorphoses among us! Turning this Isle of Paradise into a Thievish Defart! And our ancient River, the River Thames into a Babel, our Cities into Golgotha's, and the whole Land into Akeldamah's and fields of Blood! O let it not be told in Gath, that England bred such cursed Vipers, lest Infidels blaspheme, and
 abhor

abhor our Nation; Or if the Clamour of this Crying Sin, astonish the ends of the Earth, let the Actors be deservedly rendred as no true Believers, but Pseudo-Catholicks, and real Hereticks; no Followers of Christ, but Factors of Antichrist (whose Faith is Faction, whose Trust is Treason, and whose Religion, is Rebellion) that Turks and Pagans, and all the World may know, that thou O Lord (whom we serve in Spirit and Truth) didst miraculously detect, and graciously prevent this black Design; taking the Crafty in their own Net, and bringing the mischief upon their own Heads.

Manifold have been thy Deliverances (O Lord) of this poor Island, but this excels them all; all Subtlety, Secresie, and Cruelty contriving this! This aiming at all Estates and Orders Eminent in the Land!—Formerly the Waters saw thee (O God) the Waters saw thee in Eighty eight, and swelled against the Spanish Armado! The Winds too saw thee then (O God) and blowed and scattered them! The Winds and Seas obeying thee (both then and since) in the dissipation of an insulting Adversary! But here the Powder saw thee (O God) and flew into the Eyes and Faces of the Underminers! Death and Destruction own'd thy Check; Confusion it self here observ'd Order, acting on Contrivers what they would have done to others; and therefore let all the People praise (O God) yea let all the People praise thee (all Orders and Degrees, as being preserving by thee.) Let the House of David, let the House of Levi praise the Lord. Yea, let all them that fear the Lord, say always the Lord be praised.

And that not only with our Lips, but with our Lives; as to our Judgments (using abundant Caution)

tion) against all Seditious Doctrines , executing
wholsom Law's against them, that so our practice may
be made up of Piety and Charity, of Obedience and
Submission to thee and thy Vice-gerents.

For to that end (O Lord) didst thou this day Pre-
serve us , that we being delivered from the hand of
our Enemies, might serve thee without fear, in Hol-
iness and Righteousness all the days of our life. Amen,
Amen.

The

{ The COLLECT }

Epistle:
Rom. 13. 1.

Gospel.
Matth. 27. 1.

O Lord, who didst this day discover the snares of Death that were laid for us, and didst wonderfully deliver us from the same; be thou still our Mighty Protector, and scatter our Enemies that delight in Blood; Infatuate and defeat their Counsels, abate their Pride, assuage their Malice, and confound their Devices; strengthen the hands of our gracious King, and all that are put in Authority under him, with Judgment and Justice, to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the Ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful Goodness protected in the same, we may all serve thee, and give thee thanks in thy holy Congregation, through Jesus our Lord, Amen.

Our Father who art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms.
Proper
 7, 9, 10,
 11.

The 30th. Day of *January*, or
 the Martyrdom of King
Charles the First.

Lesson.
 1, 2 Sam. 1.
 2. Matt. 27.



*O my soul, come not thou into their secret: unto
 their assembly, mine honour, be not thou united:
 for in their anger they slew a man, etc. Cursed
 be their anger, for it was fierce, and their
 wrath, for it was cruel: I will divide them in
 Jacob, and scatter them in Israel.*

DISQUISITION XXXVIII.

WHat the aforefaid *Machination* but intend-
 ed, this Day sadly acted! and No-
 vember's Third, prov'd worse *de facto* than the
Fifth,

Fifth (from which bitter Root, sprung this accursed Branch of Time) *Gunpowder-Treasons* both; and what that designed at one *Blow*, this more lingeringly effected; like that * *Tyrant*, making us * *Fac ut se sentiant mori.*
 long feel our selves to die: yet shall not I here engage vpon the *History* of it any further than in reference to *Devotion*, and the *Cognizance* of a *Divine*, though methinks this fatal Day, somewhat like † *Dido* in *Virgil*, calls us to a Repetition † *Infandum Regina jubes renovare dolorem.*
 of our Grievs, leads us to the Waters of *Babylon* (I had almost said, to the Walls of *Babel*, such were the Confusions we reflected on) hanging our *Harp*s upon the *Willows*; while we remember thee our *Sion*! our *Sion* in *Distress*, and worst of all Captivities; not by an open Enemy (for then we could have born it) but by thee my *Companion*, my *Familiar*, mine own *Mother's Son*, as *David* Phraseth it, *Psal.* 55. This Land that was another *Eden*, and as the *Garden of God*, then made an *Akeldamah*, and *Field of-Blood*: What a sad *Metamorphosis* of all things then among us? viz. of *Plough-shares* and *Sickles* into *Swords* and *Spears*; of *Countrey-men* and *Brethren*, into *Aliens* and *Enemies*; of *Mansions* and *Churches* into *Prisons* and *Dens*; *Dens* without a *Figure*; of *Decency* and *Order*, into *Phancy* and *Confusion*; and so by *Consequence*, of *Peace* and *Prosperity*, into *Violence* and *Ruine*; as *David* passionately throughout his 80th. *Psal.* Thou hast made us a very strife unto our Neighbours, and our Enemies laugh us to scorn; the *Vine* which thine own right hand had planted, thou hast broken down her *Hedge*, and all they that go by, pluck off her *Grapes*; it is cut down, it is burnt with fire; the wild *Boar* out of the *Wood* roots it up, and the wild *Beast* out of the *Field* devoureth it: Such are the sad * *Effects* of *Sin* and
 War;

Psal. 55. 12.

Psal. 80.

* *Fugere pudor verumque fidesque, in quorum subiere loco fraudeque, insidieque, & vis, & amor sceleratus habendi.*

War! Take heed of filling up the *Measure* of one, lest ye recall the other; and beware also the shifting off the *Execution* from the true Debtor (which was the vanity of later Times) putting our Sins off one upon another, some attributing all this to the *pride* and *luxury* of the *Court*; others to the *avarice* and *idleness* of the *Clergy*: Others to the *frauds* of the *Law*, and *City*; others to the *ignorance* and *irreligion* of the *Country*: When all had contributed to the *Conflagration*, (*Court* and *Country*, *Church* and *City*!) nor could any

Prov. 30. 25.

wipe their Mouth, but like the Harlot, *Prov.* 30. None could put his *hand* in his *Bosom* without pulling it out *Leprous*! not any single one of these, but altogether made up the common

* *Hinc Seditio
irrupit in
Rempublicam,
Factio³ Schif-
mata in Eccle-
siam.*

* Heap, that betrayed us into the hands of *desperate* and *cruel* Men, whose *Ambition* looking at the *Crown*, and share of Government; and whose *Avarice*, at the Spoils and Revenues of the *Church*, with both hands of *Subtlety* and *Power*, struck at all that stood in the way betwixt them and their *Designs*; breaking both the *Staves* of *Beauty* and *Bonds* (as the Prophet calls them) (i.) pulling down all the Supports both of the *Church* and *State*, violating all *Laws* *Natural*, *Ecclesiastical*, and *Civil*; *Natural*, betraying nearest and dearest Relations, as void of *Natural Affection*: *Ecclesiastical*, vilifying and execrating their *Benedictors*; and their *Benefactors* also) branded in *Scripture* for a *People* that are as they that strive with the *Priest*, *Hos.* 4. And for the *Political* Father, whom God strictly commands all to honour (as being his own *Constitution* and *Vicegerent*) and that under pain of *Damnation*, * *Rom.* 13. broaching Principles of *Rebellion*, and all kinds of *Disobedience* against him:

Zech. 11. 7.

* Ασπρσοι.

Rom. 1. 13.

Hosea 4. 4.

Prov. 11. 15.

* Πάσα συζη-

τις ταυτέων ο

Αντιπαύου-

ντος κείνου

αίτιον.

Rom. 13. 1, 2.

The

The same fiery Spirit acting in men of several persuasions, yet speaking them all Disciples of *Ignatius Loyola*. And though like *Sampson's Foxes*, their Heads far asunder, yet tyed by the Tails, they fire the Fields of *Christendom*! and for their merited Denomination, I leave it to the Reader's judgment, when he shall find *Calvin* in the Head of them, who (among Modern Writers) is much like * *Origen* among the Ancients; (i.) where good and sound, none more Orthodox; and where bad, none more Erroneous! which makes † some compare his Doctrines unto the Prophet *Jeremiab's* Figs, what were good of them were exceeding good; but what were evil, were very evil, such as could not be eaten, they were so evil! So this * *Author* in the fourth Book of his *Institutions*, spends his whole Twentieth Chapter in laying sound Foundations, giving the strictest Rules and Reasons of Obedience unto Kings and Princes, both Active and Passive; and those on no Causes or Pretences to be violated: Forasmuch as the *Magistrate* cannot be Resisted, (saith he) but that God himself must be resisted also, by whom Kings reign, and Princes decree Judgment, and rather any thing to be suffered, than to forsake the way of his Commandments; these were excellent good Figs indeed: But the *Colloquintida* that spoils all the Broth, is an expression following afterward; Telling the People, that all which he had said before, he spake only of private persons. But that if there were any Popular Magistrates (such as the Ephori of Sparta, the Tribunes of Rome, the Demarchi of Athens) ordained for the restraint of Kings and Supreme Governors, it never was his meaning to include them in it: And such Power he doth suppose to

* *Ubi bonus nemo melior, ubi malus nemo pejor.*

Jer. 24. 4.

† D.P. Heylyn in his Stumbling-block.

C. 1. Sect. 3.

* *Calvini Institut. lib. 4. c. 20.*

Quidoquidem Magistratui non potest resisti, quin simul resistatur Deo. S. 23.

Et quicquid potius perpeti, quam a veritate deficere. S. 31.

Semper de privatis hominibus loquor;

nam si sint Populares Magi-

stratus ad moderandam Re-

gum Libidinem consti-

tuti, ut tres ordines in sin-

gulis Regnis, &c. non veto,

&c. Calvin. lib. Institut. 4. c. 20.

S. 31. ubi vide plus de hac Tract.

be

be in the *Three Estates* of every Kingdom, when they are solemnly Assembled, whom he condemns as guilty of *perfidious Dissimulation*, and betrayers of the *Peoples Liberties*, whereof they are the proper appointed Guardians (saith he) if they connive at Princes when they play the *Tyrants*, or wantonly insult over the Common People: And this very Plea, the *Scots Commissioners* made to Queen *Elizabeth's*, demanding a Reason of their proceedings against their Queen. These positions indeed are the *evil Figs* not to be tasted: This is the *venemous Herb*, this is *Death* in the *Pot*! This is the Gap through which *Rebellions* and *Seditions* have found so plausible a passage through the *Christian World*, to the Dethroning of some *Kings* and *Princes*, and to the *Death* of others (which this day deploret!) Through this Gap broke in those dangerous *Positions*, that there is a *mixture* in all *Governments*, and that the *three Estates* Convened (by what Name soever called, in several *Nations*) are not *subordinate* to the *Prince*, but *Co-ordinate* with him; and have not only a *Supplemental Power*, to supply what is *defective* in him, but a *Coercive* also, to restrain his actions; and a *Corrective* too, to call him to an *account* for them! And all upon this false *Supposal*, that *Inferior Magistrates* are ordained by *God*, and not appointed by the *King*. While the *Apostle* so clearly contracts all power ordained of *God*, to be in the *King* as *Supreme*, and others only as sent by him, 1 *Pet.* 2. What madness is it to leave the Head, and take Rules from the Feet? to neglect the Sun, and gaze at Stars, nay Comets?

How far these Doctrines of *Calvin* have been stretched by his *Followers*, (the *Scholars* out-running

Morsin Olla.

See Dr. P.
Heylyn his
Stumbling-
block, c. 1. &c.
Τὶ ἢ κεφαλῶν
ἀφέντες εἰς πό-
δας ἀπύουσατε.
Greg. Naz.
Grat. 15.
1 *Pet.* 2. 13, 14.

ning their *Master*, and sometimes *contradicting* * *Populo* *just*
 him) we have *seen* and *felt* too plainly. * *Buchan* *est ut Imperi-*
nan tells us, that the chief *Power* is founded in the *um cui vult*
People, and that they may derive it where they *Deferat. Lib.*
 please (the general cry of our late *Pamphlets*, *de Jure Regn.*
 those *Females* of *Sedition*) that the *Prince* is *gre*
ater than *single persons*, but *less* than all together, *Et Populus*
Orc. † Junius Brutus is more impudent in this *Rege præstan-*
Diminution, affirming that a *King* hath no *Pro-* *tior, & ma-*
priety either in his *Kingdom*, or *Revenues*, lay- *jor; Eandem*
 ing him below the condition of his meanest *potestatem ha-*
Subject. *bens in Regem,*

And now we have discovered the *Root*, and *quam Rex in*
 know the *branches* of these prodigious *Maxims*, *singulum. Rex*
 this day will *easily* condole the fruits thereof, sad *major singulis,*
 Fruits indeed of *Rapine*, *Blood*, and *Murder*! *minor univer-*
 alas! alas! all these and other *stable Principles*, *sis; Et minor*
 have (through our *Sins*, and *Heaven's* just Indig- *ad majorem in*
 nation) been reduced into *practice* here among *jus vocatur,*
 our selves! On the *Stage* of this *Kingdom* acting *&c. Ibid.*
 the blackest *Tragedy*, (and that upon a *Prince* of *† Non proprie-*
 the whitest *Innocence*, next our blessed *Saviour*) *tarius sanè, ne*
 that ever appeared on the *Theatre* of this *World*! *usu fructuari-*
 the *Prologue* whereof began in *scurrilous Libels*, *us Rex est Re-*
 which (like *Birds of Prey*) flew up and down *gni. Lib. vindi-*
 the *Nation*; and like the *Flies* of *Egypt* came up *ciæ contra*
 even into *Kings Chambers*! the first *Act* may be *Tyrannos.*
 said to have been that grand *Convention* of the
 long black *Parliament* (as some called it) which as
 it was the *Brat* of *Necessity* and *Partiality*, so was
 it the *Parent* of *Confusions* and sad *Revolutions*,
 who (by the *Delusion* of pretended *Modesty*)
 having fixt themselves into a *perpetuity*;
 with a piece of *ingrateful Logick* distinguish-
 ed the *King's Authority* from his *Person*, so
 long putting asunder those that *God* had joy-
 ned,

The Prologue
 and five Acts
 of this Tragedy.

ned, till they had destroyed both, and so at last themselves.

The second *Act* was presented in those tart *Remonstrances* and *Invectives*, which were published against the *Government*, to embitter the *Nipples of Loyalty* (like a bad Nurse) to wean the *Subject* from *Obedience* and *Allegiance*: So far from the *Charity* of good *Theodosius*, (to cover the *Nakedness* of *Spiritual*, or *Political Fathers*) that they not only with *Cham* denude all *Infirmities*, but by *Misconstructions*, and *Suggestions*, multiply and aggravate the least *Peccadillos*, both of *Church* and *State*! So leading in the third *Act* of *Tumultuous Riots*, and popular *Extravagancies*; whereby the yoke of *Justice* being taken off the Neck, and the *Bridle of Laws* out of the mouth of that many-headed Beast, how did the *Vulgar* rage, And the People imagine a vain thing? Like *Hosea's* untamed Heifer, and like *David's* Horse and Mule, forrage up and down both *City* and *Countrey*! Driving away their peaceful *King*, hunting the *Lyon* with *Dogs*, and innocent *Lambs* with *Wolves*! Gathering * hands against the *Loyal Nobles*, and *Petitioning* for *Blood* and *Murther*. And when they pull down the main pillar, they shew their *Intentions* touching the whole *Fabrick*! No *Torrent* like the *Rabble*! No *Inundation* to an incensed *Multitude*! That hand therefore that stilleth the raging of the *Waves*, can only calm the *madness* of the *People*:—for else 'twill soon break out into an open *War*, which was the fourth *Act* of this *Dismal Tragedy*! And that the worst of all Wars, the most *unnatural*, and commonly a *Curse of God*, such *Midianitish Wars*, indeed called *Civil*, but most *Uncivil War*! Wars capable of some *unhappy Victories*, but

* As in the case of *Straford* and *Canterbury*.

* *Bella per Anglicos pliusquam Civilia campos; &c.*

but of no proper † *Triumphs*; a War that kills † *Bella geris phœ-*
 with *Griefs* as well as *Blows*, making us the sad *cuit nullos ha-*
Fulfillings of our *Saviours Prophecies*, Matth. 24. *bitura Trium-*
Brother against Brother, Father against Son, &c. *phos Lucan.*
 like *Joab* and *Abner*, *Let the young men play be-* *Mat. 24. 6. &c.*
fore us; and 'tis a sad *Game* where *Playing* is *slay-*
ing; which side soever hath the *better*, both are
 the worse for it, and either *Conquest* deserves ra-
 ther *Tears* than *Smiles* (as some *Artists* say the *Quo quo scele-*
same Lines serve the *Face* for both) if one side be *sti ruinis? aut*
Ruin'd in the *Civil War*, the other may *lamenta* *cur dexteris*
 with *Israel*, *How is it that there is this day one Tribe* *aptantur enses*
lacking in Israel? Judg. 21. 3. Or if both Parties *conditi?*
 with *Joab* and *Abner's* men, fall down together, *Judg. 21. 9.*
 2 Sam. 2. a third Party will dance on both their 2 Sam. 2. 14.
Ashes, while the whole Land *mourns*, like sad *Re-*
bekah, Gen. 27. *Why should I be deprived of you* Gen. 27. 45.
both in one day? The *Spoils* of either Party (in
 such Cases) challenging rather *Cries* than *Songs*;
 and *wringing* of *Hands*, rather than *ringing* of
Bells; and especially the *Event* of our sad *Wars*, King Charles in
 that is the *Seizure* and *Martyrdom* of the best of his *Meditati-*
Princes (the last and worst *Act* of this *Fatal Tra-* *ons. c. 28.*
gedy!) 'Twas weightily spoken by this *Elegant* ** See Dr. Hey-*
 King himself——That there are but few steps *lyn's view of*
 between the *Prisons*, and the *Graves* of *Princes*; the I. page
 for the one of *his* (it seems depended on the 132, &c.
 other :) Poor *David* being hunted like a *Partridge*,
 flies to *Achish* King of *Gath*, and there finds shel-
 ter from an *Enemy*; but this good *Prince* (in his
 Distress) flies to his Native *Subjects*, and could
 find no *Safety* (though on a * *Stipulation* of *Se-* *† Efferæ, igno-*
curity) but is sold back unto his bloody † *Ene-* *ta, horrida, Cæ-*
mies, and yet without all *Regret*, save only a *Lam-* *lo pariter ac*
ment of Modesty, that he was set at an higher *Rate* *Terrismala,*
 (by his *Judasses*) than his *Lord* and *Saviour*; but in *Medea*
 as

as his own *Subjects* were his *Persecutors* (to his greater *Griefs*) so his own *Houses* were his *Prisons*; among which various *Scenes of Misery*, he is hurried up and down in *Scorn and Triumph*; like his great *Lord and Master* too (as 'twere) from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*; (the *Snow-ball* of his *Sorrows* still increasing by the *Motion*;) being denied his desired *Servants*, and deprived of all his dear *Relations*; and yet supplied them all, with pious *Contemplation*, comforting his *Solitudes* with holy *Meditations* during his *Restraints*, composing that incomparable *Book* Εἰκὼν Βασιλική, *The Pourtraiture of his Sacred MAJESTY in his Solitudes and Sufferings*; which is indeed the *Pourtraiture* of his Excellent Person; and which will be a *Character* of his *Parts and Piety*, beyond all *Expressions* but his own; a *Monument* of richer *Metal*, than all the *Tombs* of *Brass* or *Marble*; and an *Epitaph* beyond *Inscriptions* writ in *Golden Letters*, or Engraven with a *Pen of Diamonds*. I have heard of a *Picture*, of a fair hand out of a *Cloud*, holding a large *Golden Pen*, writing worthy *Matters of Posterity*; together with many smaller *Pens*, writing inconsiderable things against it. Sure that suits well with this *King's Golden Quill*, drawing his *Pourtraiture*, and the many trivial *Libellers* scribbling against it; his serious *Book*, likethe *Bird of Wisdom*, hooted at by a *Flock of Pamphlets*: But though all their endeavours could not interrupt his *Book* from *Living*, yet they could its *Author*; by hurrying him to their black **Tribunal* (an High Court per-

* *Tribunal sublimati Sceleris, coram Proditoribus de Proditione, coram Tyrannis de Tyrannide, coram Parricidis Parricidii insimulatur. Rex omnium quotquot Sol vidit uspiam sanctissimus, justissimus, & clementissimus, &c.*

perhaps, but not of *Justice* any more than *Mercy*) where they would fain unload their *Sins* upon *Him* (having few of his own) and therefore accuse him of *Treason*, before *Traytors*; of *Tyranny*, before *Tyrants*; and of *Parricide*, before *Regicides*. And that nothing might be wanting to their *Prodigious Wickedness*, they pretend all this the *Accusation* of the whole People of *England* (being but a *Pack* of private *Villains* and *Assassins*), adding the *Mockery* of *Justice* (as *Himself* saith) to their *Inhumanity*. They *Sentence* him, in an unprecedented way, to what *themselves* deserved (and met with, some of *them* afterwards) the *Block* and *Scaffold*; and through his *Banqueting-House*, forcing a way unto the *Scaffold* (as they used always *Killing Circumstances* :) They hurried him to the last *Act* of his *Tragedy*, which he performed with an *unimitable Christian Fortitude*, and having devoutly manifested himself as well a true *Son*, as *Father* of the *Church* of *England*. He fell the *Church's* and the *Peoples* *Martyr*, the meekest of *Men*, the best of *Princes*, the best of *Christians*: Yielding that *Royal Head* to an *Executioner*, which had so much *Excellence* within it, and had before been *Crown'd* with so much outward *Splendor*.

And this was all their sense of making him a great and glorious King: Changing his fading & painful Crown of *Thorns*, which they had platted on him; against their wills, into an immarcesible Crown of *Glory*.

And when they had made

1.

*Cur Mundus militat sub vana Gloria,
Cujus prosperitas est transitoria ?
Tam cito labitur ejus Potentia,
Quam vasa Figuli, quæ sicut fragilia.*

2.

*Dic ubi Solomon olim tam nobilis ?
Vel ubi Sampson dux invincibilis ?
Vel pulcher Absolon vultu mirabilis ?
Vel dulcis Jonathan multum amabilis ?*

R r

tis

3.

Quo Cæsar abiit celsus Imperio?
 Vei Dives Epulo totus in prandio?
 Dic ubi Tullius clarus Eloquentio;
 Vel Aristoteles summus ingenio?

4.

Tot clari procæres, tot rerum spatia,
 Tot ora Præfulum, tot Regna foris,
 Tot Mundi Principes, tanta potentia.
 In ictu oculi clauduntur omnia;

5.

Quam breve Festum est hæc Mundi Gloria?
 Ut umbra hominis sunt ejus Gaudia,
 Quæ semper suberabunt æterna præmia;
 In ictu oculi clauduntur omnia.

Versiculos hosce scripsit Jacoponus, Vir festiva sanctitate præditus. Vide Drexel.
 Prodrom. p. 116.

* Ut suspiria etiam subscriberentur; as Tacitus affirms of the Times of Domitian, that mens very sighs were Registered, and kept upon Account to their undoing.

Lam. 4. 20.

Δρυὶς πρὸς
 οὐκ παρ' Ἀνδρῶν
 ξυλῶν.

And thus unhappy and miserable (a Barbarity beyond Jews and Turks) they would not allow us the Comforts of our Sorrows, nor suffer us to Embalm with Tears the joynt Funerals of our * Prince and Country, Learning and Religion, Church and State, which all here fell together; enough to make some sad Hearts almost distrust a Providence, but that good Josiab was taken in their Pits, the Breath of our Nustrels, the Anointed of the Lord, of whom we said, under his shadow we shall live among the Heathen, Lam. 4.

Nor need I add here the sad Consequents of all this (as the present Age hath felt them, so wise Posterity will easily conceive them.) You know so soon as Christ was Crucified, the Souldiers cast Lots upon his Garment; And here, so soon as they had murdered Monarchy, you know what Harveock strait was made of all things; what sharing and dividing the Offices and Revenues both of Crown and Church; fulfilling the Greek Proverb, That when the Oak is felled, every one will be gathering Wood; yet when this Cedar fell, many gathered Sticks but to fire their own Nests and young ones.

But 'tis a Remarkable Argument of his total Innocence, that all Parties endeavoured so like Pilate,

to wash their hands of his Blood, even those also that had washed them in it; the *Independents* alledging that they had only done Justice on his Person, but that the King had been Murthered long before by the *Presbyterians* (that carried all before them, till they were cheated of their prey) when they deprived him of his Crown, his Sword, and Scepter. His Crown, when they stripped him of those *Prerogatives* which placed him in a Throne of Eminence above his People: of his Scepter, in divesting him of the Power of Calling and Dissolving Parliaments, and of his Negative voice, in making Laws convenient for his Kingdoms; And finally of his Sword, by wresting the Militia out of his hands, by which he was disabled to protect either Himself or Subjects; and so by consequence, that they had deprived him of his natural Liberty, as a Man, of the Society of his Wife, as he was an Husband; of the Converse and Education of his Children, as a Father; of the Attendance of his Servants, as a Master; and in a word, of all the Comforts, that might make Life valued for a Blessing; So that there was nothing left for these to do, but to put an end to those Calamities, into which this * *Man of Sorrows* had been plunged, by men of those Principles fore-quoted, and the Practices flowing from them: But since † late entrance into the Vineyard, is not out of Capacity of receiving the Penny; I wish that their Repentance, who returned at length to the Rescue of Monarchs, (though too late to relieve this best of Monarchy) may find at least the Mercy of an Act of Oblivion, both with God and Man.

See Dr. Heylin's view of the Life and Reign of King Charles.

* Ut Christus, sic Carolus, vir dolorum.

Isa. 53.

† Sero præstat quam nunquam.

And now give me leave to shut up all this Tragedy with a short Epilogue: This Glorious King

* *Cælo matoribus nobis ad vindictam erectus.*

2 King. 18. 5.
Vix dedit, vix dabit ætas parem.

† *Quicquid ex Carolo amavimus, quicquid mirati sumus, manet mansurumque est in Animis Hominum, in Æternitate*

Temporum, Fama rerum. * *Multis ille bonis flebilis occidit, Nulli flebilior quam mihi.* Hor. l. 1. Od. 2.

was the Darling of * *Heaven*, the Delight of *Mankind* more than *Vespasian*, the Disdain only of *Vice* and *Baseness*; the exactest *Picture* of our blessed *Saviour's* Life and Death, that e'r was drawn by any *Chronicle*; and pointed out so by that casual Lesson, read the very Morning of his *Sufferings*, Mat. 27. And it may be said of him, as of good *Hezekiah*, 2 Kings 18. He trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him.

I shall close all, as † *Tacitus* doth the Life of *Agri- cola* (a right noble *Roman*.) changing but the Names. Whatsoever we have loved in * *Charles* the Good, whatsoever we have admired, still lives in the minds of all good men, and shall remain so in the Register of *Fame*, and the Succession of all Ages.

POEM XXXVIII. { On the 30th. } { of January. }

THIS gloomy Day on our *Devotion* calls
To solemnize th'untimely *Funerals*
Of our great good *Josiah*; oh that we
Were each of us a melting *Jeremy*!
To pay the *Tribute* of our *head* and *eyes*,
(As we did *Sins*) unto his *Obsequies*!
For *Muses* that can *mourn* as well as *sing*
Here's *Theam* enough, in the vast suffering
Of *CHARLES* the First! for ne'r was *Potentate*
Of higher *Vertue*, or of harder *Fate*!

His

His *Graces*, and the malice of his *Foes*
 Compos'd our *Loss*, and aggravated *Woes* :
 Three such *Superlatives*, as to rehearse,
 Each rather claims a *Volume*, than a *Verse* :
 Yet may we gaze at what we cannot reach,
Hercules Foot doth his *Dimensions* teach.
 Sprung from a Race of *Kings*, whose Royal height
 Did both the *Roses* and the *Crowns* unite ;
 A *Star* that in the North arose, where He
 Christ'ned the Land of his *Nativity* ;
 With outward *Symmetry* exactly blest,
 A *Mansion* fit for so Divine a *Guest* ;
 So rare a Soul. And as no *Galba* He
 With handsom mind hous'd in *Deformity* :
 So neither like an *Absalom* he shin'd
 With *Lovely Body*, and *Deformed Mind*.
 But here the *Case* did so the *Gen* infold
 As *Silver Pictures* shrowding *Fruits* of *Gold*.
 And in this sweet and amiable *Cell*,
 The *Graces* and the *Muses* gladly dwell ;
 His *Virtues* were *Congent*, and what *Art*
 Can scarce teach others, *Native* to his Heart.
 Fair *Fruit* he was, and Ripe so early grown,
 That he did rather drop into a *Throne*,
 Than climb unto't, so prudent in the things
 That suit the wisest, and the best of *Kings* :
 Well read in *Nature*, *Arts*, and *Arms*, and Men,
 Judicious both at *Pencil*, and the *Pen* :
 An able *Faith's* Defender, whose Dispute,
 Could, or by *Tongue* or *Hand*, her *Foes* confute :
 So skill'd in *Musick*, that he bore a part
 With *Sion's* *Orpheus*, and with *David's* Heart.
 But if his *Pourtraiture* you'd rightly view,
 Look upon that which his own *Pencil* drew,
 His *Serious Book*, whereof each *Solid Line*
 Speaks him (at once) a *King*, and a *Divine* ;

A piece of such *unimitable Skill*,
 As none could, but his own try'd-Brain, distill :
 Which while his Foes (*Egyptian Midwives*) strive
 To stifle in the Birth, make more to thrive,
 That into all parts of the World 'tis flown,
 Speaking more *Tongues* than by most *Authors*
 An *Intellect* of such a vast Command (known.
 As reach'd the *Sphere*, & grasp'd both *Sea & Land* :
 Here Dove and Serpent kiss, as if they meant
 To witness him both *wise* and *innocent*.

His *Justice* such, that you might tempt the Sun
 From his *Ecliptic*, sooner than he won
 From the least point of't, yet all temper'd so,
 That *Mercy* waits upon't where e'r it go,
 With such *Acuteness* as distinguish can
 Between the *Malefactor*, and the *Man* ;
 All his *Judicial Censures* so exprest,
 As from a *Judges* Brow, a *Father's* Breast :
 He liv'd an *Aristides*, and once dead,
 Unto the *Heav'ns* soon sad *Astræa* fled :
 And if an *Emblem* may his *Grace* design,
 Like *Sol* in *Libra*, did his *Justice* shine,

How did his *Temp'rance* (of all kinds) excel?
 Let *Chronicles* go find a *Parallel*

Of any *Prince*, nay any meaner Wight,
 Whom *Wealth* and *Plenty* tempted to Delight.
 His *Palate* was no fond *Depopulator*
 Of the Kind *Elements*, *Air*, *Earth* and *Water*.

His *Meats* and *Drinks* were sober, and not nice,
 To cherish *Nature*, and not kindle *Vice*.

No *Planetary* Beauty could surprize
 His wounded *Liver*, through his *wandering Eyes* ;
 No *Pearl* in one of them (as *David's* pair)

Nor rother *Blood-shot*, but here both were fair ;
 Nor like that *Roman* (to prevent his *Flames*)
 Did he command to take away the *Dames* :

But

But he could view the *Brightest* without stray,
To praise the *Potter*; not abuse the Clay.

And as he was a peaceful *Prince*, and meek
To Nobler *Spirits*, so was he not to seek
For Courage to *chastise* the bold and rude
With *Magnanimity* and *Fortitude*.

His *Foes* did find how near he was Ally'd
To *Cœur de Lyon*, when his Metal try'd ;
And had the *Hearts* of all been stout as his,
He ne'r had fell, *Rebellious Sacrifice* !

Thus somewhat of his *Nature* you behold,

But 'twas the *Altar* sanctifi'd the Gold,

Religion the *Diana* was, which He

Cry'd up, above all *Principality* :

And *Theodosius*-like disdain'd a *Crown*,

Rather than yield the *Church* be troden down ;

That (indeed) nearer laid unto his *Breast*,

Than *Crowns* and *Scepters*, Life and all the rest ;

Active and Passive *Graces* so contend (end

Which should most *Saint* his *Life*, or *Crown* his

Faith, *Meekness*, *Hope* and *Patience*, with Divine

Love, and self-*Resignation* make him shine

Like the bright *Scene* of *Souls*, with various *Lights*

Of the first *Magnitude*, and clearest heights ;

Yet all this *Circle* of united *Grace*

Cannot secure him from the *Gorgon-Face*

Of *vulgar Hatred* (*Candid Majesty*

Disdaining sordid *Popularity*,

Which takes the *many*) common *Envy's* made

Virtues Companion, Honour's fatal *Shade* ;

Since then his *Life* was by a just Account,

The practice of *Christ's Doctrine* in the Mount ;

How kind and witty *Malice*? to afford

A *Death* of some proportion to his *Lord*?

For which the *English Sanhedrim* contrive

That He should neither longer *Reign*, nor live :

And to that end our *Rabble* also cry'd
 Away with him, let him be *Crucifi'd* :
 I, first with dirty *Tumults* do they chase
 His *Princely Person* from his *Peaceful Place* :
 And then through all his *Coasts*, the very same
 Like *David's Partridg*, hunt their *Royal-Game* ;
 Ne'r giving over their *seditions Sin*,
 Until the *As*s had got the *Lyon's Skin* :
 Until the fruitful *Olive's* tearing down,
 Advanc'd the *angry Bramble* to the *Crown* ;
 Whereby all *Laws* and *Liberties* were torn,
 And the whole *Land* did in *Combustions* burn :
 Nor was a *Judas* wanting to them, nay,
 Many *he* had, could with a *Kiss* betray :
 Yet at his *Apprehension* too, they found
Majestic Valour, many struck to ground ;
 A *Sword* was drawn too in that *Garden*, where
Death whisper'd many a *Malchus* in the Ear ;
 Nor without *healing tenders*, *sold* and *bought*
 He likewise was, and in their *Engines* caught,
 Is *hurried* up and down , and after all
 In *Bonds* transported to the *Judgment-Hall* ;
 Where *Mockery* of *Justice* pieceth out
 The real *Tyrannies* of *Rebel-Rout* :
 There sate *Ambition*, *Sacriledg*, and *Pride*,
Usurped Power and *Treason*, by their side
Envy and *Avarice*, and bloody *Zeal*,
 Laying the foundation of their *Common-weal* ;
 While at the *Bar*, stood *Immocence* and *Grace*,
Humility with a *Majestic Face* ;
 The *Lamb* before the *Wolves* ; design'd to die ,
 Nor by these *Shearers* suffer'd to reply ;
 Like his great *Master* , spit upon, accus'd,
 'Cause *Church* and *State* to render, he refus'd ;
 Charging upon their *King* those *Crimes*, were known
 By visible *Desert*, to be their own :

His

His Palace made his Prison, and his Court
The Scene now of his Passion, and their sport:
His Cane, his Reeden Scepter; Griefs and Cares
(Not for himself) the Crown of Thorns he wears:
Proud Rhadamanthus there in Scarlet hue,
Passing on Charles what was to Bradshaw due:
An ugly Sentence, which (with trebled hate)
They execute upon him, at his Gate,
Hailing him too (with Cap and Knee) they mock
Guarding as to a Throne, when to the Block.
These bitter Circumstances surely were
To Parallel the Gall and Vinegar.

While he for their forgiveness pours out Pray'rs,
And Legacies the Charity to's Heirs:
Pilate would fain have wash'd away the Blood,
But these worse Jews bath in his Crimson Flood.
Blood-thirsty Tygers, would no stream suffice
To quench your Hell, but this great Sacrifice?
Cisterns of Loyalty had deeply bled,
And will you now dam up the Fountain-Head?
Cruel Phlebotomy! at once to drein
The Median, and the rich Basilic Vein:
This Butchery was such, as when by Cain
A fourth part of the Universe was slain:
That Roman Monsters wish, we Acted see,
Three Kingdoms Necks feeling the Ax in thee:
The Church and State, Laws and Religion all
Lie crush'd and gasping in great Charles his Fall:
November's Plots ill brew'd, are broach'd in worse,
And January now compleats the Curse.
At whose return may Sables cloud the Sky,
And Tears (not Beams) distill from Phæbus Eye:
But oh my Heart, or thine (by this) doth ake
At these sad thoughts: then thus the Total take;
The Life and Death, and Book of Charles may be
The Church of England's best Apology,

But

But swell'd with Grievs my *Muse* doth faint, & here
Struck dumb, needs pause until another year.

PRAYER XXXVIII. { On the 30
of January. }

O Almighty God, Almighty in thy Justice, as well as in thy Mercy, and (as this Day) Almighty, not for us, but against us; We lie prostrate at thy Foot and Footstool; and our Soul cleaveth unto the Dust; thine Arrows stick fast in us (O God) and thou hast smitten us into the place of Dragons: We lie this Day groveling under the Burden of thy heavy Indignation, and the merit of our unrepented Sins; which alas, hath drawn upon us all the Miseries of a Civil and Unnatural War, and armed us one against another with implacable and deadly Hatred, So that all Law and Duty, Decency and Order, being turned into Blood and Violence; we are become like the poor wounded Traveller (that fell among Thieves betwixt Jerusalem and Jericho) left wounded in our Head and Vitals, and more than half dead; Be thou (O Christ) our good Samaritan; for all others either stand still, helplessly looking upon our Troubles, or else pass by wagging their scornful Heads; while the Heathen are come into thine Inheritance, thy Holy Temple (O God) have they defiled, and made our Jerusalem an heap of Stones; the dead Bodies of thy Servants have they given to be meat for the Fowls of the Air, and the Flesh of thy Saints to the Beasts of the Field, while (in a double Reproach) thine and our Enemies say, Where is now their God? We do not expostulate with thy Providence (O Lord) Why standest thou so far off (in such sad exigents) and hidest thy self

self in the needful time of trouble? We acknowledge that our Sins were grown Universal, our National Measure filled up, so that thy Justice could not spare: our Princes and our Nobles, our Priests and People all full of Provocations; whose Cry, like Sodom, knocking at Heaven Gates for vengeance, hath given us all up into the hands of Cruel and Blood-thirsty men, who like those wicked Husbandmen, have abused thy Servants, beating some of them, and killing others. I, killing Him whom thou sentest to be revered among us, that the Inheritance might be theirs, and by sad consequence, all the Lamentations ours: The Crown is fallen from our head, wo be to us, that we have sinned: our Inheritance is turned to Strangers, and our Houses to Aliens; Servants have ruled over us, and there is none that delivereth us out of their hand: The Elders have ceased from the Gates, and the young men from their Musick: The Joy of our heart is ceased, and our Dance is turned into Mourning, because of the Mountain of Sion, which is desolate: The Foxes walk in it; Remember (O Lord) what is come upon us, consider and behold our Reproach; turn thou us unto thee (O Lord) and we shall be turned; renew our Days as of old.

However we bless thine infinite Mercy, for that it shined even in this darkest Cloud of Judgment: That although (for a punishment of Sin) thou sufferedst our good Josiah to fall into their Pits, and as upon this day, our King to fall into their bloody hands: Yet didst thou wonderfully support him in his Sufferings, and in, and through all his Agonies, of Banishment, Imprisonment, Ignominies, and Death; causing him to sing thy Praises (like thy three Children, in the Furnace of his Fiery Trial) and like thy Champion Sampson, to wound more of his Enemies (by his conquering Patience)

Patience) at His Death, than in His Life: By thy holy Spirit and Example (blessed Jesu) so fortifying His Faith and Patience, his Charity and Perseverance, as at once melted and astonished His steely Enemies, and expressed Him more than Conqueror. And if thou shalt be pleased also to give us but the Grace of Imitation, to become followers of His Virtues, as He was of thine, when our Extremities and Trial-Days shall come, to put on the like Steadiness and holy Resignation; then shall all these and other Temporal Losses prove happily our Spiritual Advantages, and our Eternal Consolations.

Mean time we have all cause enough to contemplate the Fallacies and Emptiness of these lower Vanities, where neither Greatness nor Goodness (we see) can privilege any from Violence and fatal Accidents, no more than from a Natural Death; and therefore to place all our Confidence in thee, and not in any earthly Succours; not in any Child of Man, no not in Princes, whose Breath is in their Nostrils, and so soon out of them; how should we seek the things that are above? above the Changes of this fickle Element: to to which end, Teach us so to number our days (O Lord) that we may apply our Hearts to Wisdom; even to that Spiritual Wisdom, denying ungodliness and worldly Lusts, that we may live righteously, soberly, and godly in this present world: and when thou makest Inquisition for Blood, Lord, lay not this Sin to the Charge of this Nation, which was shed by so small and vile a part thereof.

Finally, we magnify that Mercy which thou rememberedst in the midst of Judgment, that thou sparedst us a Remnant, and didst not cut off both Root and Branches in one day; for raising up many good Obadiah's to feed and hide thy faithful Prophets, and for the many thousands in Israel (that never had bowed their knees

knees to the Baal of those Times) which thou shelteredst under thy Wings of Providence; but especially for preserving the Branches of this Royal Stock, until the Tyranny was overpast, until the time came that thou didst return the Heir, and overturn his Enemies, and the Crown (being his Right) thou didst give it him, and settle it upon him; where may it long, and long be established, to the Advancement of the Church Militant, and increase of the Triumphant. Amen. Amen.

The

{ The COLLECT. }

Epistle:
Peter 2,
43,

Blessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for that abundant Grace bestowed on our late Martyr'd Sovereign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous Indignities, and at last resisting unto Blood; and even then according to the same Pattern, praying for his Murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the Example of his Patience and Charity: And grant, that this our Land may be freed from the vengeance of his Blood, and thy Mercy glorified in the forgiveness of our Sins: And all for Jesus Christ his sake, Amen,

Gospel.
Matth. 21,
v. 23.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

Psalms,
Proper
20, 21. &
85, 118.

The 29th. of *May*, or Restauration, of King *CHARLES* the Second.

Lesson.
1. 2 Sam.
19. v. 9.
2. Rom, 13.



And he brought forth the Kings son, & put the Crowne upon him, and gave him the testimony, and they made him King, and anointed him, and they clapt their hands & said, God save f King. 2 K. 11. 12.

DISQUISITION XXXIX.

TIs Storied of *Genebrard*, one of the *Vandal* Kings, that being in Distress, he wrote to a Friend to send him these *three things*, scil. a *Sponge*,

Sponge, a *Loaf* of Bread, and an *Harp*: a *Sponge* to dry his Eyes, a *Loaf* of Bread to feed him, and an *Harp* to cheer his Heart withal: And all these three (now after our Distress) this auspicious Day brings us from the hand of Mercy; as first the *Sponge*, in the generality of *Deliverance*, wiping all the sad Eyes of the Nation, nay of all three Nations; Secondly, the *Loaf* is presented in the *Festival* of *Commemoration*: And thirdly, the *Harp* is heard in the double *Joy* and *Gratitude*, not only for the Evasion of the late *Miseries*, but also for the happy *Birth* and *Restoration* of our Gracious Sovereign CHARLES the Second.

—Thus Satan and His can never be so watchful unto *Mischief*, (though he be that *Dragon*, Rev. 12.) as God is to *Protection*, being that Eagle, Exod. 19. altogether as *vigilant*, bearing up his young ones on his wings, interposing his own self between them and their Dangers. I confess, mixt and chequer'd (as *Jacob's Flock*) is the State and Condition of *Christ's Church* here on Earth, (*Militant* is her Name, and the *Cross* her Cognizance) not as above, Crowned with *Stars*, and Rob'd with *Glory*, (that's her *Sabbath days* apparel) but here below she goes drest in her dyed Garments, her *Seam-rent Habit*, her *Parti-coloured Coat*. These are her working-Cloaths in this World (which is but *God's House of Correction* to her) and yet, how like the *Sun*, methinks, breaking through a *Cloud*, shines this fairest of ten thousand? View well her *Pourtraiture*, and tell me, whether she be not shadowed of a *Celestial Beauty*, Cant. 5. Complexion'd like her *Heavenly Husband*, *Sanguine* complexion'd, *White* and *Ruddy*, &c. (i. e.) *Ruddy* in her *Shame*, in her *Suffering*, in her *Persecution*; but *white* in her *Innocence*, in her *Patience*,

Rev. 12.
Exod. 19.

Candida & rubicunda,
Cant. 5. 10.

Rev. 12.

St the

she is like the *flaming Bush*, yet God being in the Fire, never to be consumed to *Ashes*. No *Elements* can injure her, being guarded with those faithful *Promises* (both as to Provision) *Isa. 46. Kings shall be thy Nursing Fathers, and Queens thy nursing Mothers*; and as to Protection, *Isa. 43. When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour.*

And to add *Instances to Types and Promises*, we comfortably remember, how *Pharaoh* and his angry Army met with a wet * *Sepulcher*, where *Israel* had a dry passage: So that they might better have exclaimed, Were there no *Graves* in *Egypt*? *Gebal, Ammon and Amalek, Sifera, Haman, Antiochus*, and others of her *Enemies*, fell all on their deserved *Fates*: And for those *Persecutors* of the *Primitive Church*, scarce any one of them made a *peaceful* end. *Nero* became his own Executioner, after he had been his *Mother's*: *Domitian* slain by his own *Children*, by his *Wives* instigation; *Trajan* and *Adrian* vexed with the Treacheries of the *Jews*; *Decius* slain by the *Goths*; *Valerian*, Captive to the *Persian*, shuts up his days in *Slavery*: *Dioclesian* vexed with a sore Disease, changeth his *Empire* for on obscure Life; *Maxentius, Maximinus, and Licinius*, were all subdued by *Constantine*; and *Julian* the *Apostate*, (his Death's notorious) being wounded in Battel with the *Persians*, he threw up a handful of his Blood into the Air——spending his last *Breath* in *Blasphemy*: Thou * *Galilaean*, now hast overcome me: So true is that *Observable*, † *None ever escaped*

Exod. 14.

* Aliis vehiculum, aliis sepulchrum, Mare rubrum.

S. August.

Alsted. lib.

Chron. Persecut.

Vicisti Galilae;

Euseb. E. H.

vide vit. Const.

† Nullus Ecclesie Persecutor

manserit impunitus.

Alsted.

ut supra.

escaped Heav'n's Indignation, that had ill will to Sion. As the Church never wanted Persecutors, so never a Deliverer, a Deliverer more Potent than her Adversaries can be malicious: You know, he raised up Moses, a Deliverer from her first Bondage under Pharaoh; Joshua from her next Perils of the Canaanites; Gideon, Sampson, Ebul, David, from succeeding Enemies; Cyrus (made a Shepherd of a Wolf) to bring the Flock of Israel from their Babylonian Captivity; and Constantine the Great, from her Primitive Tyranny. Thus still had the Church God's Rod and Staff to comfort her, not more encompassed with Sorrows, than with Songs of Deliverance.

As this Day draws the Line down to our present Gratitude—Oh the depth of Divine Counsels! O the Abyss of Mercy! that when England was not only void of help, but altogether destitute of outward of hope, of any seasonable relief or Succour; like a poor shattered Vessel torn with Enemies, and toss'd with Tempests: Behold, an Arm (as 'twere) stretched out from Heaven, rescued her on a sudden, and steer'd her into an Harbour of Tranquility, and that without the Lot of Job falling on the head of any one. *A Domino* Psal. 118, *factum est*, this was the Lord's doing, and wonderful in our Eyes. God was seen in the Mount, *Visus est Deus in Monte*, and (what's more wonderful) God was seen in the Monk; a Monk not of the Romish Faction, but of a true Noble Extraction—a right Benedict a blessed Monk indeed, the Tutelar George Monacho Benedicto. Dr. of this Enfranchiz'd Island, whose Valour and Love in Oratione Cantabr. Prudence conducted us out of the Wilderneck of Confusion, without leading us through the Red Sea at all. Brass and Marble are not enough lasting for the Memory of this blest Instrument of such an

unexpected *Mercy*: But He, He that stilleth *Winds* and *Waves*, He that scattereth the *Clouds*, (those *Magazines* of his *Artillery*) He 'twas reduc'd the cheering *Sun* among us, and, to our Joy and Wonder, brought back our long'd for *Sovereign Charles the Second*, as the revived *Phoenix*, out of the *Ashes* of that *Crowned Martyr*. And though I am no *Herald*, give me leave to *Blazon* somewhat of this *Charlemain's* Extraction, and to mind you that he is the Grand-child unto *James the Learned*, and to *Henry the Great*; that he is the *Hundred and tenth King* of *Scotland* (if * some reckon right) derived from above twenty *Kings* of *England*, besides those before the *Conquest*, and generally allyed to all the *Crowned Heads* of *Christendom*; yet besides, such a Person, as might deserve the *Crown* by *Merit*, did it not descend on Him: And this sure smooths my Readers Brow (if Loyal) and makes him go on with a fresh *Patience*, or rather a fresh *Expectation*.——For sure, if ever any *Prince* was miraculously preserved on Earth, and given from *Heaven* to a People, Ours was He, this day. And no less was portended by that happy

* Inauguration
on Sermon of
Roger Turner,
pag. 19.

*Quem Deus tu-
tatus est; &
quasi in vola-
manus abscon-
didit.*

* *Dum Rex Paulinas accessit gratus ad
Aras,
Emicuit mediolucida stella die.*

Omen at his *Birth*, that new
* *Star* attending it; and,
while his pious *Father* was
pouring out his *Prayers* for

the *Blessing*, shining at Noon-day: This Golden Tongue of *Heaven* thereby telling the World, what a future Lustre he should add unto the darkness of these *Northern* Climates; and the *Sun* suffering an *Eclipse* the next day following, while this *Star* spread his *Beams*, the Heavens did as it were then promise us that the *Eclipse* of the *Father* should not interrupt the future *Splendor* of

of the Son. But to pass by many things, very many (not at all writing as an *Historian*) yet this I cannot pass as a *Divine*, the peculiar Guidance of the Holy Spirit over him, in his unalterable firmness to the *Protestant Religion*, under so many strong *Solicitations*, (the least of which had been enough to have shaken a boasting Pharisee Ancient or Modern) that neither the seasonable kindness of those of a contrary *Profession*, nor the scandalous unkindness of those of his own persuasion, could any whit startle him from his holy Resolution; like the River *Arcthusa*, retaining its own freshness, though running through Seas of brackish Waters.

He was an happy *Proficient* in the School of *Affliction*, which taught many solid *Virtues* to his tender years, (bearing the yoke in his Youth) as *Prudence*, *Justice*, *Fortitude* and *Temperance*; which also by a kind of *Hereditary Right*, he so derived from his *Glorious Father*, that we may henceforth call these the *Royal Graces*, and not so much the *Cardinal*, as the *Caroline Virtues*.

But when we reflect upon his *Patience* (during so many, so great, and so long *Troubles*) his *invincible Patience*, and *diffused Charity* (*Paternal Graces* both) *Charity* towards *Enemies* of deepest Dye: He appears to all grateful *Natures* the very *Miracle of Clemency*. And now all these together, methinks, so breath *Christ* in him, and an *Evangelic Temper*, that I cannot but *Congratulate* these happy *Islands*, (Oh *Islands* truly fortunate!) or rather *blessed* under such a *Prince*; whose *Life* and *Government* is such a *Rule* and *Pattern* both of *Christian Graces*, that even by this *Title* also (besides other) he deserves the *Royal Style* of *France*, as being undoubtedly the most *Christian*

* Tum quasi
spondente Cælo,
Patris Eclipsin
non obstituram
Splendori Filii.
R. Love ut su-
pra.

Lam. 3. 27.

Magna Bri-
tannia & Hi-
bernia, Oh In-
sulas, verè For-
tunatas!

King——And therefore do we this day heartily Congratulate the whole English Nation (the Nations of Great Britain and Ireland) touching their Felicities in Charles the Second: We congratulate the Commonwealth, in his restoring of her Laws, and Peace, and Safety: We congratulate the Church, in his restoring of her Piety, Patrimony and Honour: We congratulate the Universities, in his restoring of their Arts and Sciences, Learning and Encouragements: We congratulate the City, in his restoring her Commerce and Traffic: We congratulate them all together, as, under God, secured and protected by his Crown and Scepter.

Procopius Hist.

‘Tis storied of some Inhabitants near the Pole, (where Night some time of the year lasts for several Months) how at the end of that long Night, the Natives get upon their highest Mountains, striving to have the first view of that same friend of Life, the long expected Sun; which so soon as they perceive arising, they clap their hands, adorn themselves, welcom their long’d for Object with loud Acclamations, and with mutual Joy, congratulate each other, with Feasting and Embraces. And can we now do less, at this appearing of our British Sun, Charles the Second, in our Northern Horizon, after so long a Night of horrid Rebellion and Confusion? Sure our Breasts are too narrow to contain our Joys, and therefore, like Jordan, let them overflow the Banks, like Israel’s, let them break out at our Fingers ends——Oh clap your hands

Psal. 47. 1.

2 King. 11. 12.

all you People, Psalm 47. and run over at our Mouths too; Sing loud unto the Lord with a joyful Voice: Sure the Mercy is not inferior to Israel’s, 2 Kings 11. when they brought forth the

the King's Son, and put the Crown upon him, *Zῆτω ὁ Βασι-
&c. And clapt their hands, and said, God save the Rex, 70. Viva
King.* We must not only joy in the Benefit, but *Rex (i.) sit fe-
pray for the Bringer, and praise the Author of it. omnia feliciter,
For this is a day of good Tidings, and if we hold &c. Chaldee
our peace, we do not well, 1 Kings 7. Thus there- Paraphrast.*
fore we humbly kiss the Hands of Majesty, and
joyfully now wait on his Triumphant Chariot, with
this * publick and hearty Acclamation, Blessed be * *Benedicatur
God, may the King Live, and Charles the Second Deus, Vivat
long, and long prosperously Reign over us.* — That we *Rex, Regnet
may account our Felicity as involved and wrap- Carolus. &c.
ped up in His: As Alexanders's Army confessed, De nostris An-
they were † Spirited by him. He is the Breath of nis, tibi Jupi-
our Nostrils, Lam. 4. 20. Take we care that no ner augeat an-
unwholsom Vapors, no seditious Damps be rais- nos,
ed to annoy his Peace, and offend him. Let me † *Omnes unius
therefore bespeak you in the Words of Samuel, Spiritu vivere.
1 Sam. 12. Consider how great things the Lord hath Quintus Cur-
done for you: But if you do wickedly, you shall perish, tius.
both you and your King: Sin is the Forfeiture of all
Divine Favours. Mistake not Debauchery for Joy
and Merriment; drown not your Reason to prove
your Loyalty; Pray for the King's Health, but
drink only for your own. Remember the Persian
Law, Esther 1. 8. Whatever the Philosopher saith, *Ut bibat Ar-
of bonas Vir & Civis bonus, a good man is the bitrio pecula
best Subject. quisque suo.***

Go Ring your Bells of Joyfulness, but beware
of holding fast the Cords of Vanity, and draw-
ing Iniquity with Cart-ropes: Go Feast one ano-
ther in your Houses (and let the poor more than
smell it) but withal, take heed you Feast not
them whose Meat and Drink is the Licentiousness of
Sinners: Kindle Bonfires in your Streets, but be-
ware of those inflamed Lusts that kindle God's

*Demonum ci-
bus, hominum
luxus.*

*Pfal. 118. 23,
24.*

** Illa sidus in-
occiduum per-
petuumque de-
dit.*

— Jam ferrea primum
Definet, ac toto surgit gens au-
rea mundo.

** Vitam prolixam, imperium se-
curum, diuina tutam, exercitus
fortes, Senatum fidelem, Popu-
lum probum, Orbem quietum, in
Apologet. c. 35.*

Displeasure. For as every *Sin* is a *Traytor* to the *Soul*, so every wicked person is a *Traytor* to his *Prince*, as being a *Rebel* to the *King of Kings*; and the best *Christian* is the best *Subject*. Remember your *King's* pious *Proclamation* against all kinds of *Debauchery* and *Prophanation* whatsoever: Endeavour to be good, that you may be *Loyal*, and be *Loyal*, that you may be *better*.

In a word, This is the Day which the *Lord* hath made, that we might rejoyce and be glad in it: Marre not what *God* hath made, by our ill manner of Rejoycing. Nay—This is the Day upon which *God* made the *King*: This 29th. of * *May* was the happy Day of his *Natiuity*: And his *Star* this day rose the brighter in our *British Hemisphere*, by the concurrence of a double *Lustre*, the *Inauguration* of his *Life* now becoming the *Inauguration* to his *Crown*. So that now, surely, a *New* and *Golden Age* is (as this day) begun among us, if our *Sins* interrupt it not unto *Posterity*; which let our *Prayers* endeavour to prevent, with that

Loyal Appreciation which *Tertul-
lian* mentions the * *Primitive
Christians* to have used (as well
as the old *Romans*) to their Em-
perors, that *God* would bless him
with a long *Life*, a secure *Em-
pire*, a safe *Palace*, a valiant *Ar-
my*, a faithful *Council*, a content-
ed *People*, and (if possible) *Peace*

with all the *World*: And to this *Prayer*, let all the *People* say, *Amen, Amen*.

POEM XXXIX. { On the 29th.
of May. }

THE dreadful Storm is over, *Winds and Waves*
 No longer threaten us with angry *Graves* ;
 The *Clouds* are scatter'd, and the chearing *Sun*
 Gilds o'r the face of *England's* Horizon.
 The *Elements* are reconcil'd, and we,
 To welcom *Charles* the Second, all agree.
 His *Sails* with gentle gales are fill'd, the Tide,
 In wafting *Cæsar* over, swells with Pride ;
Neptune doth all his *Tritons* now advance,
Arion plays, and sportive *Dolphins* dance.
Earth with the *Spring's* new Livery grows fine,
 Our *Streets* with *Ornaments* and *Heroes* shine ;
 The *Heav'n's* let fall their *Stars* to gazing *Eyes*,
 While *Acclamations* gratifie the *Skies*.
 All now in Love and Loyalty combine,
 Our *Conduits* find their *Water* chear'd to *Wine* ;
 Our Love flames out in *Bonfires*, and our *Joys*
Cannons and *Bells* resound with grateful noise :

{ Our Joy and Wonder both are so Extream,
 { That Sence can scarce persuade us but we dream
 This is indeed the merry Month of *May*,
 Our Sov'reign's double *Natalitial* Day ;
 Once blessing us as being upon it *Born*,
 Now blessing us again, by his return.
 The first a *Star* attends, whose glorious Ray
 Confronts the *Noon-tide Sun*, and shines by d. y,
 As *Emblem* of his *Lustre*, that e'r while (smile :
 Should through the darkest *Clouds* the brighter
 Returns like *Noah's Dove*, with fruits of *Peace*,
 After the *Deluge* ; making *Tumults* cease ;

As

As 'twere creating us another *World*
 Out of a *Chaos* in *Confusions* hurl'd;
 { Our *Joy* and *Wonder* both are so extream,
 { That *Sense* can scarce persuade us but we dream.
 But what's become of all the *Birds* of *Prey*?
 At sight of this brave *Eagle*, flown away,
 Except whose *Wings* are clipt: Those *Beasts* of *night*
 Like *Shadows* chac'd by this approaching *Light*.
 That ugly *Worm* of many *Feet* and *Hair*,
 That lately sate in the *Usurped Chair*
 Of *England's Rose*, making her daily shed
 Her *beauteous Leaves*, is trampled on, and dead;
 Nor may the *putrid Factions* e'r so thrive,
 As thence this gnawing *Worm* again revive
 Still may the *Rose* retain its pristine *Grace*
 Of double sweetness in a lovely *Face*.
 Thus our sweet *Orpheus* with his happy *Lute*
 Did charm the *Dinn*, and jarring *Strings* confute
 Of *Discord* Notes, and the most *Savage* draw
 Unto his *Harmony* of *Peace* and *Law*:
 That now the *Lamb* may by the *Lyon* sleep
 And by a *Child* the harmless *Serpent* creep;
 The *Tiger-Spirit* with the mild *Kid* may rest,
 When all with *Unanimity* are blest.
 Thus our *Amphion's* Organ did invite
 A flinty *Race* of *Mortals* to unite
 Into a stately *Thebes*, whose *Burgers* love
 The safest *Walls* may of our *Sparta* prove.
 Thus like a skill'd *Chirurgion*, with his Art.
 Great *Charles* re-joynts each *dislocated* part
 Both of the *Church* and *State*, until the same
 Become as splendid as the ancient *Frame*.
 { Our *Joy* and *Wonder* both are so Extream,
 { That *Sense* can scarce persuade us but we dream.
 Our *Charlemain*, here, from his sad *Exile*
 Returns like *Phæbus* with the sweeter smile

From

From his *Eclipse*, and with him too doth bring
The various *Comforts* of a welcom *Spring*;
Our *Winter's* fled, and sleep secure from *fears*
Shortens our *Nights*, and *Days* more free from *cares*
Transact their pleasing *Toyl*, since now 'tis known
The fruits of each ones *labours* are their own :
Our *Clouds* are turn'd to *Sun-shines*, and our *Showrs*
To *Smiling Beams*, our *Dirt* to *Fruits* and *Flowers*.
The *Fields* a kind of *Pageantry* conspire,
While every neighboring *Grove* becomes a *Quire*;
All things put on a face of *Mirth*, to see
The *King* and *Kingdom's* pristine *Dignity*
Hap'ly restor'd. And as our *Mouths* o'rflow
With Gladness, so a *Gratitude* we owe
To our great *Benefactor*, which should raise
Our *hands*, and *hearts*, and *lives* unto his *Praise*.
Blest be that *Hand*, whose prudent *Conduct* led
In such a *Conquest*, as no *Blood* was shed ;
A sweet dry *Victory*, where all did yield,
And yet no *Crimson* stain'd the *Conqu'ring* Field.
Howe'r some other *Champions* Sainted are,
Methinks, this *George* was *England's* *Tutelar*,
Where *Mars* and *Mercury* together went
To slay the *Dragon*, save the *Imnocent* :
Wisdom and *Valour* that *Rebellion* tame,
Ever deserve to fill his *Trump* of *Fame*.
But above all, blest be that *Mighty Arm*
That brought all this to pass ; O may the *Charm*
Engage us to such *Piety* and *Love*,
That never may his *Favours* hence remove ;
That the same *Power* by which great *Princes* sway
Their *Scepters*, may teach *Subjects* to obey :
Happy when both to the same *Center* move,
When *Kings* breath *Equity*, and *Subjects* *Love*,

PRAYER

PRAYER XXXIX. { On the 29th. } of May. }

O Almighty King of Kings, who hast a special Providence and Protection for Kings and Princes, (as being thine own Ordinance and Institution, for the better Government of the World, and Guidance of thy Church) Continue this thy Mercy and Goodness; without which, the World is still no other than a confused Chaos, and a rude Heap of men: of men little differing from Brutes in Savageness and Disorder, Violence and Rapine: To prevent which, thou didst early plant Principality and Dominion in the Primogeniture of Families, with Principles of Subordination and Obedience in the rest of the People, till in succeeding Generations, thou didst set up Judges, Kings, and Rulers, Monarchy being the most natural Oeconomy of the World in all the happy Instances of Heaven and Earth. And as thou hast been pleased also to build thy Church upon thy holy Patriarchs, Prophets, and Apostles (Christ Jesus himself being the sole Foundation) so always be thou a Sun and a Shield, a Delight and Defence unto her; let thy Wisdom guide her, thy Love enflame her, thy Grace enlarge her, thy Bounty enrich her, thy Blessings felicitate her in all Ages. To which end, save and deliver (we beseech thee) all Christian Kings, Princes and Governors, as the best Guardians both of Church and State; as the best nursing Fathers and nursing Mothers of thine Israel.

And this day, we desire to pour out our Souls in Thankfulness unto thee, for restoring such to us, where-as (for our Sins) many had long been our Rulers, at least the Bramble King among our Trees; a Leopard

pard watching our Cities, and the Wolf over our Flocks: But Praise, eternal Praise be to thy Mercy, that did miraculously protect our gracious Sovereign, from all the Dangers both of Elements and Enemies; hiding him (like young Joash) under the shadow of thy Wings, until the popular Tyranny was overpast; by Land teaching his Hands to war, and his Fingers to fight; covering his Head in the Day of Battle, and securing him from the Nimrods, and the mighty Hunters; as to Moses, appearing for him (as 'twere in an Oak of Mamre) and delivering him from the Chace of the Blood-thirsty. We bless thee for thy Mercies to him on the Seas, preparing him a trusty Vessel, and an happy Voyage (making the Winds and the Seas obey thee, in his preservation;) bringing him safe unto the Haven where he would be. Nor didst thou leave him there, though near Relations did, that stood helplessly looking upon his Trouble, or rather opposing him, out of compliance with his Enemies; not only Banished from his own, but tossed up and down among other Nations; yet still supported by thy Goodness, led all along by thy hand of Protection, creating him new friendships out of Strangers, and Supplies out of Improbabilities, and living as resignedly upon thy Providence, as e'r before upon thy Bounty. O Lord, we praise thee more especially for thy spiritual Protection of him (through the varied Scenes of his Afflictions and Temptations) in the constancy and steadiness of the true Religion; that neither the Allurements on the left hand, nor Discouragements on the right, could make him swerve at all; but like well-seasoned Timber, never warping, approved himself thy Confessor, and his Peoples Comfort. For all these thy Mercies past we bless thee, but infinitely more for that of this day present, his double Natalitials, his Birth into the World (and happy

is that Land whose Prince is the Son of Nobles) and his Accession to the Throne: Our Hearts are here too narrow to conceive our Joys, and our Mouths run over with Thanksgivings, for this hoped, but unexpected Blessing, the Restauration of our gracious Sovereign Lord King Charles; a Favour of such Magnitude and Wonder, that (like thy People Israel at the turning of the Tide of their Waters of Babylon) We are even as them that dream, and that scarce dare believe their Senses; and like Israel also, when the shout of a King was among them, our mouths are filled with Laughter, and our hearts with Joy; our Hearts with Gratitude, and Tongues with Praises.

This we acknowledg (O Lord) a multiplied Mercy, a complexive Blessing, comprehensive of all the Benefits and Advantages that may make a People happy. Lord, pardon the Expression of our Thankfulness, if it say of our Sovereign for Temporals, (as of thy Son for Spirituals) In him how hast thou given us all things? In him we praise thee for restoring us our Laws, our Judges as at the first, and our Counsellors as at the beginning. We thank thee for restoring us, in Him, our Right and Propriety, so that each one may now sit safely under his own Vine and Fig-tree: We bless thee for restoring us (in Him) our Liberties and Freedom, so that our Goods and Persons are not obnoxious to Seizures and Imprisonments: We praise thee for restoring us (in Him) our Traffick and Commerce, so that all the Ends of the Earth present us with their choicest Rarities, both of Pleasure and Profit. We bless thee for restoring us (in Him) our Universities, whereby Arts and Sciences do flourish, and the Schools of the Prophets do triumph over Ignorance: But above all, we laud and magnifie thy Holy Name

Name, for restoring us (in Him) our Piety and Religion, that our Eyes may see our Teachers, (Teachers after thine own heart) and those no longer thrust into obscure Corners, but as Lights shining in their Candlesticks: For our Church restored to her Purity and Patrimony, to her Honour and Sincerity. All these (O Lord) we owe to thy good Providence and Bounty, as this day bestowed upon an helpless, hopeless Nation! O let thy Mercies of Preservation second those of thy Creation. Defend with thy right hand this Vineyard and her Guardian, which thine own right hand hath planted, and now replanted here among us, that neither the wild Boar of the Wood, Foreign Hereticks, annoy her; nor the little Foxes of Homebred Schismatics pluck off her Grapes: Let no prophane Hands pollute her Services, nor Sacrilegious Hands invade her Patrimony; but thou, O Lord, look down, behold and visit this Vine, bless the Guardians and the Dressers of it, until it hath taken Root again, and filled the Land, nay all Lands, with Fruits of Righteousness and Truth. And to that end continue thy good Hand of Mercy and Protection to our Gracious Sovereign: Thine Arm is not shortened, that it cannot help, nor wearied, that it cannot hold out; but thy Compassions fail not: O let them never fail him whom they have so long preserved. Let not our Sins stir up any Machinations against him, Foreign or Domestic. O bless him in his dear Relations, and in all his Instruments of Church and State. Smite through the Loins of all that shall rise up against him. Bless him in his Armies and Navies, make him successful both by Sea and Land; loved and honoured both at home and abroad. Establish His
Throne

*Throne, as the Days of Heaven, in Health and
Plenty, Peace and Safety, until the Silver Crown
of Age be added to his Golden, and all of them
calcin'd into a Crown of Glory. Amen. Amen.*

*And now, O Lord, I pray thee, let
thy hand be with me, and thy
mercy be over me, that I may
be able to stand before thee, and
to be a witness of thy glory.*

*And now, O Lord, I pray thee, let
thy hand be with me, and thy
mercy be over me, that I may
be able to stand before thee, and
to be a witness of thy glory.*

*And now, O Lord, I pray thee, let
thy hand be with me, and thy
mercy be over me, that I may
be able to stand before thee, and
to be a witness of thy glory.*

*And now, O Lord, I pray thee, let
thy hand be with me, and thy
mercy be over me, that I may
be able to stand before thee, and
to be a witness of thy glory.*

{ The COLLECT. }

Epistle:
1 Pet. 2. II.

Gospel.
Matth. 22.
v. 16.

O God, who by thy Divine Providence and Goodness didst this day first bring in-
to the World, and didst this day also bring
back and restore to us, and to his own just
& undoubted Rights, our most gracious So-
vereign Lord, thy Servant, King Charles;
preserve his Life, and establish his Throne,
we beseech thee; be unto him an Helmet
of Salvation against the Face of his E-
nemies, and a strong Tower of Defence
in the time of Trouble. Let his Reign be
prosperous, and his Days many: Let
Justice, Truth, and Holiness; let Peace
and Love, and all Christian Virtues flou-
rish in his Time: Let his People serve
him with Honour and Obedience; and
let him so duly serve thee on Earth, that
he may hereafter everlastingly reign with
thee in Heaven, through Jesus Christ
our Lord. Amen.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

T t

The

{ THE DOXOLOGY }

AS all things with strong *Inclinations* run
 Home to their *Principles* where they begun ;
 (*Fire* climbing to its *Sphere*, and rowling *Waves*
 Flowing to *Sea*, *Winds* posting to their *Caves*,
Earth stooping to the *Center*, fleeting *Air*,
 Up to its *Triple Region* doth repair :)
 So here to thee (*Great God*) my *Muse* doth kneel,
 Who all the way did thine *Assistance* feel,
 Through her whole *Flight*, though she did cast a glance
 In thy *Saint's Honour*, on thy *Name's Advance* ;
 Yet all this cannot *Gratitude* suffice,
 Till *She* present peculiar *Sacrifice*.

Eternal *Source*, whence all good *Issues* spring,
 Accept this mine, indeed *Thine*, *Offering* :
 Whatever's in it good, the *Glory's Thine*.
 And all the *Imperfections* only mine !
 Send it *thou*, then, into a *Blessing* forth,
 And that shall *Crown* it with ambitious *Worth*.
Profit and *Pleasure* may the *Reader* find ;
Weights to the bad, and *Wings* to each good *Mind*.
 The *Book* Composed by thy constant *Aid*,
 Is a just *Victim* on thine *Altar* laid.

Author

*Author and Reader with this Guerdon bleſs
But Grace to practice after this expreſs:
That one may here thy Churches Glory raiſe,
And both hererafter ſing thine endless Praise.*

*Glory be to God on High, on
Earth Peace, and Good-will
toward Men.*

Amen.

Dei Gloria fit Omnium.

F I N I S.

T t 2

*A Catalogue of the Feasts and Fasts
as they are either fixed to the
Days of the several Months, or as
they are moveable, with reference
to Easter.*

<i>January</i>	{ Circumcision, Epiphany, Conversion of St. Paul,	I. 6. 25.
<i>February</i>	{ Purification, St. Matthias,	2. 24.
<i>March</i>	{ Ash-Wednesday, The Annunciation,	<i>vide Easter.</i> 25.
<i>April</i>	{ Palm-Sunday, Good Friday, Easter-Day, St. Mark Evangelist,	<i>vide Easter.</i> <i>vide Easter.</i> <i>vide p. 218.</i> 25.
<i>May</i>	{ St. Philip and Jacob Holy Thursday, Whitsunday, or Pentecost,	I. <i>vide Easter.</i> <i>v. Easter.</i>
<i>June</i>	{ St. Barnaby, Trinity Sunday, St. John Baptist, St. Peter,	II. <i>vid. Whitsund.</i> 24. 29.

July

July St. James, 25.

August St. Bartholomew, 24.

September { St. Matthew, 21.
St. Michael, 29.

October { St. Luke Evang. 18.
St. Simon and Jude, 8.

November { All Saints, 1.
St. Andrew, 30.

December { St. Thomas, 21.
Christ's Nativity, 25.
St. Stephen, 26.
St. John Evang. 27.
The Innocents, 28.

To

To find *Easter* for ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	8	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	Apr. 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	Apr. 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Mar. 31	April 1
8	Apr. 23	24	28	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	25	29	30	31	25
14	Apr. 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	Apr. 16	10	11	12	13	14	15
18	April 2	3	4	5	Mar. 30	31	April 1
19	Apr. 23	24	18	19	20	21	22

When you have the Dominical or Sunday Letter in the uppermost Line, guide your eye downward from the same till you come right over against the Prime, and there is shewed both what Month, and what Day of the Month *Easter* falleth on that Year. - For the Prime, or Golden Number, see your A'manack.

And besides this Demonstration, see the Rule to find *Easter* for ever, pag. 220.



This but the Case the Jewell further Look
The Sparke indeed the Diamond in his Booke
Wherewith Adorne thy Soule, vntill it shine
With Grace and Glory like these Sparkes diuine.

JS

ΘΤΖΙΑΣΤΗΡΙΟΝ,
VEL
SCINTILLA ALTARIS.

PRIMITIVE DEVOTION,
IN THE
FASTS and ~~Prayers~~
OF THE
Church of England,

By EDWARD SPARKE, D. D.
Chaplain in Ordinary to His MAJESTY.

Laudate Dominum in Sanctis. Psal. 150. 1. Hieron.
Non habitari sunt Deum Patrem, aut Christum fratrem, qui non
habent Ecclesiam Matrem. S. Aug.
Τὸ ἄριστον, καὶ τὸ ἥδύ. Chrysost. de Parab.

The Seventh Edition, Revised by the Author.

With Additions upon the
Three GRAND SOLEMNITIES

Last Annexed to the

LITURGY:

Consisting of *Prose, Poems, Prayers, and Sculptures.*

L O N D O N,

Printed by J. Redmayne, Junr. for T. Basset and J. Brome,
and are to be Sold by J. Williams at the Crown in
St. Paul's Church-Yard. 1682.

{ The COLLECT }
{ for Trinity Sunday. }

Epistle.
Rev. 4. verse
1. to the end.

*Almighty and everlasting God, which
hast given unto us thy Servants Grace, by
the confession of a true Faith, to acknow-
ledge the glory of the eternal Trinity, and
in the Power of the Divine Majesty, to
worship the Unity: We beseech Thee,
that through the steadfastness of this Faith,
we may evermore be defended from all
adversity, who livest and reignest, &c.*

Gospel.
John 3. verse
1. to 16.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D.M.
E.
Psal. for
D.M.

UPON
The Lord's Day in
general.

M. Lesson:
1. Lev. 26.
2. for D.M.
E. Lesson:
1. Isa. 58.
2. for D.M.

19 Healeth & droppe upon y^e Sabbath Luc. 14.



2 And behold there was a certaine man
w^h had a droppe
3 Then Jesus answering saide unto y^e cōgregation
of y^e Law & Pharisies saying is it lawfull to
heale on the sabbath day
4 And they held their peace then he tooke
him and healed him and let him goe
Teacheth to be lowly & to bid
the Poore to our Table

DISQUISITION. XVI.

Almighty God, as his mercies are not only
private and particular, but publick also and
Unversal; so will he not be contented only with
Family

Job 1. 1
 Psal. 1. 1
 M. D. 1. 1
 E. 1. 1
 1. 1
 1. 1
 M. D. 1. 1

Publicorum
 cura minor.

Exod. 20.

Job 9. 15.
 Psal. 16. 2.

Nimium alter-
 cando amitti-
 tur veritas; &
 pruritus dispu-
 tandi scabies
 Ecclesiae.

Family Devotions, (though those he seasonably expecteth, and accepteth) but also he will be honoured in the visible Congregation of his *Saints* and *Servants*: and that too, not only in those *solemn Anniversaries*, (which are as *Constellations* of our Gratitude, for blessings of the first magnitude;) but also for his *continual mercies*, which are multiplied as the *Stars*, and renewed every moment. That which is looked to of all, is cared for of none, said the Heathen; and therefore God provided a particular Day for his own service, and settled it by a Commandment; and therefore doth justly challenge (although he need it not) our weekly returns of publick Piety and *Gratulations*. And albeit *His Glory* be capable of no *Accession* (by us) or *Diminution*, according to that of *Job* and *David*; yet his *Revealed will*, which is our Rule and Conduct, and his outward *Name* and *Honour*, claimeth our best publick Worship and Devotion: and that with a special *Memento* in his fourth Commandment, *Remember thou keep holy*, &c. A gentle preface, a word of entreaty; yet such as we use to give special charge by, that we regard and not forget it. Where I shall not enter the Lists with the *Sabbatarians* and their *Antagonists*, which undiscreeet *Combatants* have rather wounded one another, than rescued the *Sanctimony* of the day; indeed by their *Polemical discourses*, making more knots than they have untied; the Doctrine of the *Christian Sabbath* being like a *Skein* of curious Silk, which with affected hands they have so sullied and beruffled, that many well-meaning people know not how to make a right use of it: and it may well be feared, that *Charity* hath lost more by them than *Truth* hath gained. And therefore waving those fruitless *Controversies*, I shall herein keep the

the Scope of my whole book, and endeavour briefly to vindicate the Piety of the Lord's Day, or Christian Sabbath.

The Jewish Term is Sabbath, the Saxon appellation Sunday; and the Christian, from Christ's Resurrection, the Lord's Day: nor need either Denomination inject a scruple to wise men, so long as All retain agreement in the observance and Sanctification of it.

And indeed (as St. Austin well, though in another case) the Commandments are so well known, and so often expounded, the Fourth especially, that we rather want Hearts to practise them, than heads to understand them. And this, you know, designeth both the Time and Place of God's holy public worship, Lev. 19. 30. Not as though there were any inherent Holiness in either, or any thing below, but only relative, that is, as challenged by God, and by man devoted: And so both are holy (the Time and Place) Holy Day, and Holy Place; Holy Sanctuary, Holy Ordinances, both equally sacred, Levit. 26. 2. You shall keep my Sabbaths, and reverence my Sanctuary, &c.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, defines this fourth Commandment well, to be a Moral Precept wrapped up in Ceremonials. For sure there was something of both in it. The Ceremonial part not now in force, is First, the precise severing Day from the Creation, which (in cases of Travel and remoter distances) is impossible to be retained, the same universally. Secondly, the strictness according to the rigid Letter. Thirdly, the Mode of hallowing it, with Oblations and Abutions, &c. The Morality of it chiefly consisteth in these. First, the fixing of a Time for Divine

שבת

Desiderant auditorem, potius quam expositorem.

Lev. 19. 39. Cum Deus dicitur sanctificare, modo designandi intelligitur; cum homo, sub modo applicandi.

Morale præceptum de Ceremoniali. Phil. Melancth. Tract. in

*Morale quoad
genus, Ceremo-
niale quoad
speciem. Idem
Imperat &
suadet.*

*Omnis Pater-
familias hoc
habet: Episco-
pale quod ha-
bet curam Ani-
marum.*

*Gen. 18. 19.
Josh. 24. 15.
Ego & domus
mea, &c.*

Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest and spiritual Devotion; so that it is *Ceremonial* for the manner, albeit *Moral* for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, for it will bear both, *Remember thou keep holy*; it joins with perswasion; and then back'd with Reasons; Reasons from both parties, God and Man, with some remarkable eminencies above other *Mandates*, which run either barely *Affirmative*, as the Fifth; or barely *Negative*, as all the other: but in this both parts expressed, beginning with the *Affirmative*; *Remember*, &c. proceeding in the *Negative*; *In it thou shalt do no manner of work*, &c. The *Breach* hereof thus both ways met withal. Again, 'tis more *extensive*, it not only respects our selves; but with a strange *particularity* involves all our Relations, even to five several *Ranks*, viz. *Thou, thy Children, Servants, Cattel, Strangers within thy gates*; the Wife not mentioned, as being included in the first relation. Now every Master of a Family hath so much of a *Bishop* in him, that he hath *Cure of Souls*, viz. care of those under his charge. As, for this it is, God himself commends *Abraham*, Gen. 18. as all the good world doth *Josheph's* pious resolution, Chap. 24. Lastly, 'tis more *alluring* than the rest, more sweetly *exciting*, and that not only with more Reasons, but with Reasons more insinuating; those of the third and second *Commandments* being *formidable and menacing*, but of This wooing and allactive; as on our part, beside the indulgent *Preface*, *Remember thou keep*, &c. *Six days shalt thou labour*, &c. A permission, or remission of God's right,

right, who might challenge all, rather than an absolute Command. For the Church upon occasion (all acknowledge) may separate some week-days also for Rest, and Divine Service, Joel 2. yet Joel 2. this withal is no Commission for Idleness, every one being to live by the sweat of his Brow, faithfully in his vocation, 1 Cor. 7. out of Gen. 3. Six days shalt thou labour, &c. God is here as liberal to us as to Adam in Paradise, of all the Trees but one; as Potiphar to Joseph, let us answer with him, How can I deny Thee in this one? Remember thou keep holy the seventh day: If I indulge thee six for thine own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the Evening that commends the Day.

The other argument, and that a main one, is from God's own example, who herein requireth no more than Himself performed; his own practice being the Commentary upon his Law, (as becomes all good Leaders and Lawgivers) For in six days the Lord, &c. and rested the seventh day. Rested, this is a Συγκατάβασις, a figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour.) And such indeed St. Augustine and others take all the description of the History of the Creation to be, a Κατασκευαστική, but a methodizing of it unto man's apprehension. For it was all one to Omnipotence to make all the world in a moment, and every Species, as well as the Light, with an easie Fiat, Et simul Et semel omnia. Let there be Fire, and Air, and Earth, and Water, all things at once existing out of them; but are to

Y marshalled

μικτὰ τῷ
Θεῷ ζῶει.
Ephes. 5. 1.

John 5. 17.

Sabbatum Pe-
ctoris, Sabba-
tum Temporis,
& Sabbatum
Aeternitatis.

Chap. 19. 31.

John 11. 9.

* Consentane-
um est Aposto-
los mutasse di-
em. Melancthon.
tom. 2. f. 363.

marshalled in the story for our more orderly me-
ditation of them, and our more regular imitation
of this Pattern, in our own transactions. Be ye
followers of God, Ephes. 5. (he means in propor-
tionable actions) who fram'd the world in *six days*,
and rested the *seventh*; rested from creating, not
from governing; from creating of new Species
and Kinds of Creatures, but not from making
Individuals, new Singularities; for so he is always
working, John 5. both for Corporals and
Spirituals: My Father worketh hitherto, and I
work.

But to hasten; There is a Sabbath of Time, a
Sabbath of the Mind, and a Sabbath of Eternity;
the latter I shall mention in the close. The Sabbath
of Time, among the Jews, was either of Days, or
Years; and both those greater, or less: The Les-
ser every seventh day, and every seventh year; the
Greater when the *Passover fell on the Sabbath*, (as
at Christ's Crucifixion, John 19.) and every fiftieth
year, which was called their *Jubile*. We reflect but
upon their Lesser Sabbath of Days, viz. the seventh
Day, and that the *Artificial Day*, as John 11. being
the space of twelve hours, from the Sun-rising to
the setting of it, &c. and so too may the *Jew*
from evening to evening be understood. And this too
the blessed Apostles altered, and by consequence
abrogated as to the particularity of the Day, here-
in led by the Spirit of Truth, and (as some think)
by Christ's own example, John 20. 'Twas ne-
cessary (saith * Melancthon) even for this very
cause, that the Apostles should change the Day,
to shew an example of abrogating the Legal Ce-
remonies, in the Translation of the *seventh Day*.
Which Translation from *Saturday* to *Sunday*, is
not by Patent from the Bible, but only by Pattern;
because

because the blessed Apostles usually met together on This Day, *Acts. 20.* and that assuredly by the dictate of the Holy Spirit, who descended likewise on this Day; and at least by the approbation of our Saviour, again and again manifesting himself to be risen on the eighth day. So that however haply some * will argue, and others grant, that an Oecumenical Council hath authority to constitute another day for publick worship, (as the second, or third of the week;) yet sure I am they can never have so good a pattern, nor so great a reason for another day, as is demonstrated for this alteration; the pattern being *Christ's* and his Apostles and the Reason of it our Saviour's Resurrection, even that wonderful work of our Redemption, and the Holy Ghost's Descension on it. *Aretius* picks out a mystery out of *Christ's* appearing on the eighth day. We labour six days in this life, (saith he) the seventh being the Sabbath of our death, in which we rest from our labours, *Rev. 14.* and then being raised from the dead on the eighth day, *Christ* in his own Body (as then arising) shall reward every man according to his works, *Revel. 20.* The *Jews* then gave God the last day of the week; but good *Christians* better honour him with the first-fruits of it: they kept their Sabbath in honour of the world's Creation; but *Christians* in memorial of an higher mercy, viz. its Redemption: and therefore reason good, the greater work should carry away the credit of the Day; whose Duties principally consist in these two things, viz. A Rest from labour, and a Sanctification of that rest.

If either of which be wanting, it makes one but like a Bird with one wing, or as a Boat with one Oar, rendreth but a lame Devotion; but like two

Act. 20. 7.
1 Cor. 16. 2.
Apoc. 1. 10.
Uti Cal. in Institut.

Τὸ Σάββατον
εἰς τὴν ἀνάστασιν
μετέθηκεν ὁ
Κύριος εἰς τὴν
κυριακὴν.

The Lord
changing the
Sabbath into
his own day
for a Seminary
of the Gospel.

* *Aretius* in 4.
Mand.
Rev. 14. 13.
Chap. 2. 13.

*Et quæ non
profunt singula,
juncta juvant.*

Wherein the
duties of the
Lord's Day
consist espe-
cially.

**Elementa in
suis locis nec
gravitant,
nec levitant.*

*Dies Domini-
cus, Mercatura
Animarum,
Schola Dei.*

*Ramus de Rel.
Christi. l. 2. c. 6.*

2 King. 4. 23.
What work is
lawful on the
Lord's Day.

Gloves, the one lost, the other is of little use: yet both together make themselves compleat. First, of the Cessation, which is but a less principal and accidental end, enjoynd no whit for its self, but only in order and subserviency to the main and higher end of Sanctification: in regard we cannot strongly intend severals, therefore we may rest from our callings, that we may sanctifie the Sabbath. *Thou shalt do no manner of work, &c.* (that is) no servile works of thine ordinary Calling, much less any works of Sin: it must be a *double Sabbath*, from Labour, and from Sin. And two sorts of People transgress here especially. First, such as employ Man and Beast upon that day, contrary to *God's Design of Rest* to both, by ordinary Coaching of it in fairest weather, and the nearest distances; while wise men cannot discern the reason, why equal care should not be taken then, to prevent all prophanation as well by Land as Water. Secondly, such as rest in their impieties, (like *Elements in their own places) idly spending this Day in gadding, excess and vanity; so that God is then more dishonoured then all the week beside. *Thou shalt do no manner of work, &c.* No? Yes sure, some manner of works are then lawful, and most reasonable; this day being, as it were, the *Market-day of Souls*, the *School-day of Christ*; the Preachers as it were his Ushers, and the Churches then, as it were, his open *School-house*. Then such works are most lawful as appertain to *God's publick worship*, as reading Divine Service, painful Preaching, administering the blessed *Sacraments*, and things subordinate therunto, as Ringing of Bells, Sabbath-days journeys, &c. *Acts 1. 12.* And beside these works of Piety, there are some works of *Mercy* lawful, both toward our

feldes in necessary provision, *Matth. 12. 1.* and to-
 ward others, whether men, as our Saviour visited
 and healed, *Mark 3.* or beasts, in relieving them *Mark 3. 1.*
 as requisite, *Luke 14. &c.* A third sort of works *Luke 14. 5.*
 then lawful, are those of present necessity, which
 doubtless may be exercised by Physicians, Mid-
 wives, Shepherds, Mariners, Messengers, and Scul-
 ders upon visible necessities. To say nothing of
 the works of honest Recreation, (men therein be-
 ing too apt to indulge themselves) which I ad-
 vise may be such only as may cheer, not interrupt
 Devotion: and then that reason given by Christ
 may extend to all the forementioned. † *The Sab-
 bath was made for Man, and not Man for the Sab-
 bath.* But yet not for Man only, but for God
 chiefly, or, (which is all one) for Man spiritually,
 and to further his Eternal good. It must not be an
 empty or an idle Requiescence: for as the Apostle
 saith of Bodily Exercise, so I may here say of Bodily
 Rest, it profiteth nothing. We may complain (as
 well as Leo) men cloath their Bodies, and not
 then ornament their Souls; they are so fine they
 are the worse again. And this the Fathers call the
 Sabbath of Brutes: the Oxe and the Ass keep as
 good a Sabbath as these; and a better than those
 that St. Augustine complains of, that spend the
 day in sports and interludes, huntings and com-
 potations, which is but, like a wanton Israel, to
 proclaim a Holy day to *Jehovah*, and to worship
 a Calf, *Exod. 32.*

* As civil Wal-
 king, holy
 Conference,
 sacred Musick,
 Hymns and
 Spiritual
 Songs.
 † Mar. 2. 27.

*Bene vestiri &
 nihil agere.*

*Sabbatum Bo-
 um & Asino-
 rum.*

*Vacare nugis,
 theatris, specta-
 culis & choreis.*

*Sabbatum au-
 rei vituli.*
Exod. 32.

Now this sanctifying of the Sabbath stands prin-
 cipally in our esteem of it, and improving the op-
 portunities thereof. First, we must count it our
 pleasure and delight, *Delicia Christiani generis,*
 the * *Vespasian* of all days to us, Calling the Sab-
 bath our delight, *Isaiah 58.* Not doing our own
 works,

* *Vespasianus*
dicebatur de iis
*cia humani ge-
 neris.*

Isa. 58. 13.

Amos 8. 5.

Gen. 18.

Ezek. 11.

Vis unita for-
tior.בקהל רב
(i.e.) In Con-
gregatione
magnâ.

Pfal. 40. 2.

words, not thinking our own thoughts, or speaking our own words, &c. but resigning our heart, tongue and hand, (that is) our will, voice, and practice to the business and object of it; depositing the world, and all her interruptions; not thinking tedious the *Divine Solemnities*, (when Orthodoxally performed) saying, *When will the new Moons and Sabbaths be gone*, &c. that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, (that is) Praying Reading, Hearing, and Meditating the sacred *Mysteries* of our *Redemption*: Prayer is the *Jewel of God's Ear*, the *Tongue of Angels*, the *Dialogue* between Heaven and Earth, *Gen. 18.* the *Soul's Embassador with God*, our *Leiger in Heaven*, working against the *States* of Death and Hell: 'Tis the *Phoenix* of the *Graces*, that still reviveth into a *Bird of Paradise*, and makes a barren to become a fruitful soul, and an *Arabia Petras* to become *Arabia Felix*; for stony hearts procure us *hearts of flesh*, *Ezek. 11.* And if God be thus pleased with single Piety, how is he importuned, (think you) and as it were besieged with the publick worship? If our *Domestick Prayer* be as a brand in the corner, and keep fire; sure the publick is as a *Bonfire of Incense*, a *Sacrifice* flaming up to *Heaven*, the very highest design of *Christianity*. The joyned Prayers of the *Congregation* are a kind of revers'd lightning, and (as *St. Basil* said of his *Church*) their *Amen* is like a clap of *Thunder*. And therefore *David* still to set the better gloss upon his *Gratulations*, tells both God and Man, that he performeth them in the *great Congregation*. And that variety might refresh *Devotion*, *Reading* is another means of sanctifying the Day; and therefore the appropriated Chapters are called

Lesson.

Lessons, as being then to be heeded, and taken forth
 by us into our Conversation. The *Word* is the best
 glass, and mends the *Looker's Eye*: And therefore
 search the *Scriptures*; John 5. *These are they* (saith ^{Ἐρδυνᾶτε τὰς}
Christ) *that testify of me, in them you hope to have* ^{ζωὴν αἰώνιον.}
eternal Life. It must be no superficial, (much less John 5. 39.
 ostentatious) reading; but ^{Ἐρδυνᾶτε} (that is)
 make a Scrutiny, search diligently, like *Laban* for
 his Gods, Gen. 31. 33. ^{Ἐρδυνᾶτε}, the very *Word*, *Vide* Septuag.
 he searched the Tents. And to this Search there are *in loc.*
 some Requisites, *viz.* (Lest with the *Eunuch*,
 Acts 8. 30. we understand not what we read)
 there should be an inspection of the *Originals*, (e-
 specially for Teachers;) but for all, an eye still to *Inspectio fonti-*
 the Scope of the *Author*, a prudent Collation of pla- *um, oculus ad*
 ces, (*Scripture* often being its own best *Expositor*) *scopum, collatio*
 and lastly, fervent Prayer will be an help to all the *locorum, fer-*
 rest. And for the more safety, keep within the *vens oratio.*
 Shallows, (for *Scriptures* are waters wherein the
Lamb may wade, as well as the *Lion* swim) and
 for deep Mysteries go to an Interpreter, (that is)
 attend the Preacher, or consult some Spiritual
 Guide. Hearing and Seeing are the two Disci-
 plinary Senses: *Faith comes by hearing, and hear-*
ing by the Word of God, Rom. 10. In hearing seek Rom. 10.
 out the wise *Charmer*, (that is) the *Orthodox*
Teacher, and be not of more Appetite than Di-
 gestion. Be not like the *Corimandi*, a kind of
 People, whose *Ear* (they say) covereth their whole
 Body, as now adays too many, all for Hearing;
 little for Meditation, nothing for Practice; having,
 as 'twere the *Rickets* of Religion, their Heads
 swell'd with Knowledge, or Pretensions, but
 their Feet not walking accordingly: And there-
 fore hear, but with *Christ's* Caution, Mark 4.
 Take heed what you hear, What, and how. Try Mark 4. 24.
 Luke 8. 18.
 the

And who the pious part neglected pass,
Keep but the Sabbath of the Oxe and Ass :
The idle or debauch't prophaner man
Is but the Devil's Sieve, that keeps the Bran,
Losing the Flour, should make that living Bread,
To Feast him here, and Raise him from the Dead.

Sweet Festival of Heaven's Beneficence,
Which dost keep Open House, and now dispence
Thy bounteous Doles of Mercy unto all
That piously approach and on Thee call :
O let not Plenty and such Choice of Fare
Make us like wanton Israel appear.
Loath not the Heavenly Dew, your Souls Repast,
Nor let such Holy Water run at waste.
Though Jews might not, we on the Sabbath may
Best gather Manna, when two Showers a day,
With your old Raining Banquet rest content ;
Lust for new Quails tempts but new Punishment !
Long not for Bethlem Waters, there's no good
Relish in Wine, that is the Price of Blood.

This is the Soul's best Climacterick Day,
Boding her Weal, as t'other our decay.
If Number have its Virtue, sure this Seven
Will most advantage a good Soul for Heaven.
Great Market-Day of Souls, Divinity
On Thee (as 'twere) holds a Monopoly.
Come Customers, for God turns Merchant now,
Leave Trades of Sin, your selves his Chapmen vow :
For though his Wares are (yet his Price not) high,
Pardon for asking, Heaven for Piety ;
For Virtue Blessings, for Contrition
A gracious Act of Heaven's Oblivion ;
For Patience, Conquest ; for a contrite Spirit
The Pleasures of a better World inherit ;
For Meekness, Grace ; and for Humility,
The Exaltations of Felicity.

Methinks

Methinks the *Sabbaths* make up *Jacob's Scale*,
 (The *Weeks* the empty spaces) whereon all
 God's Right and Left hand Blessings downward tend,
 While by these Steps our pious Souls Ascend.
 Then here, to make the Sabbath the Lord's Day,
 That we may (once) his endless Rest enjoy.

PRAYER XVII. { On the } { Lord's Day. }

O Blessed Creator, who after thy Works of Wonder finished, art said to rest in the Contemplation and Approbation of them; and in Memory thereof (as well as in Compassion to the Creature, which groaneth under the Burthen of Sin and Sorrow) hast been pleased to sanctifie a Sabbath, to set apart a Day of Rest, for us to meditate on those thy glorious Acts, both of Creation and Redemption: O create anew such proportions of Grace in our Hearts, that we may perform our Part herein: not disputing about the Nature and Ceremonies, but cordially addressing to the substance of thy Worship, (yet cloathed with such Circumstances, of Person, Time, Place, and Reverence, as thy Holy Word appointeth.) As thou hast sanctified a Day to us, so we beseech Thee sanctifie us to it, that we may sanctifie it to Thee; that we (like the Disciples, at thy Call, O Christ) may be ready to leave all to follow Thee, may leave our Nets of worldly Profit and Pleasure, and follow Thee in Holiness and Righteousness; that sequestering ourselves from us all Secular Cares and Businesses, we may devote our selves this Day unto thy Service. And because a bare Acquiescence, Rest alone, amounts to no more than a brutish Sacrifice: Quicknen our Affections

Affections and Devotions, that we may celebrate thy publick worship with Alacrity, and call thy Sabbath a Delight; not Nauseating thy holy Ordinances, or thinking long till the new Moons and Sabbaths be gone; not thinking our own Thoughts, either of Complacency, or Advantage; but meditating thy Word and Works: not speaking our own words, but singing thy Praise, and talking of thy Righteous Judgments; warbling and ruminating the sacred Lessons of the Day, not doing our own works either of Gain, or Appetite, (much less Satans Drudgery) but making our timely approaches to thy House of Prayer, adoring thy Majesty, admiring thy Wisdom, embracing thy Goodness, joyning in the Congregation of thy Saints, consulting thine Oracles, attending thy Ministers, not as nice Censurers, but as practising Professors; that from our sacred Hymns, Prayers, and Gratulations, (as from sweet Incense) Thou mayest smell a savour of Rest, and we likewise may feel a spiritual Rest, a Rest from all our servile and sinful Travels; Rest from the Temptations of Satan and his Instruments; Rest from the Accusations of an unwashed Conscience; that we may here find the inward Sabbath, Rest in our Souls. O let us this Day walk with Thee, as Enoch; talk with Thee, as Moses; and seek thy face, with David; bending all the Powers and Faculties of our Souls and Bodies, to the duties of the Day and thy Commandments; Solemnly celebrating thy Holy Mysteries, binding the Sacrifice with cords, tying up all our loose affections, and straying senses; yielding a bored Ear to the voice of thy Charmers, offering up the Calves of our Lips, the Oblations of our Hands, the Tribute of our Eyes, and the Surrender of our Hearts; that so at length we may enter into thy Rest,

Rest, to participate the things of a better world;
and for this temporal Sabbath, may enjoy its Anti-
type, and keep an eternal Sabbath in thy great up-
per Congregation of Saints and Angels. Amen,
Amen.

The

The COLLECT
for the Lord's Day.

Epistle:
Rom. 15. v.
4. to the 14.

Gospel.
Luke 21. vers.
24. to 34.

Blessed Lord, which hast caused all
holy Scriptures to be written for our
learning: Grant us that we may in such
wise bear them, read, mark, learn, and
inwardly digest them, that by patience
and comfort of thy holy Word, we may
embrace and ever hold fast the blessed
hope of everlasting life, which thou hast
given us in our Lord and Saviour Jesus
Christ. Amen.



Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON DISMISSION

THIS was the Week immediately preceding
the Holy Thursday, or indeed the first
day next before it; the first Sunday after Easter
being

M.
Psal. for
D. M.
E.
Psal. for
D. M.



UPON
THE
COLLECTS
Rogation Week.

M. Leff.
1 Joel 2.
2 Luke 11.
E. Leff.
1 Nehem. 1.
2 Heb. 5.

The house of Prayer Mat. 21:13.



Let *ſ* Priests, the Ministers of *ſ*
LORD weep before the Porch or
the Altar and let them say Spare
thy people O LORD etc. etc.

DISQUISITION XVIII.

THIS was the Week immediately preceding
Holy Thursday, or indeed but the three
days next before it; the fifth Sunday after Easter
being

being anciently called *Rogation Sunday*, and denominated *di Rogationibus* from the extraordinary *Prayers, Fasts, Litanies, and Supplications*; then and the three following Days used by good *Christians*; to avert impendent Dangers, to perfect hoped Blessings; and the better to prepare their Souls at that time, to attend our Saviour by a spiritual *Ascension*. As God made the day of *Ascension* a day of Giving, *Psal.* 68. so the Church made this part of the Week a time of *Asking*, as in the Gospel appointed. And therefore this is no spurious issue of Novel *Superstition*, but a venerable Institution of pious *Antiquity*, and sincere *Religion*; it being more than probable, that this holy Custom was practised in the Church, in (if not before) *St. Augustine's* days. Witness his Sermon preached on *Ascension Eve*; and his *Tirles* on some other Sermons, concerning * *Rogation Sunday*, and of the second and third day thereof. And it is unanimously acknowledged by *Authors* of both *Persuasions*, that this ancient Order was invented, or restored rather, by *Mamercus* Bishop of *Vienne*, long before the time *Gregory the Great*, Anno 450. The Reasons of which *Holy Custom* I find to be of two sorts, *viz.* from occasions Natural, and Accidental. Those of Accident were the great Afflictions and Calamities that befell those times, which made them happily convert their Superstitious *Processions* to the Tombs of Martyrs into a better use of *Fasting, Prayer, and strong Supplications*; for removing those Judgments, (as things invented for one purpose, by use are easily converted into more.) And so it was by the people of *Vienne*, when such *Earthquakes* and terrours befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which

Heaven

Psal. 68. 1.

Serm. 173. de

Tem. Tom. 8.

* *De Dominica*
in orationibus,
&c.

Magdeburg.

cent. 5 fol. 693.

& 741. *Baron.*

Annal. fol. 309.

Reasons for
Rogation
Week.

Socrates lib. 6.

c. 8.

Hooker Ec.

Pol. l. 5.